

**II. CONTRIBUTIONS  
AND ACTIVITIES**

**A. Vocational**

**3. Aesthetic**

**c. Painting and Sculpture**

The Sentinel, Jan. 29, 1915.

WPA (ILL) 7701 30278

LOUIS RITMAN'S PAINTINGS ON EXHIBITION

Another honor has been conferred on Louis Ritman, the young Chicago artist whose picture was among those selected for purchase by the Friends of American Art.

Harrington Mann, celebrated English portrait artist, visited a studio where Ritman's pictures were on exhibition. He expressed admiration for them, and invited Ritman to send three to next season's exhibition of the Society of Artists, Sculptors and Engravers in London.

Arrangements are being made to set aside a room in the Art Institute for an exhibition of Ritman's paintings beginning February 2.



Chicago Tribune, Sept. 20, 1937.

STATUE OF MICHAEL REESE

Sculptor R. H. Parks of 1843 Michigan Avenue has just finished a Paris plaster model of a statue of Michael Reese, to be erected next spring on the walk leading to the Michael Reese Hospital on the lake front, near Twenty-ninth Street. Joseph Rosenberg, who lived in San Francisco, a son of Jacob Rosenberg of 1626 Michigan Avenue, was a nephew of Michael Reese and in his will provided that \$10,000 of his money should be paid for a statue of his uncle, to be placed in the hospital grounds. The executors gave the commission to Mr. Parks, who has designed a standing figure of Michael Reese eight feet high. The statue is to be of bronze, cast in Chicago or in Rome. The simplicity of the life of Mr. Reese is copied in the plaster figure. The dress is simple, the folds of the frock coat being carelessly drawn back, the right hand resting on the hips and the left foot thrown forward. In making the model Mr. Parks was guided by a photograph of Mr. Reese taken about five years before his death. The bronze figure will rest on a pedestal of Bovano granite, from Italy, twelve feet high and sixteen feet square. The bronze statue will cost about \$7,000.

MPA (ILL) PROJ 2947

The Reform Advocate, Wk. of May 7, 1927, Vol. 73, p.421.

The annual exhibit of the works of Chicago Jewish artists will be on display at the Culture Club Center, 75 W. Randolph street, from May 7 to 18.

There are forty-two artists represented this year. It is the largest exhibit ever undertaken and sponsored by the Jewish Women's Art Club. From a general art viewpoint, the character of the paintings is on a very high and unique plane.



II A 3 cJEWISH

The Reform Advocate, Volume 71; Week of June 26, 1926.....Page 741.

Aaron Lebedinsky, seventeen years old Jewish boy, who came to America from Russia three years ago, enjoys the distinction of being the only public school pupil ever awarded a scholarship to the Art Institute.

II A 3 c

JEWISH

Chicago Hebrew Institute Observer, June 8, 1926.

BEZALEL EXHIBITION OPENED JUNE 5.

From June 5 to June 14, Chicago will have the unusual opportunity of viewing the famous Palestine Exhibit of Arts and Crafts assembled under the personal direction of Dr. Boris Shartz, Director of the Bezalel School of Palestine.

The Exhibit was shown in England, France, and Germany before it was brought to the United States. Paintings, sculpture, rugs, metal works, ivories, bronzes, reliefs and plaques, illustrated books, embroideries decorated titles, etc., will be exhibited.

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The Forward, November 26, 1923.

WPA (ILL.) PROJ. 30275

JEWISH SCULPTRESS CREATES A GREAT SENSATION WITH

HER NEW INVENTION

by

M. Tolchin.

A Jewish woman of Chicago, a mother of two grown children, is now being admired by the greatest sculptors of the land for her wonderful achievement.

Mrs. Elizabeth Nathanson, who is widely known in many art circles of Chicago, as a great critic and lover of art, has perfected the art of sculpture by inventing a natural mask, revealing the exact features of a person accurately and permanently.

She practiced on her own daughter, Pauline, who acted as her mother's model. Mrs. Nathanson brought plaster and other necessary materials and began working with trembling hands on the beautiful face of her daughter. And after applying her entire knowledge thereto, the mask was made.

The Forward, November 26, 1923.

WPA (ILL.) PROJ. 30275

At first, famous sculptors of Chicago, were astonished by the work of Mrs. Nathanson. It later became very popular among the wealthy class. Beginning with Mayor Dever and ending with the multi-millionaire, Harold McCormick, and his wife, (Mrs.) Ganna Wolska.....everybody soon began to desire to have masks made by Mrs. Nathanson.

However, the Jewish sculptress ignores everything. It is too dear to her for commercial purposes. She views it only from an artistic stand point.



II A 3 c

JEWISH

Forward, May 1, 1923.

WPA (ILL.) PROJ. 30275

THE FIRST TIME IN CHICAGO

A Jewish art exhibition - the pictures of the famous Jewish artist, Saul Raskin, arranged by the Women's Art Club--branch of the Culture League; every day and night until Sunday, May 6, at the National Socialist Institute.

Wednesday night at 8 a lecture at the exhibition: a lecture by Saul Raskin.  
Subject: Where to Look and Understand Art. Admission Free.

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JEWISH

Daily Jewish Courier, June 9, 1919.

S. B. KOMAIKO BUYS E. BLOCK'S  
TWO JEWISH PICTURES

As is known to the readers of the Courier, two pictures in Mr. Block's recent exhibit at Chicago's Arts Club were interesting and impressive portraits of Jewish types: "The Writer," and "The Psalm Singer."

Besides two non-Jewish art connoisseurs, there were many amateur judges present. Of his masterpieces, the Jewish painter Block said, "that he hoped they might land in Jewish hands."

Last week Mr. S. B. Komaiko inspected the two pictures and bought them.

We hear that Mr. Komaiko also wishes to obtain a third picture of Mr. Block's known under the title of "The Soul of a Violin," or "The Transmigration of a Melody."





Daily Jewish Courier, May 8, 1919

CREATIONS OF A DIASPORA ARTIST—A WALK THROUGH THE PICTURE EXHIBIT  
OF I. MORTIMER BLOCK

By Dr. A. Margolin

To the usual patron and observer, the young Jewish painter, I. Mortimer Block, whose pictures are being exhibited at Chicago's Art Club, casts a reflection throughout the whole riotous gallery of symbolic works and his portraits catch the eye like a red thread, the exoteric, diaspora characteristic of the artist's conception.

Whichever, embroidered phantasy of Mr. Block's many hued collections you may inspect, whether the exotic nature studies or his original monotypes, you notice almost everywhere a finely colored **fantastic**.



Daily Jewish Courier, May 8, 1919

veil, or troubled heavens, lone and colorful tremors, or ireful clouds reflecting a melancholy and hellish atmosphere, all of which are molded into his landscapes or figures--all colorfully tragic.

Block's brush although free and easy, is also very bold and audacious in color application. The artist is not ultra-modern but very rich in originality and decorative technique.

The impressions of his war pictures are not expressed in forms of fiery envisioned horrors or in gigantic destructive processions, but in quiet touching sorrow, in silent yet unfailing influence of tears, helplessness and love throes. And, therefore, the principal figure of Block's war images is woman, rather than the fighting soldier.

Daily Jewish Courier, May 8, 1919

Woman is the symbol of love and suffering, the most favorable object of the artist's diaspora inspirations.

Block's "War Bride," is a dreamy Madonna with a naked baby in her arms. Both faces radiate with holy naivety, appealing even to the coldest hearts. On both sides of the "War Bride," watch two black robed figures of nuns. One, bent, expressing affliction and wretchedness, the other, pride and courage. There is no trace of a smile on the entire picture, not even an illuminating line.

"The Dead City," displays a woman in black, a type of chaste woman who stands among the ruins of a former flowering country, mourning and praying. An atmosphere of despair and darkness. On the very top, peering out of the thin veil is a ray of light, hardly visible. The eye retains only the darkness and tragedy.



Daily Jewish Courier, May 8, 1919

"To Eternal Hope," reveals a decorative symbolic scene of life's downfall. Above, a red heaven, the sun setting forever. Beneath, between two dense forests, in the darkness on a quiet stream a soldier hurries his canoe containing a fallen hero in the black portals of death.

Block's allegorical fantasies are also molded from the artist's diaspora psychology; of torment and sorrow, of dramatic effects and sentiments of pity.

"The Fiddler," or more exact "The Transmission of the Fiddle," portrays an old man who sits as if glued a lifetime to the same stool, absorbing the tones of his beloved instrument. The floor and everything around him is in a state of decay, the earth has grown up around it. You seem to see the man, his fiddle, and stool become an integration that continues forever. The man playing his instrument until the ground itself "swallows" them. How beautiful and impressive.





Daily Jewish Courier, May 8, 1919

The lyric heights of Block's artistic imagination does not gleam from his physical or symbolical figures. His creative powers, his soul, his individuality, the young artist encases in his Jewish penal works, where the diaspora characteristics of his corporealistic imagination and monotypes have proven to be exceptionally prominent, rich, decorative, rhythmically formed, and above all original.

Block's "Diaspora," is not a procession of bent, wandering beggars with staffs, but an old, dreaming Jewish shoemaker, deep in thought, a patriarchal type wearing a skull-cap. He sits all alone on the steps of his shop, shouldering the yoke of his struggle for the right to exist.

The entire diaspora imprints, the compassion of his nation lies on his glorious oriental face, his forehead's wrinkles, the deep longing eyes,



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and too, in his shadow.

Block's "Eternal Wanderer," is the antithesis of his painting the "Russian Fanatic" (Rasputin). These two symbolic heads are, in their central line, in rhythm, and in outer form, similar. The fanatic unites, in his glances, seriousness with wickedness, religious fervor with prophetic terror.

"The Eternal Wanderer," is a patriarchal beauty. His smooth bright forehead and mild longing and sorrowful eyes express suffering, anxiety, great courage and forgiveness. Not a single wrinkle on the old rabbinical forehead. Is this a rhythmic error? No. It is the iron strength of the diaspora Jew!

"The Scribe," is engrossed in his parchment, his holy task, before him on the wooden table. "The Jewish Nature Artist," with his free thought, naive, satisfied look; the symbolic accompanying woman's head and the

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Daily Jewish Courier, May 8, 1919

background; the old "Diligent Man," (picture 26) fettered to his table near his beloved book; all are alike clothed and shrouded in diaspora impressionistic strokes with a Jewish charm, form, and rhythm in the personification, the background are in light and shadow.

The Jewish portraits, roses of Block's imaginative garden, are masterpieces.

In "Madam Kolish," we recognize immediately the noted, ethereal, yearning, aristocratic daughter of Zion, in a rich colorful background of oriental symbolism depicting the historical destruction of Palestine.

The background and all its figures, are woven around the actress in a reddish-white, strongly visioned stage of nature.

The picture "Moon Shine," is the portrait of a young Jewish dramatic actress in a New York theater.



Daily Jewish Courier, May 8, 1919

You see a being with wild flying hair and dramatic features. From the left eye falls a tear. On the face falls light and shadow from the moon, reflecting on the illuminated picture. So much unhappiness, so much despair.

In the gallery there are many more personal portraits, as that of New York's Governor Smith, Dr. S. M. Melomid, Nathan Yud, and others.

The English press points to our young Jewish artist as a new light in the field of American painters. For us Jews, Block is a new modern diaspora artist, whose original creations we welcome with pride, although the young master has not yet found his path, his "soul's home."





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JEWISH

Daily Jewish Courier, Feb. 13, 1914.

BEZALEL EXHIBIT

(Editorial)

The Chicago Jewry is now ruled by a holiday spirit. From Jerusalem, the country for which the soul covets and longs, friendly and hearty greetings came in the form of the exhibit of the Bezalel's antiques, and every Jew, man or woman, attired in holiday raiment, goes to see it and admire the fine artistic work the Bezalel [Palestine's Art School] creates for the Jewish people.

It is a beautiful holiday filling us with hope and comfort. The Bezalel, with its exhibits, reminds the Jews living in Diaspora that the Jewish spirit is awakening to new life, that there, in Jerusalem, dwell Jewish artists creating art that will kindle the light of Jewish national reminiscence.



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JEWISH



Daily Jewish Courier, Feb. 13, 1914.

And if there are still people who believe that the Jews have no art whereby to express their characteristics and culture, let them visit the Bezalel Exhibit and see what the Jewish intellect can create and how far aesthetic art has advanced among the Jews.

The holiday of the Bezalel Exhibit, becomes even more exalted to us when we consider the twofold practical value of it. Everybody now has the opportunity to bring home an embellishment which will beautify it, giving it a typically Jewish appearance that will always keep him in close contact with the Jewish art temple, and which shall portray to his children the aesthetics in which the Jews are engaged.

The second value is even more important, in that this exhibit demonstrates that Bezalel is not a dream, that Professor Shatz's (the founder) idea of a Jewish art temple is now a reality, a fact which goads us forward to do everything within our means to help the Bezalel School stand on a higher plane and on firmer foundations.

II A 3 c

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JEWISH



Daily Jewish Courier, Feb. 13, 1914.

The holiday of the Bezalel Exhibit in Chicago has proved that all Jews regardless of personal convictions, give the exhibit such a character as will make Professor Shatz deeply feel that he is not alone, that the thousands of Jews in Chicago, like the Jews of other cities and countries, are taking a warm and active part in this sacred work; that here in Chicago we know how to estimate and respect that which is so significant to Jewish culture.

That is why the Bezalel is so popular among the Jews in Chicago. Everyone considers it his duty to attend and to purchase antiques from it.

II A 3 c

JEWISH

The Sentinel, Wk. of April 18, 1913. Vols. 9-10, p.16.

A farewell party was given at the Hull House, Friday evening, in honor of S. B. Lender, the young Chicago artist who has won so much distinction during the last two years. He is leaving the city for a year's work in Europe.

Mr. Lender received his early training in the studio at Hull House. Later he went to the Art Institute where he was awarded the traveling scholarship. While still a student, his portrait of Edward Timmons was accepted by the Chicago Society Exhibition and chosen for the continuous exhibition at the Art Institute.

WPA (ILL) PROJ 30275



II A 3 c

JEWISH

The Reform Advocate, Vol. 44, Wk. of Nov. 23, 1912. p.474.

The Art Department of the Chicago Woman's Aid has placed on exhibition in the parlors of Sinai Social Center, a collection of pictures by Jerome Bloom, a young Chicago artist.

The collection includes a number of oil paintings and etchings. The exhibit is open to the public.

MPA (ILL.) PROJ. 30275

The Sentinel, Wk. of August 18, 1911. Vols. 3-4, p.2.

Louis Ritman, a product of Chicago's West Side, has won an enviable name for himself in Paris art circles. He came to America with his parents, from Russia, about three years ago, and studied lettering and decorative designs at the Chicago Academy of Fine Arts. His talents attracted the kindly interest of two Chicago artists, P. C. Stohr and Rebecca Kruttschritt. Through their assistance he was able to secure commissions for portraits and had soon saved enough to study in Paris. Two of his pictures, "The Toilette," and "Sunlight" were accepted and hung in the Salon where they attracted considerable attention.

II A 3 c

JEWISH

WPA (11) p. 1 2075

The Reform Advocate, Vol. 41, Wk. of June 24, 1911. p. 831.

The annual exhibition of paintings by the students of the Art Institute contains many canvasses by Jewish students which occupy prominent places. Among the finest are counted the paintings of Sam Ostrofsky, Jacob Richard, Sam Linder and Weisenberg. The last three are portrait painters in oil and Ostrofsky is a masterful figure painter.

The Reform Advocate, Vol. 27, Wk. of Apr. 2, 1904, p. 136

Harry Penkowsky of the Class of 1895 of the Jewish Training School, has captured the competitive prize offered by the Julien School of Paris for the best drawing from a live model. In addition to the money received, he will be given the benefit of criticism of the picture from the Paris artists. Artists as well as students were allowed to compete and about 300 were in the race.

WPA (ILL) PROJ 30275



II. CONTRIBUTIONS  
AND ACTIVITIES

A. Vocational

3. Aesthetic

d. Theatrical

(1) Drama

II A 3 d (1)

JEWISH

Forward, Apr. 24, 1931.

WPA (ALL) PROJ 30275

# MAURICE SCHWARTZ AND HIS ART TROUPE RECEIVE HUGE OVATION IN CHICAGO

Maurice Schwartz, director and actor of the Art Theatre of New York, made a big hit in Chicago.

In spite of bad conditions, the Art Troupe performed to crowded houses.

The financial success was equally as great as the moral one.

Mr. Schwartz played here Scholom Ash's beautiful drama, "Uncle Moses," "The Man with the Portfolio," "Bloody Laughter," and Leon Cobrin's "Riverside Drive," a very impressive drama of Jewish Life in America.

Mr. Schwartz and his troupe were received with great enthusiasm by Chicago Jewish theater lovers. It shows that art lovers were very thirsty for better

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PROJ. 30275

plays and better acting.

Mr. Schwartz and his company were very pleased with the hearty ovations and applause received from the Chicago public.

After Mr. Schwartz's departure from Chicago, the famous Jewish comedienne, Molli Picon, and her company will be the guest artists for only five performances.

II A 3 d (1)  
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JEWISH

Forward, Apr. 21, 1931.

ABRAHAM COHAN REVIEWS "THE MAN WITH THE PORTFOLIO"

Abe Cohan , editor of the Jewish Forward, has written a very enthusiastic and inspiring recension about the "Man With the Portfolio."

It is perhaps the first Jewish play to make a tremendous hit in Soviet Russia.

The action takes place in the Soviet union, and portrays very vividly the life in present Russia.

Mr. Cohan writes:

"There were moments in which the enthusiasm waxed so high that the people almost jumped from their seats, as if the whole building would crash as a result of the unexpected surprises and thrills.

Forward, Apr. 21, 1931.

In the third act, when Granatov delivers his speech, Mr. Schwartz reaches the highest stage of dramatic art. He is simply brilliant in that part. Miss Stella Adler is also very unusual in her role. Madame Appel was superb in her part; she simply bewitched the audience with her charm and artistry.

On the whole the play was interesting and worthwhile in every respect.

Mr. Cohan is recommending every Jew in Chicago not to fail to see this extraordinary production, "The Man With the Portfolio."



II A 3 d (1)

JEWISH

Forward, Apr. 14, 1931.

WPA (ILL.) PROJ. 30275

THE INTELLECTUAL JEWS OF CHICAGO  
Welcome Morris Schwarts With Great Enthusiasm

Chicago Jewish Theater lovers were in a very good mood yesterday evening when they gave a hearty and stormy reception to Mr. Morris Schwarts and his artistic troupe.

Schwarts and his art company played Sholom Ash's play, "Uncle Moses."

"Uncle Moses" is a comedy of Jewish life in America. It is highly dramatic and exceedingly romantic. Exquisite folk scenes of the life of Jewish workers are beautifully depicted by the players.

The public has accepted this drama with much excitement.

"Uncle Moses" will be played Saturday and Sunday.

II A 3 d (1)  
II B 2 d (3)

JEWISH

WPA (ILL.) PROJ. 30275

Forward, Mar. 22, 1931.

## A LEXICON ABOUT THE JEWISH THEATER

Jewish writers in America have for a long time cherished the idea of compiling a Jewish Theater Lexicon. It was felt that the Jewish actor who is participating in the creation of Jewish culture in America, should have his name perpetuated in a book in order that one might know who he was, what he had accomplished, what brought him to the Jewish stage and what he had contributed to the development of the Jewish theater in general.

However, those who attempted to write the lexicon were confronted with all sorts of difficulties. In order to accomplish the task it is absolutely necessary for the writer to possess unusual energy, patience, and the persistence of a real idealist. He must have confidence in himself and be able to perform everything he undertakes. Such a person is Mr. Zalman Silverzweig, the author and editor of the Yiddish Theater Lexicon.

Mr. Silverzweig worked for more than ten years on the compiling of the lexicon. He gathered material not only from old archives in libraries but from personal friends among actors and friends of actors. He traveled in almost every country

II A 3 d (1)  
II B 2 d (3)

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Forward, Mar. 22, 1931.

of the world where Jewish dramas are played. Everywhere he went Mr. Silverzweig gathered information, not only concerning real stars but about mediocre actors. To him the actors were not alone important but also the whole structure of the theater.

We must praise him for accomplishing such a remarkable piece of work. The first book of the lexicon has just been released from the press. It contains names of actors and actresses from A to Z. By reading the first volume one can readily see the importance of this work for those desiring to study or to get information on the history of the Yiddish theater, as well as for those who interest themselves in the Jewish theater in general.

Anyone who has ever written about the Jewish theater, or its actors, knows very well how difficult it is to gather information on this subject. We lack data about the Jewish theater; the information is buried in private archives where nobody is able to get at it, and much information is lost; there are no bibliographical notes. But this problem has finally been solved by Mr. Silverzweig.

Should one want to write a more extensive biography about Jacob Adler or Sigmund Magulesco, one will find plenty of material and bibliographical notes in the

Forward, Mar. 22, 1931.

Jewish Lexicon.

In other nations such a work is not accomplished by one man but by a group of men, each a specialist in his field. This (work) is almost like an encyclopedia and it seems well-nigh impossible for one person to have accomplished such an enormous task.

Numerous items are included such as history, drama, literature, folklore, science and art. We regret that this work is of inferior quality. We must not blame the author for not being able to present a more perfect work. On the contrary we must give him credit, for after all he was the first one to conceive the idea of the lexicon and to achieve its goal. One obvious fault is the stress laid on dates while more important details are omitted, such as the roles played by the actors.

Mr. Silverzweig remarks in his preface that he is not a theater critic, that he only writes about the achievements of the actors but is unable to discuss the quality of their acting. Another error made by the author was in allotting the same space to noted actors and to those of minor standing. The editor of a lexicon must be impartial, but one must recognize facts and extend to the great actors the deserved amount of attention.



Forward, Mar. 22, 1931.

For instance, very vague information is given about Leon Blanc, who was very well known. The lexicon only mentions where he was born and when he came to the United States, but nothing about his contributions to the Yiddish stage. The same may be said about other noted actors and actresses, such as Bina Abramovitz, Celia Adler, Anna Appel, Bertha Gersten, etc. The question arises, will readers in Europe get a clear conception of our actors in America, and their relative importance? The editor should take these points into consideration before the last two books are published.

A lexicon is not written in order to satisfy the public, but has a definite purpose - to give facts about and praise for those who earned it. Mr. Silverzweig has been very careful, in most instances, in giving dates. He gives a full list of plays, published and unpublished, indicating the time where and when each play was performed, but occasionally forgets, or perhaps neglected, to give the dates; which gives the impression that it is a haphazard piece of work.

I am only trying to point out a few errors made by the author which could have been avoided very easily. I am not trying to belittle the value. Mr. Silverzweig deserves much praise and recognition.



II A 3 d (1)

JEWISH

Jewish Forward, Mar. 6, 1931.

WPA (ILL.) PROJ. 30275

A SEX PLAY, WITH CELIA ADLER AS LEADING LADY, DRAWS CROWDS.

The sex play "Should a Woman Deceive?" made such a big hit in the Lawndale Theater last week, that it was held over for another week....

The Lawndale Theater was crowded. No doubt Chicago Jewry was very eager to see a play like this for they never saw one like it. They have read much about sex plays performed in New York on the Jewish stage and even there such plays were stopped numerous times in order not to offend respectable citizens.

This play is not so spicy as its name suggests. One recognizes that it is a very wholesome drama, and there is nothing vulgar or burlesque in it. The only thing that is exciting is the heroine's confiding of her life secrets to her best friend - about her marriage 8 years before and about remaining childless as a result of having too many abortions.

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Jewish Forward, Mar. 6, 1931.

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The story of this drama, written by Jacob Goldin, tells of a woman, happily married, but childless as the result of abortions, whose husband, very much in love with her, yearns for a child. She decides to go to Florida for a holiday, telling her husband that she is pregnant, and there she adopts a baby.

Her doctor, who is in love with her, threatens to tell the truth to her husband unless she will yield to him.

A year later she herself tells her husband that the baby is an adopted one. At the final curtain, the audience still does not know, "Should A Woman Deceive?"

The husband and wife are still in love with one another; why then, does he want to leave home rather than accept the adoption of the baby?

Jewish Forward, Mar. 6, 1931.

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Why do they not discuss their problems frankly? Why was he silent all those years, and why did she not tell him about her wholesale abortions?

When the big scandal occurs over the affair with the doctor, the husband accepts the adopted son as his heir. The directing by Jacob Cohen is up to par.

Although advertised in the newspapers as a family drama, it should be classified, rather, as a melodrama with surprises and miracles. The leading role is most exquisitely played by the well-known actress, Celia Adler... The male lead is played by David Paper. He plays his role artistically, but somewhat too melodramatically.

The third important role, that of the doctor, is played by Abraham Teitelbaum...

Daily Jewish Courier, Mar. 6, 1923.

MEDITATIONS OF THE DAY

(In English)

Jacob Ben Ami, the well-known Yiddish and English actor, now appearing in a Broadway theater in New York in a German play imported here and made a hit with his artistic aid, is reported to be on his way to Chicago to further the cause of a Yiddish art theater in this city. It is claimed that a sum of \$150,000 is to be pledged for that cause. We wonder what the idea is all about? Is it a New York idea, for which we are to pledge local contributions, or will this art theater represent a Chicago investment in Jewish art? If the latter, good may be expected; we wonder where the money will come from. We do not know which persons among our wealthy men will show this interest in art, nor do we know who the patronizers of good productions in Yiddish will be. Thus far, the better plays have been left in the cold and the Jewish audiences of Chicago have seen fit to

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Daily Jewish Courier, Mar. 6, 1923.

patronize plays of little or positively no artistic merit. However, we shall await developments and pray for Ben Ami's success. Time, which has deceived us all so many times, may deceive us yet another time.

APR 11 1923



Daily Jewish Courier, Sept. 1, 1922.

[THE THEATER IN CHICAGO]  
by  
Dr. S. M. Melamed

Chicago is lucky. The actors in all the Jewish theaters located in Jewish centers are on strike, and the theaters, therefore, cannot open. In Chicago peace reigns between the Jewish actors and the Jewish theater-owners, and, therefore, the Jewish theater will open its doors to the public, whereas the Jewish theaters in New York are temporarily closed. Mr. Elias Glickman, the owner of the largest Jewish theater in Chicago, is, of course, happy about the situation and laughs at the theater managers in New York. Had they adopted his policy, perhaps they too would be able to open the doors of their theaters today.

The Jewish theater of Chicago is also lucky in having obtained the services of a truly great artist--Joseph Shengold. His technique is varied; at one

Daily Jewish Courier, Sept. 1, 1922.

moment, he makes one shudder--at another, one's soul is frightened and one sees ghosts whispering.

It is difficult to characterize the art of Joseph Shengold because it is many-sided. I have seen him in difficult tragic roles which made me cry. I have seen him in very funny roles and I nearly burst with laughter. I have seen him play dramatic and melodramatic roles with the skill of a master.

Mr. Shengold can also sing. He sings Jewish melodies as powerfully and sweetly as--what shall I say--as my friend Manewich. It is a pleasure to hear him play and sing, I am sure that Chicago will enjoy him.

I do not know whether he will enjoy Chicago. That depends upon you. If you believe that it is better to go to the Jewish theater to hear a Jewish word, see Jewish acting, listen to a Jewish song than to sit home and play

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poker--then he will surely enjoy Chicago. Otherwise, he will curse the day he came to Chicago.

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II A 3 d (1)

WPA (ILL.) PROJ. 30275

Forward, May 16, 1922.

Palace Theatre

The first time in 12 years in Chicago.

Rudolph Schildkraut will play seven performances only:

Friday, Saturday and Sunday Night

Saturday--and--Sunday Matinee

Ikele Mazik

Monday Night: Schildkraut as Yankel Sabsovitz  
In  
God of Revenge

Tuesday Night: Farewell Performance

Schildkraut as Shylock

II A 3 d (1)  
V B

JEWISH

WPA (ILL.) PROJ. 30275

Forward, April 23, 1922.

The History of the Jewish Theater in Chicago. by Yonah Spivak.

The Jewish theater of Chicago is as old as the Jewish migration from eastern European countries to this city. It has developed on the same basis as the Jewish theater of New York. The Jewish theater of Chicago also had a pre-historic period leaving no posters or evidence of it.

The old Jewish inhabitants of Chicago tell us that in 1882 the Jewish theater occupied a "prominent" place in Jewish life, - in a garret of the Turner Hall on Dekoven street near Canal. At that time, all the Jewish stores, shops, Hebrew schools and synagogues were centered in that neighborhood. The Turner Hall had catered mostly to weddings and dances and whenever it was vacant, the Jewish actors of that time took advantage of the opportunity and rented it for a performance. The manager of that company was Mr. Golubak. Mr. Golubak's company consisted of men only, because women, of that time, did not have any access to the Jewish stage.



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V B

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Although this was only a prelude to the real performance, when, in December 1885, the curtain rose in Turner Hall before a large audience of Jews, Boris Thomashefsky, who came from New York with the repute of a great actor, appeared. Boris Thomashefsky was then managed by L. and Hyman Rubenstein. The plays, Rothchild's Biography written by Thomashefsky's father, The Orphan In Peril, that was performed by the actor Rudolph Marks (who is now a prominent lawyer in Philadelphia) and the Pintele Yid by Goldfodem, were dramatized.

But the German proprietor of the Turner Hall became obstinate after the first five performances and did not rent his place for Jewish theaters any more, because of the Jews wanting to enter the hall before the janitor opened the doors.

With this, we close the first chapter of the Jewish "garret-art" in Chicago.

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Later Jacob Adler came to Chicago from London, with his company, consisting of Madame Kenny Liptzin and her husband, Mr. Gold, Mr. Shankman and Mr. Hannah, who is now practicing law in Chicago. Mr. Adler was financed by a Chicago Jew named Drazdowitz and the first performance was given at "Sam T. Jack's Opera House" between Dearborn and State streets.

Under Adler's regime a new chapter of Jewish art began in Chicago. Jack's Opera House adopted the name of Adlers Opera House. But after the first performance which was a great success, Madame Liptzin departed from Adler as a result of a quarrel and appeared under the new management of Attorney Joseph Epstein, at the 12th Street Theater.

The battle between the two stars caused a catastrophe and the competition ruined both theaters financially. Adler paid little attention to his financial condition and introduced as his leading lady his wife Dinah. In a short time, his business dissolved and he went to New York and from there back to London.

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In 1884 he returned to Chicago, where he united with Boris Thomashefsky. In the month of August of that year they played at the Standard Theater, Halsted and Jackson Blvd., together with Madame Sonya Hymowitz, Bessie Thomashefsky, Madame Epstein, P. Glikon, M. H. Tiplitzky, H. Harber, H. Shankman and several others.

Hyman Rubenstien named the Standard Theater, "Adler's Opera House." The building was, perhaps, constructed in the covered wagon days, when the pioneers of Chicago entered it with guns in order to protect themselves from the Indians. It was dilapidated, and its interior was particularly neglected.

Boris Thomashefsky and Adler were very busy preparing for the opening performance. They decided to paint the chairs themselves. Madame Thomashefsky bought the paint on Maxwell street and they proceeded the process of painting the chairs. Large throngs flocked to the theater that evening, filling the house to the corridors. The curtain rose and the first act began. Suddenly a woman of the audience, attired in white, yelled out "WET PAINT." Similar remarks by the attendants were soon heard. This was the climax of the melodrama, and when

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the curtain fell, in the midst of the first act, anarchy prevailed and the police were compelled to signal a "riot call," in fear of a tragic "wind-up."

The Jews of Chicago boycotted their remaining performances and in a short time the existence of "Adler's Opera House" ceased.

The Lyceum Theater, Desplaines and Madison, opened under the management of Glickman, on February 3, 1901, as a permanent Jewish theater, with the following stars: Alice Rothstein, Madame Fanny Reinhardt, Mr. Schneir, Mr. and Mrs. Frank, Mr. and Mrs. Morganbesser, Mr. Goldberg, Mr. Teplitzky, Mr. David Shoenholtz, Mr. Michowitz and Miss Eva Katz: Later were added to the theater: Mr. and Mrs. Simon, Mr. Ginzberg, Madame Danceman, Mrs. Lowitz, Mr. and Mrs. Shapiro and Mr. Hochstein.

At the first performance, Glickman's Lyceum Theater proved to be very successful. All classes in the Jewish population became interested in Jewish plays. Glickman's

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Lyceum Theater blossomed for three consecutive years. After that it terminated as a result of new fire ordinances which became effective.

In May 1903, Mr. Adolph Gartner came to Chicago, as a member of the German Opera Company. He immediately turned to Pinchas Thomashefsky who was director of a troupe at the 12th Street Theater. Mr. Gartner's audition met with Thomashefsky's approval and Gartner was placed in the play The Son of a Baron. The company refused to play with him because he was not a union man. Thomashefsky and the union actors carried on a great fight, and finally the actors returned to the theater. Upon approaching the theater which was locked, they viewed a sign (written by Thomashefsky) reading, "Tonight will be played 'The Closed Theater' in 5 acts, with a cast of 14 hungry actors."

Then Gartner took over the management of the Apollo Theater, at 12th and Blue Island Ave., and united with the "striking" actors, who played on a percentage basis.

A few years later several small companies began playing at the Pavilion Theater

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on Roosevelt Road near Halsted street. This theater was for several years, under the management of Muni Weisenfreund (now Paul Muni) and in this theater the great talent of Muni was first exposed. Gartner, at that time, managed a Jewish theater, the Metropolitan, and when Weisenfreund left, eight years later, he took over the management of the Pavilion Theater. Then the Jews began entering the Lawndale district, and he opened the Independence Theater, Independence and Roosevelt Road.

The opening of the Palace Theater, Blue Island and 12th street, created a new epoch in the history of Jewish theater, although it did not meet with great success at first. At that time Mr. Pollay opened the Empire Theater under his management. He directed it for two seasons with great actors, but met with no success and was forced to close.

Then, Bernard Beinstein, well known comedian, attempted to establish a second Jewish theater on Madison street and Western avenue, the Imperial, but was



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not successful and the theater was closed in the middle of the season.

Thus, the Palace Theater again remains alone on the Jewish theatrical field in Chicago.

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[SHOLOM ASCH'S "THE DEAD MAN"--A LITERARY PLAY]

by

Dr. S. M. Melamed

Have you ever heard a dead man speak, speak about everything, business, war, love, and even about the other world? If you have never heard a dead man speak and you want to witness such a miracle, you now have the opportunity. This opportunity is given to you at the Palace Theater, where they are presenting Sholom Asch's newest play, "The Dead Man".

Since the friends of "literature" are always complaining that they get too little "literature" and too much melodrama, Mr. [Elias]Glickman decided to play a trick on them; he would give them an opportunity to see a "literary" play, and not just any literary play, but Sholom Asch's "The Dead Man". The author himself says that it, "The Dead Man," will usher in a new period in the Jewish drama and in the Jewish theater--and when a merchant says that

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his merchandise is good, it certainly must be good.

Anyway, Mr. Elias Glickman has a sense of humor--otherwise he would not have presented this very "literary" play in his theater. Well, boys, you wanted literature--here you have literature, a work by a great Jewish writer--and much good will it do you.

"The Dead Man" is a "literary" play written by Sholom Asch. A play--whether literary or not--should have action and the hero of this play is a corpse. A corpse can do only one thing: lie in the grave. Now, imagine, what can a corpse do on a stage? Anybody can play the role of a corpse. You just lie down on the floor, they cover you with a black cloth--and you lie quietly. You do not cough, you do not moan, and you are considered dead. But when a dead man talks, walks, moves around, dreams, together with a living girl, about love--it indicates that the author did not know how to make real people say the same things. A writer who knows how to create living

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human beings, does not have to dig corpses out of graves.

A writer who has dug out a corpse and put him on the stage, should not have made him wear a soldier's uniform. If the corpse wears a soldier's uniform, he should not talk like a hoarse corpse but like a soldier....well, like a dead soldier. You know how a dead soldier speaks? It doesn't make any difference how he speaks or what he says--it will be correct and natural. Mr. Teitelbaum, who played the role of a dead man, played it correctly and naturally, and if he had played it in a melodramatic style, like Leon Blank, it still would have been natural and correct--can you prove it wrong?

The only good things about Sholom Asch's "The Dead Man" are the music and the scenery. But the music does not fit the play and the scenery fits neither the play nor the music. Otherwise, everything is fine: a dead play, a dead man, ancient dead ideas, dead dialogue....how can dead people speak living dialogue?

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Sholom Asch deserves a banquet for having written a three-act play; "The Dead Man" doesn't have a fourth act. If there had been a fourth act, the audience, too, would have died and then we would have had a dead theater and the undertakers would have had a good time. It is a pity they did not perform an autopsy upon the "dead man" before they dragged him out of the grave onto the stage--they would not have been able to resurrect him and the dead man would not have spoken to us.

My friend Glickman wanted to square accounts with the literature-hungry theatergoers, and, upon my word, he has succeeded admirably. Here is literature for you and do not pester me.

Now, having witnessed this "literary" play, I must ask Zolotarevsky to pardon me. Zolotarevsky, you are a second Shakespeare and I am going to see your "The Price Of A Divorce".

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Daily Jewish Courier, Jan. 25, 1922.

THE GALICIAN-JEWISH PEANUT VENDOR AND  
SHOLOM ASCH'S "THE DEAD MAN"

by

Shneur Zalman

As you know from my previous articles, our friend Ezer Gedaliah, the Galician-Jewish peanut vendor, is a devotee of the Jewish theater. There is no good play in the repertory of the Jewish theater that he has not read and there is no good Jewish actor whom he has not seen. You, therefore, can imagine how greatly disappointed he was when he could not attend the performance of Sholom Asch's macabre drama, "The Dead Man," which was presented last Monday night, at the Palace Theater, by the Dramatic Club, under the direction of Abraham Teitelbaum. Late Monday night, our friend Ezer Gedaliah went to the literary Kibitzarnia [Translator's note: Coined term to indicate gathering place of kibitzers]. There he heard diverse criticisms about the play, the players, the author,



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and everything else.

I hope that my one hundred thousand Jewish readers will not mind hearing "What the people say". We can learn a great deal more from the opinion of many people than from the opinion of one critic.

Our Ezer Gedaliah visited each table in the Kibitzarnia, questioned everyone who was sitting at the tables and listened to their comments. At the same time, he was doing a good business selling nuts (at five cents a small glass). Late at night he went away, a satisfied man.

Yesterday, early in the morning, our Ezer Gedaliah came into the editorial office, put down his basket of nuts in a corner, sat down at my desk, pulled a bunch of small pieces of paper out of his pocket, and said: "Mr. Shneur Zalman, please print these notes in the same order they are arranged here. Here are favorable and unfavorable reactions to 'The Dead Man,' The Dramatic

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Club, and Sholom Asch. The opinions are of interest--more or less. Here they are:

" 'The whole play is a piece of insolence and the acting is idiotic. The play has no plot, no movement; it is a piece of lyric poetry, but in spite of that, it makes one yawn. Most of the players in "The Dead Man" act as if they were made of wood; they aren't even able to tell a story. The decorations and music are O. K. but they are unnecessary, just as the dead body is superfluous.

" 'The play should have had four more months of rehearsals.'

" 'The play is very weak as a drama; it would have been better as a comedy.'

" 'Shakespeare presents a dead person for a moment only, but a Jew has to exaggerate.'

" 'The decorations are wonderful, the music is wonderful, but the play is

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no good and the acting is no good.'

" 'The play makes good reading for one who has time and is interested in spiritualism and poetry.'

" 'Beautiful nonsense.'

" 'A poetic, spiritualistic bore in three acts plus.' [Translator's note:  
It is not clear to me what that means.]

" 'I did not see the play and I do not want to see it. If you know a foreign language, you do not have to attend the Jewish theater. Most of the plays have been taken over, adopted, translated and patched up from other languages.'

" 'I have never experienced the feelings of a dead person and that is why I do not know about "The Dead Man". I do not trust even my own countryman

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Przybyszewski [in this matter] because he hasn't died yet.' [Translator's note: Przybyszewski is a Polish writer.]

" 'The play is a remarkable piece of art. One has to be an aesthete to appreciate it. The masses are more cultured than the intelligentsia; they do not believe in death.'

" 'I like the play and I would like to see it performed by actors, not by amateurs, or worse than that.'

" 'Let me tell you, it is not bad.'

" 'A symbolic play. A man arrives from the other world and declaims poetry.'

" 'It is a pity they did not perform an autopsy upon the dead body; then he could not have been resurrected and we would not have had to see him.'

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" 'The play reads well; it is quite possible that it would have been a real failure, if good actors had performed in it.'

" 'The decorations by Ostrowski are excellent, but the uncultured masses say that the decorations for last year's play, "The Rabbi's Daughters," were much more beautiful and realistic.

" 'Teitelbaum in "The Dead Man" proved that he was an actor in the full meaning of the word, but he did not have a good supporting cast. Some fans of the Dramatic Club claim that if Ben Ami had played the role of the dead man, he would have been the right person for the right role.'

" 'There is only one man who could have played Teitelbaum's role and that is the "dead" Kaner whom Goulash, with a long knife in his hand, had chased down Grand Street, in an attempt to stab Kaner. Kaner had said that Adler was a bluffer and not an actor. Unfortunately, Kaner doesn't have a soldier's uniform, and is a minor poet.'

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" 'The only talented member of the Dramatic Club is [Morris] Mason. He plays the part of "Chonon" with discrimination. His intonation, diction, and language are good. He does not permit himself to be bluffed by a dead person. He wants, he says, to begin life anew. May he live one hundred and twenty years and play the part of "living" characters.'

" 'There was only one man who did not play his part correctly. That was the gravedigger who did not bury the corpse in "the mysterious wonderland" where the people have the patience to watch a macabre drama on an empty stomach.'

" 'One good thing can be said about the members of the Dramatic Club; they knew all the lines of the play by heart.'

" 'The mob scene was good. Proof of this was the fact that the audience laughed at the most tragic moments.'



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" 'I saw only the first act and I do not want to see the other acts because I am a living business man and dead people do not eat nuts.'

" 'I shrugged my shoulders, may we all know what misery is if we know whether Asch, himself, knows what he has written.'

" 'One thing is sure. "The Dead Man" will not be translated into a foreign language. It is not a "God of Vengeance" and the Gentiles cannot be shown, through [the dialogue of] a dead person the kind of brothels that Jews maintain. The Gentiles have plenty of spiritualist literature, and it is we who borrow from them.'

" 'In "The Dead Man," Sholom Asch has shown that he is a great poet and a keen observer of Jewish misery; he has shown that he is a Jew who can become enthusiastic about everything. He is the greatest word-artist in Jewish literature. Every artistic spark in our melancholy Jewish life is

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dear and important to him.'

" 'The Jewish public can get along very well without Asch, without his plays, and without the Dramatic Clubs.'

" 'Mm....Write literature for them, act naturally.....They should live so if they understand what is being written for them or why it is being played for them.'

" 'A remarkable theatrical work and remarkable acting--nothing like it has ever been seen in the Jewish theater.'

" 'It is nauseating.'

" 'I cannot criticize Teitelbaum because I have never seen a soldier-corpse walking among the living and advising them how to live.'

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" 'The Dramatic Club members are ambitious boys, with a desire for something more beautiful, with a better understanding of life, with an enterprising spirit. Now they are going to show what they can do. Not only one dead man, but an entire cemetery will act for them.'

" 'The Hasidim ball that they gave was a farce. They attracted a crowd, begged three thousand dollars out of it, and gave nothing in return. Thanks to the financial success of the Hasidim ball, we now have dead people on the stage to teach the public how to live, instead of how to die--even wood alcohol can cause death.'

" 'Don't people go to the theatre? Wasn't the theatre crowded last Monday?'

" 'For weeks, larger crowds than that [at Monday night's performance of "The Dead Man"] came to see "Shmendrik," but, just the same, "Shmendrik" has not finished its run, just as "The Dead Man" will do soon.'

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" 'The mob is a fool. It becomes enthusiastic quickly and it cools off quickly. Whatever you may say about "The Dead Man," one thing is sure; the public that has seen it did not show any enthusiasm for it. The cold, scattered applause after the second act proved this.'

" 'Those who are God-anointed poets, are never understood.'

" 'A good play, but one cannot make a living out of it.'

" 'We are subject to the laws of the world we live in. If the people demand trash, we have to give it to them.'

" 'The genius of a woman is in her heart, and the genius of Jewish literature is in Sholom Asch.'

" 'The truth that a person does not understand is considered by him to be

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a fallacy. Those who have something against Sholom Asch do not understand him, and his art is meaningless to them.'

" 'I received a free pass to see the show, and, therefore, I would rather not express my honest opinion.'

" 'Never mind, I wish there were more plays like it, and more players whose purpose was much finer than that of politicians and beggars.'

" 'Anyway, it is much better to spend an evening among the Dramatic Club members than to wander around with a Galician Jew, and to make fun of everything and everybody.'

" 'I would rather read one phrase by Sholom Asch than ten newspaper articles.'

" 'The innocent laughter of a child is a thousand times sweeter and more

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bewitching than the politeness of a prince; and plain jokes told matter-of-factly, without any fuss, and love songs are more pleasing and more exciting than the (not to be compared) plays of some writers whose names I will not mention because the playwrights' union might excommunicate me.'

" 'One doesn't get excited about plays that have been written mechanically, and presented mechanically; one considers them judiciously, spits three times, and goes home.'

" 'Similar works are found among those of Przybyszewski and other artists; the dialogue of the dead soldier reminds one of Gorky's "Once More About The Devil".'

" 'Przybyszewski, Gorky, and the others can learn a great deal from Asch.'

" 'If they have nothing to eat.....'



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" 'Sholom Asch likes to be flattered.'

" 'Oh, no. He is a very modest man.'

" 'Let him remain a modest man, but he should not write any more plays like "The Dead Man;" it is better to write about live thieves like Motke. You understand?'

"That is all. No more opinions."

As you see, my one hundred thousand Jewish readers, you have here various opinions about "The Dead Man," the Dramatic Club and Sholom Asch; favorable and unfavorable opinions. I have printed them here exactly as they were expressed at the literary Kibitzarnia. I am sure that those people whose opinions were wrong, will not be angry with me, and those people whose opinions were right, will not arrange a banquet with speeches for me, or present me with a bouquet of flowers.

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May we all live in a better world and among better people than we live in now--in a world of truth, justice and harmony. This wish is extended to you by my friend, your friend, and everybody's friend.

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Daily Jewish Courier, Jan. 19, 1922.

### THEATER AND ART

The closing of Bernstein's Imperial Theater last Friday was not entirely unexpected. This year, the Jewish theater business in Chicago, as is true all over America, has not been particularly good, because of the general economic crisis. Mr. Bernstein has increased the budget of the Jewish theatre to such an extent that the additional expenses cannot be met because of the competition prevailing among the theaters. He has strained all his resources to maintain this very expensive institution, but, unfortunately, he lacks the [necessary] means. He proposed to the actors that they continue the season on a co-operative basis, and offered his services, without pay, so that the eventual profit would belong entirely to the actors. The delegate of the Jewish actor's union, R. Guskin, could not accept this proposition because the "co-operative principle," in theater enterprises, is contrary to the rules of the union. The Imperial Theater was then closed, and many of the scheduled benefit performances were

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transferred to Glickman's Palace Theater. [Translator's note: The rest of the article was not translated because the subject matter does not fall within the scope of this project.]

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Chicago Forward Dec. 17, 1921

A night of art the Palace Theatre Monday night. Strindberg's famous play The Father with the talented artist A. Teitelbaum in the leading role.

Chicago's intelligentsia will be at the Palace to enjoys an evening of art and pleasure. The entire income goes to the Jewish Socialist Movement.

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Forward, November 3, 1921.

David Pinsky in Glickman's  
Palace Theatre

Extra Great Literary Art Presentation

Anshel Schnus will present -

David Pinsky's Masterpiece

Each With His God

With Dora Weissman & Company.

This is the first of a series of literary presentations which  
will be played in Glickman's Palace Theatre.

(Adv.)



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Forward, November 3, 1921.

Glickman's Palace Theatre

Second Week:

Dora Weissman  
in

For Her Children

By Zotarovsky

(Adv.)

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Forward, November 1, 1921.

Glickman's Palace Theatre

Tonight !

Dora Weissman

in

Respectable People .

(Common Clay)

Tomorrow night, November 2: A benefit for the Chicago Ladies'  
Gemillath Hessed Society:

The Young Bride

(Adv.)

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Forward, November 1, 1921.

Bernstein's Imperial Theatre  
Tuesday, November 1

Malvina Label in

The Yeshiva Student

Wednesday evening, November 3:

Stronger Than Love

Thursday, November 4:

Tsipke, the Widow

Friday, Saturday and Sunday  
Matinee and Evening

The Disturbed Widow  
By N. Rokoff

(Adv.)

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FORWARD, September 28, 1921.

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Palace Theatre - The Home of Jewish Theatre in Chicago

Ellis P. Glickman presents:

Dora Weisman

with a first-class company of artists, in honor of New Years - for the first time  
in Chicago.

A Sister's Sacrifice - by Anshel Shorr

Music by Joseph Rumshinski: arranged by the author.

Anshel Shorr - Stage Director

Monday and Tuesday  
Matinee and Night

Friday Night

Saturday and Sunday  
Matinee and Night

Daily Jewish Courier, Sept. 22, 1921.

OUR THEATRICAL SEASON

(Editorial in English)

The patronizers of the Yiddish theater may be prepared for many surprises the coming season. The Yiddish theater in New York as well as in Philadelphia and Chicago, has made rapid strides during the last year, and has become a great Jewish institution. There are twelve permanent Yiddish theaters in New York, besides there are two Yiddish vaudeville houses, always **playing** to capacity houses. There are in Chicago now three Yiddish theaters. Even St. Louis has now a permanent Yiddish theater of its own. All told there are at least twenty Yiddish theaters in the United States. All these Yiddish theaters are headed by men and women who know the business, and who are devoting all their time and energy to the development of the Yiddish stage. Recently a few New York Yiddish impressarios have imported new stars from Europe, and have thus enriched considerably the artistic staff of the Yiddish theaters. There is a tendency in Jewish theatrical circles in New York to bring over from Europe the great Jewish

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actors of the German stage and to engage them for the Yiddish stage in America. Needless to say the Yiddish theaters will only gain in prestige and reputation from the co-operation of the great German Jewish artists. The greatest Yiddish tragedians living, Madame Bertha Kalish, who is said to be one of the greatest seven actresses of our time, has also returned to the Yiddish stage after an absence of several years. The many newcomers and those who have returned to the Yiddish stage, will certainly contribute to raise the artistic level of the Yiddish theater, and will make it worth while, even for non-Yiddish speaking Jews to patronize the Yiddish theater.

The Yiddish theatergoing public in Chicago will also be satisfied to learn that the managers of the two principal houses in Chicago Mr. Bernstein and Mr. Glickman, have done their very best to secure for their houses good casts, and a stock of good plays to be produced here during the coming season. Mr. Bernstein who is himself one of the most famous comedians on the Yiddish stage, has secured the service of the well-known tragedienne, Madame Melvina Lobel, and of Miss Nellie Kessman, a comedienne full of vivacity and gracefulness. Mr. Glickman has brought



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with him from New York an all-star cast, including Miss Dora Weissman, an able and versatile actress, who has often taken audiences by storm, Mr. Isadore Meltzer, an eminent comedian, Mr. David Popper, and Mr. and Mrs. Teitlbaum, and many others. For the first time in the history of the Chicago Jewish theater we will have here two great houses, vying with one another in the production of good plays and in good acting. This will only serve to attract the Jewish theater-goers and to make them patronize more the Yiddish theater.

Needless to say that a good Yiddish theater is a great asset to every Jewish community, because the Yiddish theater is not only a temple of art, but is also a valuable social factor in the community. Many Jewish organizations live and thrive because the Jewish theater enables them to be financially independent and to continue their activities. The Yiddish theater is instrumental in securing tens of thousands of dollars for Jewish charitable and philanthropic purposes, and therefore it is a blessing to the community. The better equipped a Yiddish theater is, the better a social philanthropic agency it is, and therefore the development of the Yiddish theater must be looked upon with satisfaction by all those who take an interest in Jewish life.

Daily Jewish Courier, Sept. 22, 1921.

There are said to be some ten million Germans in America. There is not one independent German theater in the United States. There are only three million Jews in America, and there are twenty independent Yiddish theaters in the United States. This is very characteristic of the tendency of our people, and it goes to indicate that we cling to our institutions.

We hope that our Yiddish theatergoers in Chicago will patronize the Yiddish theaters, and that the latter will do their very best to satisfy the public, and to make it consider the Yiddish theater a great American Jewish institution.

Forward, Sept. 14, 1921.

WPA (ILL) PROJ 30275

[MALVINA LOBEL APPEARING AT IMPERIAL]

Imperial Theatre, Madison near Western Ave. Welcome our guest the well-known Jewish artist, Mme. Malvina Lobel, who will play the whole season at the Imperial.

Friday night--Saturday and Sunday matinee and night--Stronger Than Love--by Kalmanovitz.

Arranged by stage director, Zigmund Weintraub.

II A 3 d (1)

JEWISH

WPA (ILL.) PROJ. 30275

Forward, August 26, 1921.

Bernstein's Imperial Theatre

Grand Opening - September 1

Joseph Rumishinsky's.....Musical Comedy

Get Married

Produced By Our Artist

Herr Sigmund Weintraub

Following is our Cast:

Nellie Cassman

Ida Dvorka

Bernard Bernstein

Sigmund Weintraub

Mollie Cohen

Mme. Sheingold

Louis Bahskitzki

Shlomo Steinberg

Page 2.

II A 3 d (1)

Jewish

WPA (ILL.) PROJ. 30275

Forward, August 26, 1921.

Our Musical Director: Mr. David Hirsh

Tickets: \$.77, \$1.00, and \$1.50

Boxes \$2.00

For Benefits Apply to Mr. Palley.

(Adv.)

I II A 3 d (1)

WPA (ILL.) PROJ. 30275

Forward, July 29, 1921.

There was a time in Chicago when no one dreamed of one respectable Yiddish Theatre, let alone two. The first will be, as usual, Glickman's "Palace" and the second will be the "Imperial" Theatre, located at Madison St. and Western Avenue.

The "Imperial" Theatre has been rented by Joseph Kissler and the Comedian, Bernard Bernstein. The contract was signed last Wednesday.

For the main Engineer for the new theatre, negotiations are going on with Jacob Polis. If he will agree, he will become General Manager of the theatre, the main figure in the lobby, and the boss of the box-office.

And now but one question remains: What actors will compose the companies of both the "Palace" and "Imperial" theatres.

The duel to secure the best actors and actresses will occur between Glickman & Bernstein on the New York battlefield. Naturally, the one with



II A3 d (1)

WPA (ILL.) PROJ. 30275

Forward, July 29, 1921.

the best weapons and the most ammunition, will win the fight.

Mr. Glickman has announced that already he has signed the Comedian, Isador Meltzer, Becky Frank, and Mr. and Mrs. Teitlebaum of the Vilna Troupe.

II A 3 d (1)

JEWISH

Forward June 5, 1921

WPA (ILL.) PROJ. 30275

Glickman's Palace Theater

presents

Max Gable and Jenny Goldstein

in

"Mother's Prayer"

Friday, Saturday and Sunday

(ADV.)

II A 3 d (1)

JEWISH

Forward, May 20, 1921

WPA (ILL.) PROJ. 30275

Glickman's Palace Theatre

P r e s e n t s

The World's Greatest Artist

Madame Gretta Meyers

i n

"Medda" by Jacob Gordon

Tues. May 24, and all week.

(Adv.)

II A 3 d (1)

JEWISH

WPA (ILL.) PROJ. 30275

Forward May 12, 1921

Glickman's Palace Theater

presents

Mr. Leon Blank in

"A Friend in Life"

Monday, Tuesday, Wednesday, and Thursday

(Adv)

II A 3 d (1)

JEWISH

Forward May 10, 1921

WPA (ILL.) PROJ. 30275

Glickman's Palace Theater

Presents

Leon Blank in

"The Drunkard" written by William Siegel

Friday, Saturday, and Sunday

II A 3 d (1)

JEWISH

WPA (ILL.) PROJ. 30275

Forward May 8, 1921

Palace Theater

featuring

Leon Blank in a special performance

"The Proletarian Curse"

(adv)



II A 3 d (1)  
II B 1 d

HEBREW

WPA (ILL.) PROJ. 30275

Forward May 6, 1921

Jacob Ben Ami will perform on Sunday, May 7, in the Princess Theater.

The Literary Dramatic Society will present

"The Compulsory Military Services" by Mendele, in one act.

"At Morning" by I. L. Peretz.

"People" by Shalom Aleichem

(Adv)

II A 3 d (1)

JEWISH

Forward, May 2, 1921.

Palace Theatre

Presents

Maurice Schwartz

in

"The Blacksmith's Daughter"

Fri.-Sat.-Sun. Evenings  
Sun. Matinee

(Adv.)

IIA 3 d (1)

FINISH

Forward May 2, 1961

WPA (ILL.) PROJ. 30275

Palace Theater

Starring Maurice Schwartz in "In the Old Time Ago" by Maurice Schwartz

The Sincere and Coughing Center by Maurice Schwartz

Pipchik, The Tedious Fellow by E. Kavan

An Advice - In one act by Sholom Aleichen

Countrymen- In one act, specially written for Maurice Schwartz by I. D. Berkowitz

Monday, May 2.

(10)

JEWISH

II A 3 d (1)

Forward, May 2, 1921.

..PA (ILL.) PROJ. 30275

Palace Theatre

Yushkewitz's Great Master-Piece

"A Pauper's Dream"

Starring Maurice Schwartz

Tues.-Wed.-and-Thurs.

(Adv.)

II A 3 d (1)

JEWISH

Forward, May 1, 1921

Palace Theatre

- Presents -

Maurice Schwartz

in

"It Is Difficult To Be a Jew" - by

Sholom Aleichem

Sunday, May 1st

(Adv.)

MPA (ILL) PP01.2007

II A 3 d (1)

JEWISH

Forward, May 1, 1921.

Play House p r e s e n t s

Jacob Ben Ami

in

"Samson and Delilah"

with Pauline Lord and Robert Heinz

Monday, May 2.

(Adv.)

II A 3 d (1)

JEWISH

WPA (ILL.) PROJ. 30275

Forward, April 29, 1921.

Gartners Theater.

Friday night, Saturday matinee and night

The last performance in Gartners Theater

The close of the season

The Galician Musician will be played.



II A 3 d (1)

JEWISH

Forwards April 23, 1921

WPA (ILL.) PROJ. 30275

Gartners Theater

In honor of Passover

Saturday and Sunday matinee and night.

The best comedy with an interesting plot.

"The Cantor's Daughters" in 4 acts.

Please come in time as the seats are not reserved.

(Adv)

II A 3 d (1)

JEWISH

Forward, March 30, 1921.

WPA (ILL.) PROJ. 30275

Gartner's Theatre

A Warning to Mothers! Today - Matinee and Night.

We will present Guard Girls Against Dance Halls.

A Play in 4 Acts

Monday and Tuesday

A New Shame

(Adv.)

II A 3-d (1)

JEWISH

Forward, March 28, 1921.

WPA (ILL) PROJ. 30275

Palace Theatre

Thursday -- Friday Nights.

Saturday and Sunday Matinee and Night, March 31, April 1, 2 and 3.

Bessie Thomashefsky

in

Yosele—Cclboynik, in 4 Acts, by Borris Thomashefsky,  
under direction of Jacob Cohen

(Adv.)

II A 3-d (1)

JEWISH

Forward, March 17, 1921.

Palace Theatre

Monday Night, March 21st, - Bessie Thomashefsky

in Her Success -

The Immigrant Millionaire

Tuesday night, March 22.

Ladies' Night.

The Best Seat In The House For A Lady, 50 Cents.

The Bastard,

by Jacob Gordon,

Will Be Played.

(Adv.)

II A 3 d (1)

JEWISH

WPA (ILL) PROJ. 30275

Forward, March 12, 1921.

Palace Theatre

Sunday Matinee and Night - Mme. Valier

in

Merele Efres

Monday Night - Mme. Valier's Farewell Performance

Kreutzer Sonata

Next Week Comes Bessie Thomashefsky.

Tuesday Night, March 15: A Performance in Honor of Our Beloved

Comedian, Mr. David Scheirholz in -

Fatherly Love

Mr. Scheinholz in the main comical role - David Kishke.

(Adv.)

II A 3 d (1)

JEWISH

WPA (ILL.) PROJ. 30275

Forward, March 12, 1921.

Gartner's Theatre

Do You Know What Love Means ?

Today, Saturday and Sunday. - Matinee - Night

Gartner's Theatre Will Present:

Dark Love

Monday and Tuesday a new production is being prepared  
in honor of Purim

Ahasuerus

(Adv.)

II A 3 d (1)

JEWISH

WPA (ILL.) PROJ. 30275

Forward, March 6, 1921

Star of Mecca - A Former Jewish Performer

Mr. Frank Shmuckler, the personal representative of Miss Anna Tabak, told us the following regarding the young Jewish Prima Donna of Mecca, which is now being played at the Auditorium Theatre. She began her career at eight years of age and within the ten years that she has been on the stage she has developed into one of the most famous of the young prima donnas. Ten years ago, Miss Tabak appeared in Boris Themoshifsky's Peoples Theatre in Blind Love, and then left with the entire company for Chicago. That was the first time Miss Tabak ever was outside of New York.



II A 3 d (1)

JEWISH

WPA (ILL.) PROJ. 30275

Forward, March 5, 1921.

Gartners Theater.

Friday, Saturday and Sunday matinee and night

King Lear

with new costumes and new decorations.

Monday and Tuesday, a new play.

II A 3 d (1)  
II A 3 b

JEWISH

WPA (ILL.) PROJ. 30275

Forward, March 2, 1921.

Tomorrow at the Palace Theater, Wednesday night, March 2nd. Honor performance for our musical director and composer, David Hirsch.

Chantsha in America - will be played.

Special for this occasion a religious concert by Cantor A. I. Manovitz, accompanied by a magnificent choir and double orchestra.

Workmen's Circle branches, societies, relief vereins, and lodges can buy through the months of March and April, \$310.00 worth of tickets for \$100.00

II A 3 d (1)  
I E

JEWISH

WPA (ILL.) PROJ. 30275

Forward, March 2, 1921.

The Mute - by A. Vaiter, will be played by the Literary Dramatic Society,  
2 P. M. Sunday, March 6th, at the Princess Theater, Clark and Jackson Blvd.

Be prepared with tickets. The entire proceeds go for The Defense League.

II A 3 d (1)

JEWISH

WPA (ILL.) PROJ. 30275

Forward, March 1, 1921.

This week in Glickman's Palace Theater.

Madam Jennie Valier will play, Thursday night, March 3rd, in Jacob Gordon's

Mirele Afres

Friday night, Saturday matinee and night, Sunday matinee and night, March 4th-5th - 6th

Za Za - by Bertan and Simon.

The last farewell performance - Monday night, March 7th

Sakho - by Jacob Gordon.

II A 3 d (1)

JEWISH

Forward, February 22, 1921

WPA (ILL.) PROJ. 30275

Glickman's Palace Theatre

Today - Tuesday, November 22

The Yeshiva Student

Thursday evening, February 24; the first performance:

Chayim in America

Friday evening, Saturday and Sunday matinee, and evening:

Madame Jenny Wolier

in

Miriam Effus

By Jacob Gordon

Monday evening, February 28: One performance only:

Madame X

Page 2

II A 3 d (1)

JEWISH

Forward, February 22, 1921

WPA (ILL.) PROJ. 30275

Wednesday evening, March 2. Evening in honor of our Music  
Director and Composer; David Hirsh.

The Play Will Be:  
Hantshke in America

(Adv.)

II a 3 d (1)

JEWISH

Forward, Feb. 16, 1921.

WPA (ILL) FEB 17 1921

Glickman's Palace Theatre  
Thursday Evening, February 17  
DIAMONDS

The Greatest Actress on the Yiddish Stage,  
Mme Jennie Wolier  
in  
THE DANSEUSE  
Friday evening; Saturday and Sunday Matinees & Evenings

(Adv.)



II A 3 d (1)  
IC

JEWISH

WPA (ILL.) PROJ. 30275

Forward, February 11, 1921.

Gartner's Theater.

Friday, Saturday, Sunday matinee and evening

Ford, the Anti-Semite  
in three acts

Monday, Tuesday

Broken Hearts.

II A 3 d (1)  
II B 2 d (3)

JEWISH

WPA (ILL.) PROJ. 30275

Forward, February 6, 1921.

For the first time in America, Pride by Sholom Asch, will be produced and under his personal direction. The performance will take place Sunday, Feb. 20th, in the Princess Theater.

Literary Dramatic Society.

II A 3 d (1)

JEWISH

WPA (ILL.) PROJ. 30275

Forward, February 4, 1921.

Gartner's Independence Theater.

Friday, Saturday and Sunday matinee and evening

When One Loves A Man

Monday and Tuesday evening

The Wedding Day.

Forward, January 31, 1921.

Glickman's Palace Theater.

Tonight -

The Bastard

Tomorrow, Tuesday evening -

The Girl of the West

Thursday and Friday evenings, Saturday and Sunday matinees and evenings -  
Herr Boris Umashevsky, in

The Cantor's Wife.

Forward, January 10, 1921.

Palace Theater, Monday and Tuesday evening, January 10th and 11th, Miss Annie Meltzer and the entire cast in

Tsiphe the Widow.

Thursday evening, January 13th, Joseph Kessler produces for the first time

The Tiger, by Cornblut.

Friday, Saturday and Sunday evenings, Saturday and Sunday matinees - Joseph Kessler in

The Great Question, by Z. Lubin.

The Bastard, by Jacob Gordon, will be presented Tuesday evening, January 18th, in honor of our artist - Jacob Cohen.

II A 3 d (1)

JEWISH

WPA (ILL.) PROJ. 30275

Forward,

December 20, 1920

ROMEO and JULIET (In Yiddish)

Shakesperean Play

at the

Palace Theatre

Monday Evening, January 3.

(Adv.)

II A 3 d (1)

JEWISH

WPA (ILL.) PROJ. 30275

Forward, December 19, 1920.

The Palace Theater presents Joseph Kessler in

"His Wife"

Tuesday evening.



II A 3 d (1)

JEWISH

WFA (ILL.) PROJ. 30275

Forward, December 13, 1920.

Palace Theater, presents Joseph Kessler in

The Only Son

Thursday, December 23rd.

II A 3 d (1)

JEWISH

WPA (ILL.) PROJ. 30275

Forward, December 17, 1920.

Gartners Theater, presents

The Two Brides

Comedy Drama by M. Cohen, Friday, Saturday, and Sunday.

II A 3 d (1)

JEWISH

WPA (ILL.) PROJ. 30275

Forward, December 14, 1920.

Gartner's Independence Theater, presents

The Maniac

Wednesday, December 15th.

II. A 3 d (1)

JEWISH

WPA (ILL) PROJ. 30275

Forward, December 8, 1920.

Bush Temple Theater, Conrad Ziderman, director, presents Sholom Ash's

"God of Revenge"

adults only

Friday, December 10th at 8:15 P. M.

II A 3 d (1)

V A 1

II D 10

JEWISH

WPA (ILL.) PROJ. 30275

Forward, December 7, 1920.

Dwinsk Relief, requests all countrymen and friends to take tickets for the theater benefit given Thursday eve. Dec. 19th, at the Palace Theater.

to see

"The Jewish Heart"

II A 3 d (1)  
II B 1 d

JEWISH

WPA (ILL) PROJ. 30275

Forward, December 7, 1920.

The Literary and Dramatic Society will have a visitor in Chicago, the noted Jewish poet and dramatist, David Pinsky.

In honor of his presence, the society will present his well known drama, "Everyone With His God" in 4 acts. It will be presented at the Princess Theater, Sunday December 19th.

II A 3 d (1)

JEWISH

WPA (ILL.) PROJ. 30275

Forward, December 7, 1920.

Tuesday evening December 14th, a play will be given in honor of Anna  
Mettzer -

"The Immigrant Boy"

II A 3 d (1)

JEWISH

WPA (ILL.) PROJ. 30275

Forward, December 5, 1920.

A new comedy by the well known English author, Montague Glass, entitled "His Honor Abe Potash" will appear, shortly, at Woods Theater, with Barney Bernard.



II A 3 d (1)

JEWISH

WPA (ILL.) PROJ. 30275

Forward, November 12, 1920.

Glickman's Palace Theater. Today, Friday evening, Saturday and Sunday matinee and evening, for the first time, a great sensational melodrama with music.

The Nestling  
in 4 acts - by N. Rakoff

Produced by Jacob Cohen.

Forward, November 1, 1920.

Glickman's Palace Theater  
Tuesday evening, November 2nd, Election day  
Elias Glickman  
as Feitel Pavolia, in the  
Immigrants  
by Shackovitch

Wednesday evening, November 3rd, Benefit for Carpenters Union, local 504  
The Power of Love

Thursday evening, November 4th, Ladies Night  
The Yeshiva Student

Friday evening, Saturday matinee and evening and Sunday matinee and evening,  
November 5th, 6th and 7th  
A Woman's Secret.

Forward, October 28th, 1920.

Gartners Theatre  
12 and Independence Blvd.

Have you seen Danses from Paris? If not, come to Gartner's Theatre Friday, Saturday, & Sunday matinee and evening when the Danses, from Paris will be performed in three acts with much singing and dancing. Monday to Thursday the Spanish Inquisition, a historic operetta in four acts will be presented.

(Adv.)

II A 3 d (1)

Jewish

WPA (ILL) PROJ. 30275

FORWARD, October 27, 1920.

Glickman's Palace Theatre

On Friday evening,  
Saturday Matinee, and evening, and Sunday Matinee, October 29 - 30 - 31.

Will be presented for the first time a beautiful life drama -

"Face to Face With Your Relatives"  
in Poland and Latvia.

Forward, October 22, 1920.

PALACE THEATRE

Friday evening, Saturday matinee and evening and  
Sunday matinee and evening, October 22 - 23 - 24

The Best Farce Comedy  
Business and Pleasure  
10 good song numbers.

Soon, the greatest sensation in America will be here.  
Face to Face.

II A 3 d (1)

JEWISH

WPA (ILL.) PROJ. 30275

Chicago Forward, October 21st, 1920.

Palace Theatre

Thursday, October 21, 1920.

This evening----Ladies night.

The Children of The Street.

Every person will get the best seat for .50¢

Forward, October 19, 1920.

Gartner's Theater.

Today, Wednesday until Thursday.

Joseph and His Brothers.

Benefits are Sold from \$100.00 - \$125.00 - and \$45.00

Guaranteed Profits.

II A 3 d (1)

II A 3 b

I E

JEWISH

WPA (ILL.) PROJ. 30275

Jewish Forward, September 10, 1920.

The Chicago Dramatic Society has "mounted the rings of the ladder of success"- it has moved into Wood's Theater in the Loop. They will present their productions, every two weeks.

They have united with the Socialist Singing Verein, the latter will fill all choir needs in the various dramas produced by the Society.

The orchestra will be the Socialist orchestra.



Jewish Forward, September 3, 1920.

Gartner's "Independence Theater opens this evening with full "Pomp and Circumstance".

( This theater was of a lower class than Glickman's, concerning itself with comedy and musical comedy only. Its two stars for the 1920-21 season were Sam Leavenworth and Hyman Frizant, both comedians).

WPA (ILL.) PROJ. 30275

Forward, September 3, 1920.

Elias P. Glickman, is a Chicago product.....He is one of the pioneer theater entrepreneurs in Chicago, and in America and also one of the foremost dramatic artists. Glickman, as manager and proprietor, does not act, often.....

"We have nothing of which to be ashamed.....Everyone acknowledges that the Palace Theater is the most beautiful in America.....When we will enter the Palace Theater, one shall think he is in a New York Theater.

Jewish Forward, September 3, 1920.

"We have prepared a large repertoire, we have several beautiful dramas of Ossys Dimov; we will produce his Bronx Express, with the same staging as in New York, and we also will produce Dimov's new drama "Stranger than Love". . . . . We have secured the services of the Yiddish-Russian artists, Anastasin Orzhevskaya and Leonid Sniegov, who will appear in the outstanding works of Gorki, Artzibasheff, Andrew, and other Russian artists".

Mr. Jacob Cohen  
Glickman's Theater.

II A 3 d (1)

JEWISH

WPA (ILL.) PROJ. 30275

Forward, August 29, 1920.

Grand Opening of Glickman's Palace Theater.

Elias F. Glickman presents the following cast:

Men - Jacob Cohen, David Levensin, Elias F. Glickman, Sam Gershonsong, Herr Fogelnert, David Yanuar, David Sheinholtz, and Joseph Weinstoch.

Women - Yetla Bloick, Tilly Rabinowitz, Annie Frank, Leah Asther, and Anna Meltzer.

Music Directors and Composers - David Hirsch and Mortimer Glickman.  
Friday evening, Saturday, Sunday, and Monday matinee and evening.

Free Love  
in 4 acts with music - by I. Kolomonovitch.

II A 3 d (1)

JEWISH

WPA (ILL.) PROJ. 30275

Forward, August 22, 1920.

Chicago will have but one Yiddish Theater this season (1920-21) and that will be Glickman's Palace Theater.

Forward, August 15, 1920.

The Yiddish theater season (1920-21) will open September 2nd, in the Palace Theater, announced Mr. Glickman, manager of the theater.

Mr. Glickman further announces that while in New York, he arranged for a most excellent cast for the theater and that he also secured a number of new plays.

II A 3 d (1)

JEWISH

WPA (ILL.) PROJ. 30275

Forward, June 6, 1920.

Empire Theater.  
News.                      News.

MMe. Bessie Thomashefski with Samuel Rosenstein in their last farwell performance.

Monday, Tuesday and Wednesday night

Minke the Servant Girl.

II A 3 d (1)

JEWISH

WPA (ILL.) PROJ. 30275

Forward, June 4, 1920.

Gartners Independent Theater.

Friday and Saturday, June 4, and 5, Gartners Theater will present

Off the Beaten Path, by Garner.

Sunday matinee and night, June 6

Torn Flowers.



II A 3 d (1)

JEWISH

WPA (ILL.) PROJ. 30275

Forward, May 30, 1920.

Empire Theater.

Today matinee and night, welcome our guest, Mr. Mark Arnstein. The biggest sensation of this century, Max Goldberg presents that great artist, Mme. Bessie Thomasefski, and the great romantic lover, Mr. Samuel Rosenstein, in Mark Arnstien's musical comedy,

Before the Wedding

A large choir from the Chicago Opera Company. A large Symphony Orchestra, under the direction of David Hirsch.

II A 3 d (1)  
II B 1 d

JEWISH

WPA (ILL.) PROJ. 30275

Forward, May 27, 1920.

In Memory of Jacob Gordon.

Jacob Gordon's best drama - God - Man and Devil, will be presented Sunday night, May 6th, in the Central Music Hall, Van Buren St. and Michigan Blvd. under the auspices of the Literary Dramatic Society.

Tickets are 50¢, 83¢ and 1.10, including war tax. Tickets can be purchased at Forward office 1128 Blue Island Ave., D. Stein, 1012 S. Marshfield Ave., L. Herman, 1309 S. Karlove Ave., telephone, Lawndale 3143, and H. Shusterman, 1505 S. Ridgeway Ave.

Forward, May 17, 1920.

WPA (LL) PROJ. 302/5

Palace Theater.

Tuesday, Wednesday, Thursday, Friday, Saturday, Sunday night - Saturday and Sunday matinee, Edwin A. Relkin presents Boris Thomashefski and Regina Zuckenberg and a company of 25 singers, players and dancers in the new operetta

The Old Melody by Thomashefski  
in 4 acts

Music by Rumshinski - Enlarged Symphony Orchestra.

Next attraction - Leon Blank, Dora Weisman and Isadore Meltzer in a new play

Blind Men

Lodges, Unions and Relief Societies, you can purchase tickets on percentage basis, in advance for future attractions.

II A 3 d (1)

JEWISH

WPA (ILL.) PROJ. 30275

Forward, May 9, 1920.

At the request of the general public, The Big Prize by Sholom Alechem, folks comedy in 4 acts, will be produced in memory of Sholom Alechem, Sunday night, May 23rd at 8 P. M.

For technical reasons, this performance was postponed from the 16th to the 23rd of May.

Central Music Hall, Van Buren and Michigan Blvd. Produced by the Literary Dramatic Society.

L. Herman, business manager. Ben Zion Gordin, director.

There is a large demand for tickets.

II A 3 d (1)

JEWISH

WPA (ILL.) PROJ. 30275

Forward, May 6, 1920.

Palace Theater.

Tonight, Thursday - The last performance of the Moscow artists

The Live Corpse by Tolstoi

Friday and Sunday night, Saturday and Sunday matinee

The Price of a Girl's Good Time

B. Isadore Lilien

Girls under 16 will not be admitted.

Soon we will have Boris Thomashefski and Company. Leon Blank, Dora Weisman and Company.

Organizations can buy tickets now, for future attractions, on percentage basis.

II A 3 d (1)

JEWISH

WPA (ILL.) PROJ. 30275

Forward, May 1, 1920.

Gartners Theater.

Friday and Saturday matinee and night, Gartners entire company will present

Mamma's Millions

Sunday matinee and night

Golden Age

Monday to Thursday

The Sacred Hymn

II A 3 d (1)

II D 10

V A 1

JEWISH

WPA (ILL.) PROJ. 30275

Forward, April 26, 1920.

The Chamsker Relief Society.

The Chamsker Relief Society is giving a benefit performance in Palace Theater Tuesday April 27th.

A Girl from the Next World will be played.

Miss Meltzer will play the leading role.

You will enjoy this play. Your laughter here will help the unfortunate across the sea.

The Committee.

Forward, April 23, 1920.

Empire Theater. Farewell performance.

Clara Rafala, Wednesday night, April 28th. This will be the last appearance of this great artist who is saying farewell to her thousands of friends and listeners, until next season.

On this occasion our artist will portray characters in the following 4 acts.

1. Shulamith - 1st act
2. The Stepchild - 2nd act
3. Where are our children? - 3rd act
4. Kreitzer Sonata - 4th act.



II A 3 d (1)

JEWISH

WPA (ILL.) PROJ. 30275

Forward, April 15, 1920.

Empire Theater.

Saturday matinee and night, Sunday matinee and night, The Step Child, by Isadore Lilien.

Mme Clara Rafala in her famous role, Yehudith - The Daughter of Zion.

It A 3 d (1)

V A 1

I-E

JEWISH

WPA (ILL.) PROJ. 30275

Forward, April 15, 1920.

Witebaker.

A theatrical performance is to be given by the Witebaker Social League, Friday night, April 16th at the Palace Theater. The Jewish Daughter will be played for the first time in Chicago.

All Witebaker landsleit are asked to come to this benefit. Tickets can be purchased Thursday night at Mr. N. Gedski, 3611 W. 12th St., and Friday night at the box office.

With regards

The Committee.

Forward, April 1st, 1920

Monday Night, April 4. Only One Performance.

Mme. Thomashefsky's, The Two Mothers

Tuesday Night, April 5th.

Benefit Performance In Honor Of Our Leading Lady

Mrs. Yetta Block

We will present The Slaughter,

by Jacob Gordon.

With Mme. Yetta Block: in her Great Art Role as Esterke.

(Adv.)

WITH (ILL.) PROI 21076

II A 3 d (1)

JEWISH

NPA (ILL.) PROJ. 30275

Forward, January 2, 1920.

Sholom Alechim, the immortal poet, humorist and writer, left us remembrances to be read with laughter and tears. The outstanding comedy known as "The Great Winnings," is being presented for the fourth time by the Literary and Dramatic Society this Sunday December 5th, 2 p.m. at the Princess Theater.

NPA (ILL.) PROJ. 30275

Forward, September 24, 1919

Jacob Silbert and Clara P. Far  
in Empire Theater

Happy New Year

In honor of the holiday, Thursday, Friday, Saturday,  
and Sunday - Matinee and evening, September 25 - 28

We are producing for the first time in Chicago

As a Man Loves

. (REV.)

Torward, September 24, 1919

WPA (ILL.) PROJ. 30275

Gartner's Theater

Thursday and Friday, matinee and evening  
the most beautiful operetta

Jewish Bride

Saturday and Sunday, matinee and evening

I Will Sell You My Mother-in-Law

See and hear a negro sing Kol Nidre, Eli Eli, and Gott  
in Sein Nish ot is G-recht.

(Adv.)

Formal, September 12, 1919

WPA (ILL) PROJ. 30275

Joseph Kessler in William's  
 Palace Theater  
 Friday, Saturday and Sunday evenings,  
 and Sunday matinee

True Love

Saturday matinee - special performance

The Immigrant Woman

Joseph Kessler in a very artistic role in Karpman's  
 beautiful work.....

(The entire cast) will participate in a performance  
 specially fitted for the Rosh Hashanah holiday - -  
 Joseph Kessler's beautiful Yiddish operetta.

Yudele

Forward, September 13, 1919

WPA (ILL.) PROJ. 30275

Empire Theater  
Friday evening, September 13

Mr. Low  
translated by Jacob Gordon

Saturday afternoon, September 20

The Yeshiva Student  
Saturday evening, September 20

Sholemith  
Jacob Silbert and Abraham



... (ILL.) PROJ. 30275

Sunday matinee September 21

The Sacrifice of Isaac

Mr. Jacob Gilbert as Abraham; Mme. Clara Lafala  
as Sarah

Sunday evening, September 21  
Jacob Gilbert and Clara Lafala

Miel Acosta

(Adv.)

II A 3 d (1)

DA (ILL.) PROJ. 30275

FORWARD- SEPTEMBER 14, 1919.

PALACE THEATRE

Today's Matinee & Evening

Joseph Kessler in Z Libin's 4 act drama

THE GREAT QUESTION.

(adv.)

II A 3 a (1)

FORWARD, September 12, 1919.

WPA (ILL) PROJ 36275

The new theatre in Douglas Park Auditorium opens today under the direction of Joseph Oberlander and Abraham Mason.

Tonight and Saturday evening, Steinberg's "Sister versus Sister" will be presented. Sunday evening a four act drama. "Men of Sin" will be given.

II A 3 d (1)

JEWISH

FORWARD

September 12, 1919.

ALL) PROJ. 30275

The actors and the management of Glickman's Palace Theatre are proud of the fact that they were successful in presenting one drama for an entire two weeks.

This is a cause for painful laughter. In New York, a successful play is good for the entire season, and neither the actors nor the management worry about new works. Even Philadelphia, whose Jewish population is 100,000 less, than Chicago's, provides seven to eight weeks run for various presentations.

II A 3 d (1)  
IV

JEWISH

FORWARD

September 12, 1919.

WPA (ILL.) PROJ. 30275

Last week Eugene Spivach, sold a play which  
will be shortly produced in the Empire Theatre. The work is modern and  
discusses an important problem of life.

II A 3 d (1)

JEWISH

FORWARD

Sept. 10, 1919.

WPA (ILL.) PROJ 30275

Empire Theatre  
Friday Evening the 12th  
Saturday & Sunday Matinee - and Evening.  
September 13 & 14.  
Mr. Jacob Silber & Mme. Clare Rafala  
The first time in Chicago.

"A MOTHER'S SACRIFICE"  
by Zolatarovsky

Great melodrama with music.

II A 3 d (1)

JEWISH

FORWARD -September 5, 1919.

WPA (ILL.) PROJ. 30275

The two "Big Brothers, the "Empire & the Palace" also have a "Small Brother"  
- Gartner's "Independence" theatre, Roosevelt Road and Independence Blvd.

Gartner has no pretensions for the bigger things in drama.

WPA (ILL.) PROJ. 30275

Forward, September 3, 1913

Empire Theater

Jacob Silbert - Clara Rafala

in

Empire Theater

Ossip Dron in Empire Theater

Friday evening, Saturday &amp; Sunday

Matinee &amp; Evening

Ossip Dron's greatest masterpiece

The Spirit of the City

Produced by Mr. Jacob Silbert

Jacob Silbert, Clara Rafala, and the entire all-star cast will participate.

(Adv.)



Forward, August 31, 1919

Douglas Park Auditorium  
Garden, Madison Avenue

Mr. Abraham Jacobson announced to the public of the Lincoln  
Park District that he will give a musical program in the  
Douglas Park Auditorium every Friday, Saturday, and Sunday  
evening with a large class of artists.

(A.M.)

WPA (ILL) PROJ 30275

Forward, August 13, 1919

The opening of the theatrical season in Chicago.

by Sigal

For the first time in the history of Jewish Chicago, it will have two large theaters, its two large artist theaters, both of which are threatening to leave Chicago with their productions.

II A 3 d (1)

FORWARD August 21, 1919.

Empire Theatre

Jacob Silbert and Clara Rafola  
in  
Children Come Home, by Zolatorevsky

Directed by Jacob Silbert

We wish to announce to the Chicago Jewish public that we have organized a troupe of first class actors, all with good voices, capable in song, and all young.

Regard this personnel of the troupe.

Messrs:

Jacob Silbert

Herr Kroner

Mesdames

Clara Rafola

Rosa Bialis

II A 3 d (1)

JEWISH

FORWARD August 21, 1919 (Empire Theatre) #2

Herr. Rosenstein

Herr. Bulman

Herr. Friedman

Herr. Weinstock

Herr. Rosenthal

Herr. Frizont

Herr. Epstein

Herr. David Hirsh - Music Director

Tilly Rabinowitz

Morris Kroner

Matilda Finkelstein

Rosa Silbert

Union Workmens' Circle branches, Societies, schools, lodges and individuals can secure benefits by selling tickets for a percentage. Our books are open for the season 1919-1920.

(Adv.)

Forward, August 21, 1919.

Joseph Kessler in Glickman's  
Palace Theatre  
Twelfth St. Corner Blue Island Ave.,

First performance of Messrs. Kessler, Levinson, and  
Glickman. Friday, Saturday and Sunday evenings.

Saturday and Sunday matinees, August 29- 30.

Monday (Labor Day) Matinee & Evening.

The first time in Chicago. "A MAIDENS DREAM"

Great drama in 4 acts with music and dance  
by Max Gibbel.

Forward, August 21, 1919. #2

**The Cast.**

Joseph Kessler  
David Levinson  
Chas. Glickman  
H. Goldberg  
H. Gershonsen  
H. Bakshitzky  
H. Shiago  
Dave Calmus

Harry Shore  
H. Hockstein  
Mme Axelrod  
Mme Fanny Reinhardt  
Miss Becky Frank  
Miss Groffer  
Molly Cohen

and the most beautiful and beloved soubrette of the Yiddish stage

Miss Annie Meltzer

(Adv.)

II A 3 d (1)

II B 2 d (1)

III G

IV

JEWISH

Daily Jewish Courier, Aug. 28, 1919.

THE OPENING OF THE JEWISH THEATRICAL SEASON

by

Dr. S. M. Melamed

The opening of the Jewish theatrical season in Chicago has been for many years an inspiration to many of our journalists who have used it as an opportunity to discuss topics of the day, as well as to make profound and wise observations about the Jewish theater. I hereupon declare that I have no intention of writing a polemic on the subject of our dramatic literature, because I do not wish to injure the Jewish theater which is a popular and highly beneficial public institution. Very few Jewish theaters can withstand objective criticism, and very few of them are institutions of art in the true sense of the word. The Jewish theater is not to be judged from an aesthetic standpoint but rather from a standpoint of socio-philanthropy, of usefulness, and of general mass education. Naturally, it is also an amusement center for the Jewish masses. This guarantees its popularity, and therefore, it can grow and prosper. The Jewish press in America shows no progress at the present time because of the decline in its circulation, as a result of the cessation of immigration for the past five years. While

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II A 3 d (1)

II B 2 d (1)

III G

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JEWISH

Daily Jewish Courier, Aug. 28, 1919.

the Jewish press is largely dependent upon mass immigration, the Jewish theater has grown by leaps and bounds in the last five years. The number of Jewish theaters in America has doubled in the last five years, because the Jewish theater does not depend upon Jewish immigration. Americanized and American-born Jews also attend the Jewish theater regularly, and as our theater is in addition an important socio-philanthropic center, it is now the most significant institution of the Jewish masses in America. That explains why our theater occupies such a prominent place in our public life and why the masses are so greatly interested in it.

The present theater season, which begins tomorrow throughout America, in New York, Philadelphia, Boston, Baltimore, Chicago, and other cities with a large Jewish population, is attracting the special attention of the masses because a keen competition has developed everywhere in regard to the Jewish theater, and because a considerable number of new theaters have been opened this year. Quantity always has a certain attraction for the public and numbers always impress it. Naturally, it also expects a certain [amount of] improvement in the theater as a result of this competition because every manager will try his best to sat-

WPA (ILL) PROJ. 30275



II A 3 d (1)

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JEWISH

II B 2 d (1)

III G

Daily Jewish Courier, Aug. 28, 1919.

IV

isfy the public.

The increasing number of Jewish theaters will certainly lead to specialization in Jewish theatrical art: one theater will devote itself to serious drama; a second, to operettas; a third, to psychological plays; a fourth, to comedies, etc. It is very likely that through this procedure the number of Jewish theatergoers will increase. Until now the number of Jewish theatergoers amounted to no more than fifteen per cent of the Jewish population, but as a result of this competition, it may rise to twenty per cent, or perhaps to twenty-five per cent.

The general tendency of the Jewish theater today is to become more and more an amusement center, especially since a new company has been formed in New York, which will devote itself entirely to serious drama of literary value. Many of our readers will perhaps be unable to understand this tendency. They will say to themselves: the times are so deplorable, the lot of our people is so tragic that it is impossible to amuse oneself. But that is a wrong attitude. When a Jewish newspaper reader is unable to scan the news without running across items dealing with the murder of Jews and pogroms, he needs a place to which he can

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JEWISH

II B 2 d (1)

III G

Daily Jewish Courier, Aug. 28, 1919.

IV

escape from this pogrom atmosphere. The more consistently the Jewish press prints the news of slaughter and pogrom, the more necessary an amusement center like the Jewish theater becomes.

One can, therefore, well imagine that the managers of the Jewish theaters will concentrate on light and amusing plays for this coming season and that Boris Thomashevsky, king of the Jewish operetta stars, will reign not only on Second Avenue in New York, but in the provincial towns as well.

In Chicago the present season will be an extraordinary one. Three Jewish theaters are opening here: the Empire Theater, Glickman's Palace Theater, and Gertner's Independence Theater. We can expect keen competition when the managers present their opening production. Then the real [entertainment] offensive will begin.

WPA (ILL) PROJ. 30275

JEWISH

WPA (ILL) PROJ. 30275

II A 3 d (1)  
II B 2 g

FORWARD- August 12, 1919.

The Yiddish Folk Stage will present a reading from the drama  
"When the Plague Rules" in 4 acts by David Dank, Tuesday, August 12,  
in Workers Institute, 10068 Ashland Blvd.

COME IN, BE PROMPT - because we will have free discussion.

(adv.)

II A 3 d (1)  
IV

JEWISH

Daily Jewish Courier, July 30, 1919.

## TWO JEWISH THEATERS FOR CHICAGO NEXT SEASON

It appears that Chicago will have two Jewish theaters next season; one, the Empire Theater, the other, the Palace Theater. Mr. Zuckerberg and Mr. Palei, managers of the Empire Theater, announce that arrangements have been made for the famous actor Jacob Silberg, and Prima Donna, Madam Clara Rafalo, and other actors to appear at this theater. The opening night has not yet been set.

Mr. Ellis F. Glickman, the leaseholder of the Palace Theater, informs us that his theater will open on August 29, with a company whose cast he will announce shortly.



Forward, July 4, 1919.

The Closing of the Yiddish Theater Season in Chicago.

By Eugene (Yonoh).

It is true, that the past season has shown a noticeably reformed theater, but it has yet to reach the high levels which it should attain. It was shameful and painful to observe, at times, the idiotic, trashy plays which were presented and in which great artists made themselves appear ridiculous.

Forrest, July 1, 1916

The summer season (1916) of the Empire Theater closed yesterday. The young artist, Maurice Schwartz, who was the last attraction, closed the theater with Ibsen's "Ghosts".

II A 3 d (1)

II D 10

II D 3

JEWISH

Daily Jewish Courier, July 1, 1919.

## THEATERS AND CHARITIES

(Editorial)

The Empire Theater ended its season yesterday. In other Jewish communities the theater is a private enterprise, but in Chicago it is a communal institution. It is the only Jewish center here of literature and art, as well as of philosophy. Therefore its fate must interest all Chicago Jews who desire that such a center shall remain in existence.

In the history of the Jewish theater of Chicago, the season just closed yesterday will be considered the most remarkable because it was, from every standpoint, very fruitful. Never before has Chicago seen so many truly great Jewish dramas, nor greeted so many great artists as it did this past season. Chicago may be a provincial city, but we doubt very much whether even one Jewish theater in New York presented any finer performances this last season, or satisfied their audiences to any greater extent than was done here in



II A 3 d (1)

- 2 -

JEWISH

II D 10

II D 3

Daily Jewish Courier, July 1, 1919.

Chicago. The directors of the Empire Theater, Mr. Tzuckerberg and Mr. Palei, spared no efforts to bring before the Chicago Jewish public the best to be gotten in the field of theater art and literature. The best actors from New York, both young and old, played for many months in good plays, which drew the great masses of people to the theater.

Thus, for the first time we witness Chicago as a theater-loving city in which Chicago Jews are eager to patronize Jewish theater art if the theater directors can furnish good actors and good plays.

It can be said, without exaggeration, that more Chicago Jews attended the Jewish theater this year than in previous years. It is also important to emphasize this--that throughout the entire season, the Empire Theater presented no plays that a conservative person could not see or enjoy. Not by sensational, humorous plays but by good sober dramas and good actors were the theater directors able to fill their house night after night. The public is indebted





II A 3 d (1)

- 3 -

JEWISH

II D 10

II D 3

Daily Jewish Courier, July 1, 1919.

to them for this and thanks should be offered by all who are especially interested in a good Jewish theater in Chicago.

Because of their excellent accomplishments during this last season, the Empire Theater has gained the confidence of the great masses as well as of the educated. We can only hope that in the future the theater directors will follow in this same direction and will pursue the same principles they established this last season. Only then will they be certain that the masses and classes will in the future too be ready to patronize the performances which last year proved to be a blessing to the Jewish community of Chicago.

Of no less importance than as an art center is the need of the theater as a philanthropic center. Many philanthropic societies owe part of their existence to the Jewish theater. Not all of our readers know that during the last theater season a sum of two hundred thousand dollars was collected for the various Jewish philanthropic enterprises. Almost all charitable circles and many social organizations on Chicago's West Side have, through benefit



II A 3 d (1)

- 4 -

JEWISH

II D 10

II D 3

Daily Jewish Courier, July 1, 1919.

performances in the Empire Theater, collected huge sums of money which enabled them to carry on their work. The Chicago committee of the Denver Sanatorium has in itself, through a number of benefit performances, collected many thousands of dollars. Many smaller circles, auxiliaries, etc. could not exist without the theater. In a word, our Jewish theater in Chicago is, next to the Federated Charities, the largest philanthropic agency in our community. Therefore, those representing our community must take a greater interest in the Jewish theater. They should patronize it oftener, and, as far as possible, care for it, that it may have a secure and undisturbed existence. The better the Jewish theater in Chicago, the more it can accomplish for the community, and the more it can contribute in the field of art, literature, and philanthropy.

Unfortunately, up to the present time, we do not see that the community leaders have been taking any active interest in a Jewish art institution which is also a great center for every kind of communal activity. Only a numbered



II A 3 d (1)

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JEWISH

II D 10

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Daily Jewish Courier, July 1, 1919.

group of persons who are very much attached to Jewish literature and art, supported the Jewish theater's struggle for existence this last season. If the Jewish theater were only an art institution it could not take the liberty of demanding patronage of people who are not interested in Jewish art and literature. But, as we have shown by cold facts, it is also one of the greatest philanthropic and socio-economic agencies in the community. On these grounds it is the honorable duty of our community leaders, who do not possess sufficient interest in art, to pay more attention to our Jewish theater since it spares them much work, effort, and anxiety.

In closing we wish to express, in the name of all friends of Jewish art and literature, our thanks to the directors of the Empire Theater for their efforts to lift Jewish theater art in Chicago to a higher level, and for their honest attempts to give the Jewish public in Chicago the best and most beautiful which our literature and theater art possess.

Through their successful work, the directors comforted thousands of Jewish hearts, brought joy and health to broken Jewish souls, and aid to thousands of needy and unfortunates.



II A 3 d (1)

I C

JEWISH

Daily Jewish Courier, June 30, 1919.

MORRIS SCHWARTZ AND MADAM ZILBERT IN IBSEN'S "GHOSTS"

Tonight, our great guest artist, the young actor, Mr. Morris Schwartz, will present at the Empire Theater Ibsen's famous drama "Ghosts."

Mr. Schwartz will appear in the difficult leading role of Oswald Allwing.

Participating in this special production will be the popular and talented dramatic artist, Madam Liza Zilbert. She will portray the beautiful dramatic role of Madam Allwing.

The actress has come to Chicago especially to play in this performance.

We are certain that all lovers of classical drama and true art will come today en masse to pack the Empire Theater, and to greet the guest artists.





Sunday Jewish Courier, June 15, 1919.

SONIN

By Dr. S. M. Melomed

Sonin as a type is some thousand years old. We Jews, especially, are familar with Sonin's philosophy, which is also clearly and classically propounded in the Bible, viz., Eat and drink because it quickens our senses; eat and drink, for tomorrow we die anyway. Ludwig IV issued the parable, "After me the flood, brother; but in the meantime we must live."

What Artsibashev did to make Sonin interesting was to place him in a new sphere. Sonin, the tired Russian Revolutionist, desires suddenly to live wild and fast, letting others dream of the constitution. The philosophy of living one's life he teaches to his mother and sister, the latter ruined by





Sunday Jewish Courier, June 15, 1919.

a charlatan officer.

Mr. Anshel Shor, a clever theatrical personage from Philadelphia, dramatized this novel. Not bad, though the novel proper is only a narrative with a moral. In the drama, too, there are no developments of conflict, only episodes to characterize the personality of Sonin. Therefore, none of the actors have any great roles except the one who plays the lead, Mr. Samuel Goldenberg, a very versatile actor.

As an actor, Mr. Goldenberg occupies first rank at present in the Jewish stage. Personally I do not know whether he is an engineer or an inventor, but he certainly is a great technician. He displays his talent not by great gestures or strong motions, but by small details that create a mosaic

II A 3 d (1)

- 3 -

JEWISH



Sunday Jewish Courier, June 15, 1919.

picture which influences less through its colorful tones than through its fine delicate construction. Besides Mr. Goldenberg has three outstanding merits, namely, temperament, a lovely means of expression, and a fine figure. If he does not attract as a lyric tragedian or a grand supple comedian, he enchants as a clever actor rich in extemporaneous humor. He sings beautifully and plays well on the clavier.

I could adduce many reasons why it is worth your while to see Samuel Goldenberg in "Sonin." But since it is very hot and I am lazy to start so many themes, I beg that you believe me on my word. Children and girls under sixteen years not permitted, and model people should stay at home.

Of the other members in the troupe who give very good performances, I wish

II A 3 d (1)

- 4 -

JEWISH



Sunday Jewish Courier, June 15, 1919.

to mention Mr. Nathanson, Mr. Ayerlbach, the gifted Becky Weintraub and Madame Weintraub. Mr. Shveid's role **not** only brings forth his talent, but also his temperament. May he long live and smoke short pipes, because long ones are smoked only by suffering personages. The good Izzie Kesier cuts a splendid officer's figure, and if Becky Frank played Madame German's role, it would have been better for all concerned.

There is beautiful singing in the drama, especially by Ayerlbach and Goldenberg. Good fun is delivered by **Mr.** Shmukler in his role as Denshtzik. Thank you, Mr. Goldenberg, Would that the same could be said of all Jewish actors.



II A 3 d (1)  
I D 2 a (2)

JEWISH



Daily Jewish Courier, June 12, 1919.

AT THE EMPIRE THEATER

. . . . .

Our last guest artist, Mr. Leon Blank, who has so many admirers in Chicago, and who always plays here to a full house, has not been successful with his latest play. He, personally, acted as usual--just as the audience likes it. His failure, however, should be charged to his manager, Mr. Edwin Relkin, and to the New York Actors Union which tricked him. Mr. Relkin was guilty of sending him to Chicago too soon after his recent success here, and the Actors Union of sending him poor supporting actors. The Union seems to pity the unfortunates and receives them into its folds regardless of ability. Therefore, Mr. Blank was tricked. Naturally, the Union does not have to worry about its good actors; they make their own way in life. For that reason, it concentrates on these others, and when the opportunity presents itself, they are sent out.

II A 3 d (1)  
I D 2 a (2)

- 2 -

JEWISH



Daily Jewish Courier, June 12, 1919.

This possibly helps the individual player but is a great hindrance to the Jewish stage, for these players do not hold the Jewish audience. Later, when a good troupe comes, the public becomes skeptical and unwilling to attend, thinking only that they will be fooled again. Such actors only discredit the stage and its good actors. If the Union had the interests of the theater at heart, it would be more careful to send out good supporting actors, and not "hams" who will only ruin the theater. We hope that in the future Mr. Leon Blank will not permit himself to be led by the nose by either the Actors Union or his manager, Mr. Relkin. If he cannot get a better troupe than this present one, he should remain at home and enjoy the much-needed rest he is entitled to after such an arduous and successful season.

The failure of Mr. Leon Blank is to be regretted since it followed so close upon his greatest theater success in Chicago. I am referring to his production of Peretz Hirshbein's "The Blacksmith's Daughter" supported by the troupe of Mr. Morris Schwartz. This troupe was triumphantly

II A 3 d (1)  
I D 2 a (2)

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JEWISH



Daily Jewish Courier, June 12, 1919.

successful. Both the plays that they presented in Chicago, "The Forsaken Corner" and "The Blacksmith's Daughter", were received by the audiences with indescribable enthusiasm. It appears that our Chicago public knows how to appreciate good plays and good actors.

In "The Blacksmith's Daughter", Morris Schwartz and Celia Adler gave such exceptional performances that the audience was simply enchanted by their acting. Such scenes as Chicago had never witnessed before delighted the audiences. The actors were literally carried on the shoulders of the crowd, while some even stopped to kiss Mr. Schwartz. Celia Adler's acting was one of wonder upon wonder. Often in the same scene, the entire range of human emotions was brought into play. Besides, she was original throughout in all her movements. Her role was so well portrayed that Mr. Hershbein can thank her as much as the public [for the success of the performance].

II A 3 d (1)  
I D 2 a (2)

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JEWISH



Daily Jewish Courier, June 12, 1919.

Mr. Vichial Goldsmith played the role of a grandfather which the audience enjoyed immensely. Ludwig Zatz proved, with his small part in the fourth act, that an artist can create something out of nothing. Peretz Hirshbein could never have believed that such an insignificant part as played by Ludwig Zatz in the "Blacksmith's Daughter" could produce so much genuine humor and laughter. Now we can readily understand what chances Mr. Leon Blank could afford to have taken with his present troupe after these productions with Morris Schwartz, Celia Adler, Ludwig Zatz, and Vichial Goldsmith.

II A 3 d (1)

JEWISH  
WPA (ILL.) PROJ. 30275

Forward, June 10, 1919.

Empire Theatre

Edwin Balkin and Anshel Shore present, for the first time in Chicago,  
the great Jewish Actor -

Samuel Goldenberg

Together With  
Becky Weintraub, Becky Frank, Borris Overbauch,  
Isador Kasher, Mark Swade, A. Goldstein,  
Zigmund Shmugler and Lucy German

in  
Sonin

Friday and Saturday

(Adv.)

Chicago Forward June 2, 1919

WPA (ILL) PROJ. 30275

Empire Theatre Edwin Ralkin Presents  
The Well Known Artist - Mr. Leon Blank  
In the most successful Comedy, The Shoe Maker  
Tuesday, Wednesday, and Thursday Evening, In Honor of Shabbuoth  
Friday evening, Saturday and Sunday Matinee and Evening.

Advertisement

II A 3 d (1)

JEWISH

Daily Jewish Courier, May 29, 1919.

PERETZ HIRSHBEIN'S "FORSAKEN CORNER"  
AT THE EMPIRE THEATER  
By S. M. Melomed

Peretz Hirshbein is one of those writers who has a "cockeyed" outlook on life and therefore sees things differently from most other people. He is a Jewish poet from the rural country, not simply a country man, but a true dyed-in-the-wool one. To this very day the tones of the village are more familiar to him than those of the city. By having a perverted outlook on life, and being one-hundred-per-cent rural, he was able to write "A Forsaken Corner," a genuine Jewish fiery-drama of strong dramatic conflicts, tragic depth, and of unique Jewish beauty. If Peretz Hirshbein did not write under the influence of Hauptman, then he surely is a very original realist. His "Forsaken Corner" reaches the





Daily Jewish Courier, May 29, 1919.

heights of Hauptman's realism.

If he had the good fortune to be born Hirshbein, we mean by that a poet with many marvelous talents, he also had the good fortune to ~~meet~~ Morris Schwartz, Ludwig Zatz, and Celia Adler, the three artists responsible for urbanizing the country ~~man~~ and for putting life, motion, and passion into his play.

"A Forsaken Corner" is a drama in three acts. The first act is more than a poem, or naive folk lyric. The plot is very simple. Note, the grave-digger, has a daughter, Tzirele, who falls in love with Noah, the son of Hyman Hersh, the miller. Both Note and Hyman Hersh are lifelong enemies unto death, because the grave-digger wishes to quit his work to become a miller, thus giving Hyman Hersh competition. Both are



Daily Jewish Courier, May 29, 1919.

strong, passionate, healthy folkmen, and like all country men, obstinate. They are neighbors who out of pure mutual animosity wish to do away with one another, stopping at nothing, setting fire, fighting, etc.

Note, the grave-digger, meets a rich young lumber merchant who desires to finance his wish provided Note's pretty daughter Tzirele becomes his wife. But Tzirele loves Noah with the strength and passion of Nature's children. Noah returns this love. But the mutual deadly hatred of their fathers lies in their path. This hatred between the elders begins to assume such proportions that a catastrophe is inevitable. Tzirele runs away from her father, the grave-digger, and comes to Hyman Hersh's home where she is sheltered by his wife and son. At this moment of intense dramatic heights, old Tudrus, the grave-digger's father,



Daily Jewish Courier, May 29, 1919.

arrives on the scene seeking to bring about peace. Tudrus has his son in hand, for he is his son. After much efforts and talk, the elder succeeds in securing some control over Hyman Hersh, for he, the old man Tudrus, had officiated at the death of Hersh's parents, offering their souls to Heaven. When Hyman Hersh tries to remain obstinate, the old man cries aloud, "Lowly creature," and Hyman Hersh controls himself. In the end Tudrus succeeds in bringing about peace between the two fathers, thus making it possible for Tzirele's and Noah's heart dreams to become a reality.

We find in this drama a wealth of psychological phrases which are simple and rapturously beautiful. Here we see Note, the grave-digger, a Jew of about 50, strong, healthy, wild, obstinate, clever, desiring to use his strong fists. With a whip in his hand he tries to force Tzirele to follow in his ways, but, at the crucial moment, in comes

Daily Jewish Courier, May 29, 1919.

old Tudrus and reprimands him. Note is still obstinate. When Tudrus shows him the whip, Note becomes a mouse. . . . The big strong Note, with his long beard, stands before his aged father as Tzirele would stand before him. In this expression of true Jewish respect for parents, lies so much deep human culture, such as really only the Jew can portray.

These small psychological phrases make the play a Jewish one, and justify the happy ending. With two powerful heroes in the play, there must be a catastrophe, while a type like Tudrus is only possible among Jews.

Now, twenty years after the drama was written, it is being presented on the stage. I, at least, have never in my lifetime seen such realistic and extraordinary artistic acting in the Jewish theater. Only Max Reinhardt's company in Berlin can in their actions call forth so much illusions as Morris Schwartz and his troupe do in this play.



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Here Jewish tragedy is not presented with signs and tearing cloth ( for the dead), but by means of wonderful mimic, through candid worthy acting and rythmic movements.

The greatest surprise in this performance is not the roguish and beloved Celia Adler; neither is it Morris Schwartz, nor A. Goldshmidt, who play Hyman Hersh, the miller, and Note, the grave-digger. It is rather the comedian Ludwig Zatz, who here reveals himself as one of the greatest tragedians. He plays the old Tudrus. Portraying an old man can only be accomplished by mimic, not by motions, because an old man's motions are very slow and not individualistic. All grandfathers are of the same pattern except that each smells his tobacco in his own way, such is the standing tradition. Ludwig Zatz is a master in mimic. His art consists of a variation of expressions which form slowly and definitely the type of the old Jew, the old father, the clever elder. As he molds this character, he stands before our eyes



Daily Jewish Courier, May 29, 1919.

so true and impressive that we cannot forget the picture he presents, everything else being soon forgotten except Tudrus as played by Ludwig Zatz. The old Tudrus is not simply a spirited live figure but also a deeply tragic one which suppresses its tragedy with the aid of the psalms. But, when tragedy finally does pierce through suppression, it is heartbreaking, penetrating our senses and our hearts.

What makes Zatz the great artist is the simple way in which he works. He can awake the deepest, most touching tones from an ordinary "fiddle" with only one string. In general Jewish actors work with drums and trumpets. Ludwig Zatz plays his most touching role on a small violin and creates an immense impression [Translators note: All this is figuratively speaking.] He is therefore unique in his art.



Daily Jewish Courier, May 29, 1919.

Of Celia Adler, what more can we say: "Her talent is inherited." She acts with her two large eyes and gracious movements. She is, in the play, only as she can be, the sweet country maiden, all child, all girl, all woman. You have to know how to do it. But she knows, and let the Gods not envy her, though she earns their envy.

Morris Schwartz and A. Goldshmidt present their roles so artistically and characteristically that one might question: "Who gives the better performance?" Both present successfully the role of the obstinate country man in a true rural manner.

If Morris Schwartz has reached his goal in acting, he attained it through mimic, but his duties are not as difficult as that of Ludwig Zatz, whose role is the stronger. Goldshmidt, on the other hand, who plays no less brilliantly than Morris Schwartz, must portray motion






Daily Jewish Courier, May 29, 1919.

and so outdoes the role of Note, the grave-digger, with extraordinary artsmanship.

Under the direction of Morris Schwartz, Tanenholtz, playing the miller's son, and lover of Tzirele, improved in his art. He plays with a certain charm, developing his character as the play progresses. In the first act, Noah is quite a boy, in the last he is all man. His training under Morris Schwartz has greatly developed his acting ability.

Boris Rozenthal, who plays Chatzkell, the lumberman, has but a small part from which we cannot judge his talents. The same may be said of the three women in the play, namely, Rosa Rosenthal, who plays Note the grave-digger's wife; Sophia Nadalski, as the wife of Hymen Hersh, the miller, and Sarah Filler in the role of a grandmother, a craze



Daily Jewish Courier, May 29, 1919.

woman who roams the cemetery where her children lie buried. The two mother roles that Peretz Hirshbein created here are too conventional to give Madame Rosenthal and Madame Nadalski a chance to display their talent. Sarah Filler, on the other hand, sets forth a few interesting phrases.

How will Chicago welcome this new revelation of Jewish dramatic art and acting. Does Chicago only wish to see Jews in comedy or is it interested enough to receive such a play as "The Forsaken Corner" as presented by the artistic troupe of New York's Irving Place Theater? Unintelligent people need not go to see this play.





II A 3 d (1)

JEWISH

WPA (ILL.) PROJ. 30275

Chicago Forward May 28, 1919

**Empire Theater**

**Monday evening, June 2**

**Maurice Schwartz**

**in**

**"The Blacksmith's Daughters"**

**plus the two favorites**

**Celia Adler**

**Ludvig Satz**

**(Adv.)**

II A 3 a (1)

JEWISH

WPA (ILL.) PROJ. 30275

Chicago Forward May 28, 1919

Empire Theater

Today and tomorrow evening, Friday, Saturday and Sunday

Matinee and Evening

The young artist

Maurice Schwartz

and our two favorites

Celia Adler

Ludvig Satz

in

"An Abandoned Corner"

(Adv.)

II A 3 d (1)  
II B 2 f  
II D 4

JEWISH

VPA (ILL.) PROJ. 30275

Forward, May 23, 1919.

Hebrew Drama will be presented in the Douglas Park Auditorium.

A Biblical drama in 4 acts, by M. Salkind will be presented Sunday, May 25th, by the students of the B'nai Zion Jewish Day Nursery School, under the supervision of their teacher Miss Bruche Mixeman. The play was performed several weeks ago and proved very successful.

II A 3 d (1)

JEWISH

WPA (ILL.) PROJ. 30275

Forward, May 19, 1919.

Empire Theater.

Upstairs and Downstairs

Comedy and Music by Harry Kolomonovich

Produced by Barris Tomashevsky

Music by Rumshinky.

Daily Jewish Courier, May 15, 1919.

THEATRICAL AND MUSICAL

Madame Melvina Lobel, the well-known dramatic actress, and Mr. Samuel Rosenstone, the great lover and singer, with a good company of actors and actresses, are now playing at the Empire Theater. They present "The Might of Conscience," a sensational life picture in four acts by William Siegel.

Yesterday evening was the first performance. The play appealed strongly to the audience and is expected to draw more capacity houses. It will also be given tonight, Friday night, Saturday and Sunday matinee and evening.

In the Lobel-Rosenstone Company we find the soubrette Sadie Shehngold.



II A 3 d (1)

JEWISH

WPA (ILL.) PROJ. 30275

Forward, May 12, 1919.

Empire Theater.

Welcome to Chicago.

Mme. Malvina Lobel, Mr. Samuel Rosenstein, the well known singer, Miss Sadie Sheingold, the young soubrette who will play for the first time in Chicago.

The Strength of Conscience

Wednesday, Thursday and Friday evening, May 14 - 15 - 16.  
Saturday and Sunday matinee and evening, May 17 - 18.

II A 3 d (1)

JEWISH

WPA (ILL.) PROJ. 30275

Forward, May 4, 1919.

Two Russian dramas will be presented in the Empire Theater, by the well known Russian artists from N. Y., Chicago, and Detroit.

Monday evening, May 12th, 1919.

Lower Depths.

II A 3 d (1)

JEWISH

WPA (ILL.) PROJ. 30275

Forward, May 3, 1919.

Gartners Independence Theater, Friday and Saturday, Whom Does She Love.

A drama in 3 acts, Sunday matinee and evening, A Man and His Conscience.

Monday to Thursday, Money Love and Shame, in 3 acts.



II A 3 d (1)  
I B 3 a

JEWISH

Daily Jewish Courier, May 1, 1919.

### THEATRICAL AND MUSICAL

David Kessler, the noted Jewish actor, and his worthy company, are playing at present at the Empire Theater.

Mr. Kessler opened yesterday evening with "Lost Hope," which took the audience by storm. The same play will be presented tonight and tomorrow, Friday evening. Also Saturday and Sunday, matinee and evening.

"Lost Hope," New York critics say, is one of Z. Libin's most powerful and thrilling dramas. It depicts the deplorable family tragedy of an ill-suited marriage, and the sufferings of a father for his unfortunate child.

In the Kessler company we have the following talent: Madame Ray Schnayer, Madame Becky Weinshtob, Becky Frank, Mr. Jacob Frank, Mr. Louis Hyman, and, to Chicago theater-goers, that so well known soubrette, Miss Rosetta

II A 3 d (1)  
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- 2 -

JEWISH

Daily Jewish Courier, May 1, 1919.

Bialis.

Miss Rosetta Bialis has played this season at the Eighth Street Theater, Philadelphia, attaining great success. For next season she will be Chicago's own, being induced by Messers. Shugarberg and Paulee to play in their Empire Theater company.

Mr. David Kessler is one of the most outstanding and significant Jewish actors that the Jewish stage possesses, and his coming to Chicago should be acclaimed by everyone.

As expected, the play "The Riddle Woman," in which Madame Bertha Kalish portrays the heroine, is a huge success. The Woods Theater, where it is now showing, is filled to capacity every night. Many admirers of the great artist must be turned away because the "house is sold out." To

II A 3 d (1)

- 3 -

JEWISH

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Daily Jewish Courier, May 1, 1919.

secure a good seat, one must get tickets three or four days in advance.

The press greeted Madame Kalish with a hearty reception. All critics of large newspapers in Chicago are enthused by her splendid performance, her fine diction, and her majestic appearance. More people come, not so much to see the play, than to see Madame Kalish. She is the center of the show.

Messers. Paulee and Shugarberg have this Monday closed the season of their Empire Theater performances by giving a banquet for actors and reporters of the press. At this affair, Mr. Shugarberg announced the coming engagements for next season to be opened sometime in the last days of August, with a cast which includes Miss Rosetta Bialis, Mr. and Mrs. Krohner, Mr. and Mrs. Bulman, David Scheinholtz, Vasha Rosenthahl, Harry Hochstone, and the noted Prima Donna Madame Clara Rafalo.



Daily Jewish Courier, May 1, 1919.

This is not the complete ensemble for the Empire Theater. More talent not now forthcoming will soon be announced by the management.

At present they are busy with attractions for the summer season, to be presented first with David Kessler and company.

Eighteen performances were presented at the Empire Theater by Leon Blank. His was both a moral and a financial success.

During six of the eighteen days, it rained and was generally bad weather, but the audiences came, filling the theater from end to end.

Mr. Leon Blank may truly state that the Jewish theater-goers of Chicago are with and for him, notwithstanding circumstances outside the theater. Sorrowful news from across the seas, the various glamorous amusements



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JEWISH

Daily Jewish Courier, May 1, 1919.

here have not hindered them from coming to see him. Jewish theater lovers in Chicago now ask: "When will Mr. Blank visit us again?"



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JEWISH

WPA (ILL) PROJ. 30275

Forward, April 29, 1919.

Empire Theater.

Edwin A. Relkin presents the greatest Jewish artist David Kessler with an ensemble of the outstanding actors on the Jewish stage.

Wednesday evening, Saturday and Sunday matinee and evening - May 1 - 2 - 3 - 4, The Lost Hope, Life drama in 4 acts by Z. Lubin.

II A 3 d (1)

JEWISH

WPA (ILL.) PROJ. 30275

Forward, April 19, 1919.

Empire Theater. On Monday evening April 28th, 1919, Mr. Leon Blank will bid farewell to the public. He will play, "The Wild One."

II A 3 d (1)

JEWISH

WPA (ILL.) PROJ. 30275

Forward, April 18, 1919.

Gartner's Independence Theater  
12th St. near Independence Blvd.

Sunday, matinee and evening  
The great comedy laugh

A Guest from the Future World.



Forward, April 18, 1919.

Gartner's Independence Theater  
12th St. near Independence Blvd.

In Honor of the Holiday, we will present on  
Friday evening and Saturday

A Beautiful Comedy  
My Wife's Family  
in 3 acts.

II A 3 d (1)

JEWISH

WPA (ILL.) PROJ. 30275

Forward, April 18, 1919.

Gartner's Independence Theater  
12th St. and Independence Blvd.

Monday, Tuesday matinee and evening  
Wednesday and Thursday evening  
The most beautiful realistic play

The Picture of Life.

II A 3 d (1)

JEWISH

WPA (ILL.) PROJ. 30275

Chicago Forward, April 11th, 1919.

Gertner's Independence Theatre

The staff of Gertner's Independence Theater is working very hard to get the theater clean in time for Passover at which time Mr. Gertner will present Brindely Cossack as guest artist.

To-day and to-morrow, the theater is offering Crime and Punishment; and Sunday matinee and evening His First Wife, a melodrama by Samuel Cohen.

II A 3 d (1)

JEWISH

WPA (ILL.) PROJ. 30275

Forward, April 11, 1919.

The Empire Theatre.

The Empire Theatre is proud to present Mr. Leon Blank, a Jewish artist, in the play "A Friend in Life." It will be shown the 15th, 16th, 18th, 19th and 20th of April, matinee and evening.

Forward, April 11, 1919.

Empire Theatre.

"Take care of your Daughters", a musical comedy will be presented for the first time in the City of Chicago at the Empire Theatre. The play will be shown on the evening of April 12th, 13th, Friday and Saturday and Sunday 14th, matinee and evening.

Daily Courier, Apr. 10, 1919.

WPA (ILL.) PROJ. 30275

### JEWISH ACTRESSES ON THE AMERICAN STAGE

Never before has the American stage in Chicago seen such an array of famous Jewish actresses as now. The show at the Playhouse, now on its tenth week, is a success, despite the fact that the play has little literary value.

The star of the play, Miss Elizabeth Brice, is alone responsible for this gigantic success.

Miss Brice possesses all the qualities of a great artist; personality, refinement, character, looks, beauty, grace, and a very sweet, mellow voice.

Throughout the play, she keeps her audience enchanted with her loveliness, poise and charm.

Her lively and rhythmic gestures create an enchanted atmosphere which even the most pessimistic enjoy.

Daily Courier, Apr. 10, 1919.

A similar reputation is enjoyed by Miss Vivian Segal, who appears as leading lady in the musical comedy "O, Lady, Lady," at the La Salle Theater.

Miss Segal has been only three years on the stage and already has made herself very popular.

Miss Segal is proud of being the daughter of a Russian Jewish immigrant, not following the custom of many Jewish stage and opera stars who generally hide their Jewishness by changing their names.

Being possessed of a strong and pleasant dramatic voice, Miss Segal expects to make grand opera her career.

We meet other Jewish stars in the dramatic field: one is Miss Frances Lorimar, whose Jewish name is Adler, niece of the world famous Jewish actor, Jacob Adler. She climbed the ladder of success step by step, and has been on the stage for the last ten ~~years~~. Miss Lorimar became famous through a mere coincidence: once she had to substitute for a famous actress and did it so well that ever since she has been assigned to star roles.

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JEWISH

WFA (ILL) PRO. 30275

Daily Courier, Apr. 10, 1919.

Another great Jewish actress on the American Stage is Miss Bertha Kalish, who will start next week at the Woods Theater.

Miss Kalish is at present considered the greatest tragedienne on the American stage. She possesses a winning personality.

Madame Kalish lives in a world of art and beauty. In her spare time, she takes her brush and paints and draws magnificent sceneries. Some claim that she has intimate abstractions in colors and hues.

As in New York, her performances in Chicago will be no doubt a success, for Madame Kalish has here many admirers of art and beauty.



II A 3 d (1)  
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JEWISH

WPA (ILL.) PROJ. 30275

Forward, March 19, 1919.

Announcements.

The United States Lodge 78, of the Progressive Order of the West, is giving a theatrical performance tonight, at the

Empire Theater.

The Jewish Crown will be played by the entire company of the Empire Theater.

All P. O. W. members, come and bring your friends. The box office will be open after 3 P. M. to exchange tickets.

II A 3 d (1)

II B 1 d

JEWISH

WPA (ILL.) PROJ. 30275

Forward, March 16, 1919.

Announcement: Grand Celebration. An Anniversary Night.

In honor of the ten years existence of the Literary Dramatic Society, a celebration will take place Saturday night April 5th, when the famous drama that made its success in New York - The Desolate Spot, in 4 acts, by P. Hirshbein - will be presented. The author himself, Mr. Hirshbein, is coming here especially to direct his drama, which will be given in the Central Music Hall, Van Buren and Michigan sts. Mr. Hirshbein will speak between the acts. Tickets can be purchased at the Forward, at the Cooperative restaurant, and from the members of the Society.

Forward, March 8, 1919

Announcements

Empire Theatre

Tuesday Night March 11th

Benefit performance in honor of our playwright

Mr. Maurice Shore.

The Death Sentence

by Maurice Shore

Madam Sarah Adler

in the leading role.

together with the entire cast.

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WPA (ILL.) PROJ. 30275

Forward, March 4, 1919

Today and tomorrow - two benefit performances at The Empire Theatre for the Denver Sanitarium for consumptives.

The Denver Sanitarium has from its beginning been a great help to those unfortunates who suffer from that industrial disease consumption. It is an institution that well deserves the financial aid and assistance of the Jewish masses.

The famous artist Mrs. Sarah Adler will play for the first performance "Without A Home", and for the second, "True Power".

Forward, February 28, 1919.

**Announcements.**

**Zuckerberg back from New York - Will soon open his new bag of tricks.**

Something new is expected in the theatrical world. Hrshel Zuckerberg (the Prime Minister) of the Empire, who was visiting New York for the last two weeks is returning, with packs and bags of new tricks for the Chicago Jewish theatre goers.

In the Chicago theatrical circles, it is well known, if Zuckerberg is returning from a trip in the east, he must bring with him something new, something surprising. Zuckerberg tells what he has accomplished in New York. First of all he divided the heritage with Edwin A Relkin. Relkin will be the King of the East and Zuckerberg the King of the West. Zuckerberg will send out companies, from Chicago to towns and cities in the west. Zuckerberg's power in the west is well known by Relkin.

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WPA (ILL.) PROJ. 30275

Forward, February 28, 1919.

For next season Mr. Zuckerberg engaged a well known actress for the Empire, which is a loss for New York, and that is the famous soubrette, Dora Weisman.

As to plays, Mr. Zuckerberg has arranged with the Author's League of New York, which permits him to present in Chicago all the plays that are being played in New York.

JEWISH

II A 3 d (1)

WPA (ILL) PROJ. 30275

FORWARDS, - February 24, 1919.

Empire Theatre

Welcome our guest - The Queen of the Jewish stage - Madam Sarah Adler.

A week of Art.

Friday and Saturday night Feb. 28 and March 1st.

First appearance of our guest artist Madam Sarah Adler in Count Tolstoy's  
Resurrection.

Sunday night Mar. 2d - Madam Sarah Adler

In Jacob Gordon's Masterpiece - True Power

Sat. Matinee - Madam Sarah Adler in God's Punishment, by Z. Lebin

Sun. Matinee Madam Sarah Adler, in - Without a Home, by  
Jacob Gordon.

Forward, February 22, 1919

Announcement

Gartners Independent Theatre  
12th Street near Independence Blvd.

Saturday - - - Free Love by Cohen  
Sunday - - - The Wedding Night  
(Matinee & Night)

Matinee at 2:15 P.M.  
Evenings at 7:00 P.M.



WPA (ILL.) PROJ. 30275

Forward, February 14, 1919.

Empire Theatre.

As long as B. Bernstein is in Chicago, we shall laugh. Who else, besides Bernstein can make the audience so happy?

Friday night, Saturday matinee and night, Sunday matinee and night, February 14th, 15th, and 16th, we present

The Awakening. by Moses Richter.

Mr. Bernard Bernstein - - - in a comical role.

Mr. David Levenson - - - in a interesting character role.

Mrs. Sally Shore - - - in a brilliant mother role.

Miss Ida Goldstein - - - -in her exceptional success role.

Mr. Bakshitsky - - - - in an interesting father role.

Miss Erber - - - - -in a juvenile role.

Mr. Harry Hochstein - - - - in an opportune role, to display his art.

WPA (ILL.) PROJ. 30275

Forward, February 10, 1919.

Empire Theatre, Madison and Halsted St.

Pauley and Zukerberg, Managers.

Tonight, Madam Clara Rafala - Mr. Morris Kroner with the assistance of the entire artist cast.

In a Mother's Heart

The best seats for ladies, 25¢.

WPA (ILL.) PROJ. 30275

Forward, February 9, 1919.

Gartner's Independence Theatre.  
12th St. and Independence Blvd.

Friday and Saturday will be played

Sarah from 12th St. by S. Kohn.

Sunday - Matinee and night

The Sold Soul

Tuesday night, February 11th, a performance to honor Mr. Gartner

The Maniac - by Jacob Gordon, with the consent of  
Mr. Jacob P. Adler.

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JEWISH

Daily Jewish Courier, June 6, 1918.

### THEATER NOTICES

#### Northwest Side Jews Get Their Own Theater

Samuel B. Grossman and a company of select actors open tomorrow night at the Crown Theater, with Libbin's "One Law for Both".

. . . . .

It is an old, old rule that your own [things] smell sweeter than the other fellow's; that your own is more honored and loved than the other fellow's; that your own is nearest to your heart. We recalled this rule now for this reason: the Northwest Side Jews have lived long enough to obtain finally a theater of their own--a thing that they have wanted for some time.

Mr. Samuel B. Grossman, an old-time Chicago actor, is the one who has earned the thanks of the Northwest Side Jews for this gift. And let the Y'Yasher Ko-ach (literally, May He confirm your power, figuratively, Congratulations



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JEWISH

Daily Jewish Courier, June 6, 1918.

and thanks) be expressed immediately.

Mr. Grossman has truly estimated the great need that the Jews of that neighborhood have felt for a theater of their own. And he took the trouble to obtain the biggest and nicest theater that the Northwest Side has, namely, the Crown Theater, at Division Street and Ashland Avenue. This theater has sixteen hundred comfortable seats and a large stage. And tomorrow night it will open as a Jewish theater with Z. Libbin's successful drama of life, "One Law for Both". The play is one of the best that Libbin has written. And besides tomorrow (Friday) night, it will also be played Saturday Matinee and evening.

For the Sunday Matinee and evening performances Mr. Grossman has arranged to present the four-act Musical comedy, "The Passionate Girl", by M. Goldberg. It will undoubtedly make a great hit with the public because of the fine songs and even finer humor that this work contains. In a word, this summer



Daily Jewish Courier, June 6, 1918.

will be a lively one on the Northwest Side, and we hope that, with God's help, we shall be able to enjoy it.

The certain success of the Crown as a Jewish theater lies not only in the fact that Mr. Grossman stands at the head of this undertaking and will certainly direct all his efforts towards satisfying the public. The success is also guaranteed because together with Mr. Grossman there will always appear a company of select actors who are particularly well trained to amuse the public because they have had considerable stage experience. The actors are: Mr. Ziggelob and Miss Rubin, both of New York; Mr. Nusbaum, Mr. Yanover, and many others who are well qualified to perform on the Jewish stage.

It is therefore expected that the Jews of the Northwest Side will know how to appreciate their own theater and will actually come tomorrow evening to celebrate the opening of the Crown Theater. For tomorrow will be a holiday on the Northwest Side; and all must be present at a holiday celebration.



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JEWISH

Daily Jewish Courier, May 1, 1918.

MR. JACOB BEN AMI A GUEST IN CHICAGO

The famous Jewish actor, Mr. Jacob Ben Ami, arrived in Chicago yesterday and will be the guest of the local Literary-Dramatic Society.

Under the sponsorship of the League of Literary-Dramatic Societies, Mr. Ben Ami will give a performance at the local Haymarket Theater on the eleventh and twelfth of May, presenting Ossip Deemov's "The Hired Groom". He will begin shortly to rehearse with the members of the local Dramatic Society, who will appear in this literary and beautiful tragicomedy. Mr. Ben Ami will play the role of the "hired groom".

Jacob Ben Ami is one of the most talented young actors in America. Although he has been in America only a few years, he has attained a great reputation as an artist. In all the plays in which he appeared in New York he distinguished himself and made an impression in the theatrical world.



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JEWISH

Daily Jewish Courier, May 1, 1918.

He once appeared in Chicago several years ago and here also met with great success.



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JEWISH

Daily Jewish Courier, Apr. 11, 1918.

## THE JEWISH THEATRE IN CHICAGO

By I. Dua

The local Haymarket Theatre, under the direction of Jacob Palei and Joseph Kessler, is about to close its present season as a permanent Jewish Theatre in Chicago, leaving the stage to the New York guests, who will appear in all their glory before our public in their "successful dramas" which "took New York by storm" earlier in the season.

As is usually the custom, such a situation affords us the opportunity to give a general review of the plays presented during the season and to review what the theatre gave to the public, and what it received in return.

Were we to adhere to the established custom, we would begin with the opening of the season seven months ago, and analyze everything which has been presented since that time.



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Daily Jewish Courier, Apr. 11, 1918.

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But let's make an exception in this particular case, and try to satisfy ourselves with only a few short remarks about the plays given and the players, who entertained the local public.

Some two dozen dramas, melodramas, comedies, operettas and plays of the old repertoire, as well as some new classics were presented at the Hay-market Theatre in the past season. Among them were also some literary plays, which satisfied, more or less, a cultured audience. But when you examine the complete repertoire, then the "literary" play is completely lost in the mountain of trash which was constantly presented.

Who is to be blamed? Certainly not the management! The theatrical directors are businessmen first of all; [they are] people for whom the theater exists for profit, and mainly from this standpoint is a play accepted or rejected. The taste and likes of the public, upon whom the existence of the theater depends, determine the quality of the play.



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Daily Jewish Courier, Apr. 11, 1918.

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Although we do not prefer to see it this way, the fact remains that the public would rather be entertained by a filthy play than by a fine literary one, from which it receives little amusement. This means that the management is compelled to present only plays which appeal to the general public.

This is an ancient, bitter truth in regard to the Jewish Theatre in **general** and Chicago is no exception.

When you bear in mind that the theatre has always been looked upon as an educational institution for the masses, you are overpowered with gloomy foreboding when you hear all the cynical songs, the foolish couplets and stale wit, which are inevitably found in the artificial Jewish Plays.



Usually it is expected that the theater should maintain, to a certain degree, a local character to attract the public. In the past season, when the present Haymarket Management owned the Empire Theatre, this was the case. In fact there were presented Leon Zolotokoff's "Zalman Troubadour" and Jonah Spivak's "Daniel Deronda"--two presentations of a higher quality, written by Chicago authors, and which, contrary to general expectations,

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- 4 -

JEWISH

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Daily Jewish Courier, Apr. 11, 1918.

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were greatly liked by the local public.

Unfortunately, this cannot be said about the Haymarket Theatre's present season. Local types and characteristics were absent. Most of the plays were imported from New York, and it seemed that Chicago has no productions of its own, but has been fed by the blessings of that other city.

Did this benefit the local Jewish theatre?

We'd rather leave it for the public to decide. The public knows the answer, as well as we do.

While on the subject of the Jewish Haymarket Theater season, we wish to take this opportunity to say a few words about the actors, who for seven months played under the direction of Mr. Joseph Messler. The business manager was the untiring Jacob Palei, well-known to the local public as the most capable worker in the Chicago Jewish theater.



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Daily Jewish Courier, Apr. 11, 1918.

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Madam Bella Goodinsky, as the main "star," has undoubtedly won the greatest recognition from all who love the Jewish theater. She appeared during the season in a number of beautiful roles, thus establishing herself as a first-rate actress. This is the impression she leaves in Chicago now.

Jacob Hochstein, who played only the first half of the season, was as successful as Madam Goodinsky. His appearance in first and second roles in the plays greatly appealed to the local public.

Louis Bockshitsky, whom the Chicago public knows well from the previous two seasons, again won well-earned recognition as one of the most sympathetic character players, who possesses great talent and understanding.

Benny Adler, also not a newcomer to Chicago, who came here in the middle of the season, again showed what an interesting actor he is, and how much intelligence he brings to his characterizations.



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Daily Jewish Courier, Apr. 11, 1918.

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Madam Emma Augenblick, whose various talents were seen two years at the Empire Theatre, has again demonstrated, during this season, how much progress she has made in her acting, thereby receiving the applause of the audience, who recognize her as an actress of great interest.

Also Mr. David Shoenholtz, the well-known Chicago comedian, had a successful season. The following excelled in their performances:

Mr. and Mrs. Schrage, Mr. Goldstein, Mr. Silverstein, Miss Helen Siebel, Miss Rosetta Bialis and Mr. Augenblick, who have taken their proper places on the stage and are trying to satisfy the local theater-going public.



In closing the season, the Haymarket Theatre will present tomorrow evening, and Saturday and Sunday matinee and evening, Leon Cobrin's "Strings of Life," with the entire cast.

Next Monday evening, the farewell presentation will be Sigmund Feinman's "The Mute."



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JEWISH

The Daily World, December 3, 1917.

WPA (ILL.) PROJ. 30275

## THE JEWISH THEATER, A PANACEA FOR PHILANTHROPICAL

### PURPOSES.

(By Joseph Mendelsohn)

In additon to the cultural part that the Jewish theater plays in the life of the Jewish population, it is also an important factor in raising great sums for various philanthropic purposes.

There is hardly an organization, beginning with the Workmen's Circle down to the smallest verein, that do not approach the Jewish theater, from time to time, as a relief measure in time of need.

Upon a report, by the treasurer, that there is a deficit in the treasury, an affair is arranged in a Jewish theater and the deficit is covered. If an unfortunate incident occurs to a member of an organization, it is understood that the theater must come to his aid; if a verein wishes to enrich its treasury, there is no better method than to arrange a theatrical benefit affair; if the Denver Sanitarium for Consumptives is in need of money,

The Daily World, December 3, 1917.

a theatrical performance is presented and money is raised. This method, of raising money, is so popular among the organizations that three evenings during the week, throughout the winter season, devoted to various benefits performances. And very seldom does it occur that a benefit does not have successful results.

It usually happens, when the affair is arranged by a small organization, that the entire house is not sold out; nevertheless, there remains a profit. Very small organizations engage only a small part of the theater. Where does the secret of the success lie, which the benefit performances constantly meet?

That the Jewish race is a book has been known in the past. The written word was always the basic foundation of the Jewish race. Willingly or unwillingly, the nation must agree that the Jew contributed a great deal to science and wisdom.



The Daily World, December 3, 1917.

Art, in the name of art, is yet a bit foreign to him. It matters not how artful, how literary a performance may be, if it does not contain a bit of substantiality, it will not interest the average Jew.

Therefore, if a performance is announced for a specific philanthropic purpose, there remains no doubt the Jew as to whether he shall go. The performance may not even be successful, it matters little, however, the purpose is important. There is another reason for the financial success of the benefit performances.

The theater is a panacea for charity purposes in a secretive way: They amuse themselves and at the same time help somebody. It happens, as if, one knew to whom the money is contributed. Who ever accepts the donations, does not feel lowered.

There are the two secrets upon which the financial success of the theatrical benefit are based. Therefore the theater is doubly important to Jewish life.

The Daily World, Nov. 14, 1917.

WPA (ILL.) PROJ. 30275

THIS EVENING'S CELEBRATION IN THE HAYMARKET THEATRE

By Joseph Mendelson

A benefit performance in honor of Mr. Joseph Kessler, Star and Director of the Haymarket Theatre, will be held this evening.

A part of the history of the Jewish Theatre in Chicago will be associated with this evening's affair. It is, therefore, worthwhile to consider the local theatre in general, and the role that Mr. Kessler played in its development for the past few years.

When speaking of the development of the theatre, it does not only mean the progress that the theatre has made in its cultural sense, it also means the numerical expansion of theatrical attendants, who were attracted by the theatre throughout the course of its existence.

The cultural side: If one should be strict, uncompromising, the decision could be expressed in one word - poor. And not only in Chicago. The Chicago theatres derive their benefits from the New York theatres. And if any criticism should be given, New York, with its art temples, is above all.

However, this is not the only reason for the cultural failure of the local theatres.

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The Daily World, Nov. 14, 1917.

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They, who are interested in the Jewish Theatre and who are often visitors of the performances, will argue that Joseph Kessler attempted, more than once, to drive trash from his theatre.

However, the result was - a vacant theatre.

Whose fault was it, the management, the actors? Neither.

The management was interested in one thing only - the financial success of his theatre. Each play that resulted in a packed house, is considered by the management as the best in Jewish repertory.

And if the play is actually a literary one, the management will certainly not hesitate to run this play for many weeks, if it only satisfies the treasury.

It is certainly not the actor's fault. They would like to appear in literary plays, impersonate types and characters who are artistically inclined. More than once an actor boasted that he appeared in Gordon's repertoire, in Scholom Asch's plays.

Ben Ami, Mark Schwade, and other actors, who possess a sense of fine acting and who would certainly not like to lose their reputation as intelligent actors, must still appear in "Hannah in America," and in similar trash.

The Daily World, Nov. 14, 1917. WPA (ILL.) PROJ. 30275

Consequently, who is guilty that the theatres are disappearing? The theatrical fan.

Here, it is not a matter of the "selected," of the critics of a small intelligent group, who would certainly be pleased to see good literary plays. This is only a small group, that would be unable to cover the expenses of a theatre. It is a concern of the great masses, who are unable, as yet, to digest any literary plays, and are contented with jazz music and cheap jokes.

Many people affirm that the theatre is a people's institution. In what respect?

If the theatre should suffer a material loss, who would come to its aid? Will the management be justified in turning to the Jewry with an appeal for donations? Would the people respond to such an appeal? No.

The theatre is a private enterprise. The management is the exclusive owner of this enterprise.

This owner seeks to satisfy his "customer." The "customer" demands trash and trash is given him.

The Daily World, Nov. 14, 1917.

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Who should educate the race? The theatre? No.

One, who goes to the theatre enters it with a specific demand. In short, one who visits the theatre definitely desires, in advance, good or poor plays. And the theatre can do nothing in such case.

The press lectures and debates on literature and drama, on art and plays. All these are the methods of developing the race and implanting in it something more beautiful, more literary and more artistic.

There is a theatre here. Thanks to the efforts and abilities of Mr. Joseph Kessler, Chicago possesses one of the finest Jewish theatres in America.

There is, also, no scarcity of Jewish actors. The presentation of Madame Goodinsky, together with Joseph Kessler, is sufficient evidence that Mr. Kessler does not spare any money in order to satisfy the Chicago Jewry.



Daily Jewish Courier, Aug. 31, 1917.

JEWISH THEATER SEASON BEGINS TONIGHT.

Mr. Joseph Kessler opens his third season in Chicago in his new home, the Haymarket Theater, with a large company, in Rakoff's successful drama, "Without A Mother," one of those dramas that keep the onlookers enthused from the time the curtain rises at the beginning of the first act until the curtain falls at the end of the last act.

Among Mr. Kessler's troupe of artists are the well-known tragedienne, Madame Bella Godinsky, the character player, Mr. Jacob Hochstein, the soubrette, Miss Rosa Bialis, Mrs. Shraga and others. Of the old artists, you will find with Mr. Kessler, Madam M. Axelrod, Mr. Meltzer, L. Bukshisky, Miss Ziebel, David Scheinholtz, and others.

Daily Jewish Courier, Aug. 31, 1917.

The new home for Jewish theater, the Haymarket, is the largest in Chicago, and the largest Jewish theater in the world, and is of the most magnificent structure. Mr. Kessler did not spare expense to make this new home for Jewish theater look its best.

Mr. Kessler, who for the last two years has given Jewish plays in Chicago and has established a great name and reputation, is positive that the Jewish public will value his new undertaking and help him make it a success.

The musical director of the Haymarket Theater is the well-known Mr. David Hirsch, and the manager is the well-known Mr. Paulay.

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JEWISH

Daily Jewish Courier, Aug. 1, 1917.

HAYMARKET - A JEWISH THEATER.

The large Haymarket theater will, from now on, be transformed into a Jewish theater under the management of the well-known Jewish artist, Joseph Kessler, and the theatrical manager, Mr. J. Paulay. Mr. Kessler came from New York especially to close the deal and sign the lease with the Haymarket theater for three years and is immediately going back to engage a large troupe of good actors for his new theater, which will be the largest Jewish theater in America.

Mr. Kessler will return to Chicago, with his new troupe at the end of August and will open the Haymarket theater on August 31st.

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JEWISH

Daily Jewish Courier, Sept. 1, 1916.

### EMPIRE THEATRE OPENS TONIGHT

Tonight the Empire Theatre will start its new season with Moshe Richter's play, "Verdacht" (Suspicion), which will continue through Sunday and Monday.

The Actors Society, together with the well-known London dramatist, Madam Minnie Axlerod, will participate in this performance under the direction of Mr. Joseph Kessler.

Judges Joseph Sabath and Harry M. Fisher, and the candidate for judge of the Municipal Court, Philip F. Bregstone, will speak between the acts.



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JEWISH

Daily Jewish Courier, Sept. 1, 1916.

### EMPIRE THEATER OPENS TONIGHT

The local Empire Theater will open its new season this evening with Moshe Richter's play "Suspicion," which will also be featured tomorrow, Sunday and Monday.

The entire company of actors, together with the well-known London dramatic actress, Madame Minnie Axelrod, will take part in this performance under the direction of Mr. Joseph Kessler.

Judges Joseph Sabath, Harry M. Fisher and Philip P. Bregstone will speak during the intermission.



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JEWISH

Sunday Jewish Courier, Aug. 27, 1916.

WPA (ILL.) PROJ. 30275

ON THE OPENING OF OUR JEWISH THEATER SEASON

by

Johannus

Since Chicago became a Jewish city [This means since Chicago became a city with a considerable Jewish population] it has, thus far, been fortunate in having a Jewish theater every season. Once it happened that a company was engaged in the middle of a season and immediately following a brief interlude, another company took its place, enabling us Jews to enjoy without interruption the music of "Shalameth," "Bar-Kochbah" (a hero in a war waged against the Romans), "Akedath Yitzhok" (Sacrifice of Isaac), to sympathize with "Mirele Efroth," to welcome collectively many plays which New York had earmarked as "poor" and "unsuccessful," and, to the contrary, to discard such plays as had in New York evoked crocodile tears and childish admiration from the residents of tall tenement houses, people who are honest workers, but who do not always possess aesthetic judgment about some thing good, something real.

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Sunday Jewish Courier, Aug. 27, 1916.

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The same holds true of actors and actresses. The Chicago Jewish

IV theatergoers have quite independently proclaimed their own stars

and rewarded them with tremendous ovations as well as good salaries.

It is a fact that all the great Jewish actors of New York, who have attained a national reputation, have made their debuts in Chicago. It was the Chicago Jews who gave them "diplomas," classifying them as comedians, tragedians, soubrettes, character actors, etc. All those who attained recognition in Chicago were later recognized in New York as well as over the entire country. It will suffice to mention the most prominent of them: Adler, Thomashefsky, Madame Liptzen and Schneur, who made their first appearances in Chicago. This proves that Chicago has a keen perception of fine art, and the more it is cultivated, the keener it becomes.

After many years of experiment, Jewish theater managers and actors have arrived at the conclusion that the Jewish public of Chicago is steadily turning away from lewd plays, licentious plays, and other such plays which have, much to our regret, occupied seats of honor in the Jewish theaters of New York, becoming

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III A the yardstick with which the talent of a playwright is measured.

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The drama is said to be the most noble expression of life, the mirror of life, the school in which all phenomena, all events and all aspects of life are dramatized before our eyes. This is a very good definition of the drama; therefore may it always remain so.

But when we examine the Jewish repertoire which has been produced in the past couple of years, we find that ninety-nine per cent of it consists of "meretricious and obscene plays." If a Gentile were to attend the Jewish theater for curiosity's sake, he might think that this was the chief problem of present-day Jewish life; that in every Jewish home there are bastards and that prostitution prevails; that there are no other romantic incidents in Jewish life worthy of being dramatized.

Not only can such plays evoke unchaste and evil thoughts among alien theatergoers who seldom drift into Jewish theaters, but many Jewish theatergoers who are not

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Sunday Jewish Courier, Aug. 27, 1916.

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too well acquainted with the manifold nature of Jewish life may be similarly influenced.

Such plays have been a pestilence, a terrible epidemic in the Jewish district during the past few years. They have corrupted the aesthetics and debased the spirit of the public. The dirtier the joke and the more nauseating the plot, the more people would be attracted, and the greater was proclaimed the ingenuity of the playwrights.

What should the New York press have done about this situation? Everyone to whom Jewish family life is sacred and dear will say that the press should have been the first to denounce these plays as being lewd. It should have urged the public to keep away from such exceptionally abominable things which are a disgrace to the Jewish name and to all those who attend the theater. It should also have humiliated the Jewish theater in the eyes of the public, and should have pilloried all Jewish managers and players who dared to produce such plays.

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Sunday Jewish Courier, Aug. 27, 1916.

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The New York press, however, did not do this. On the contrary, it kept reiterating the wise sayings of these actors and rehashing the worthless "tripe" of playwrights; the press cloaked the obscenities with literary allusions, and lavished high praise upon the worthless plays.

Such plays, however, if they succeeded in being smuggled into the Chicago-Jewish theaters, were short-lived. After their first or second showing, the manager put a stop to them lest there be no one attending his theater. This happened more than once. It indicates that the Chicago-Jewish public knows the difference between good and bad, and particularly, that it is not influenced by Hester Street and East Broadway in New York.

Mr. Joseph Kessler had this experience last season in his Empire Theater where one meretricious New York play after another was removed from the stage because the public actually made no effort to see them. The better plays, as well as several classics, drew full houses, to the surprise of the managers and actors.

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Sunday Jewish Courier, Aug. 27, 1916.

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Mr. Kessler, an intelligent and artistic actor and Mr. Polay, an experienced manager in the local Jewish Theater, should not, however, have been surprised and should not have considered such things unusual phenomena, but rather something quite natural.

Most of the Jews in Chicago are Americanized and cannot digest the coarse foods which are served to the "greenhorns" in New York. Jews in Chicago live better and are less congested. They are not cramped into narrow tenement houses as are the New York workers to whom the home is a Hell, a torment, so that they are eager to escape from their homes, even if it should mean spending a night at a burlesque show. When a Chicago Jew goes to the Jewish theater, he goes with a view to enjoying himself in a refined manner.

As a newspaper for the people, the Jewish Courier is always doing a great deal to refine and improve the taste of the Jewish public in Chicago and to inspire



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III A the players to become more ambitious so that they will appear in such

IV plays as will be an honor to their reputation.

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JEWISH

Sunday Jewish Courier, Aug. 27, 1916.

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With reference to this theater season which opens Friday, September 1, Mr. Kessler should apply all his energies to make the Empire Theater a success and not a failure, and he will succeed if he stages sober plays which appeal to the taste of the Chicago Jews.

And speaking about sober plays, we wish to call your attention to the following sad situation; large sums of money are spent by the theater management on advertising trash, whereas on good plays, no money is spent. The philosophy of the management is as follows: If an article is good it is self-advertising and we need not go to any expense to advertise it. But we must boost a poor article which is not self-advertising.

This, however, is an erroneous notion. The inferior commodity should not enter business at all because if it is sold to a customer at a profitable rate, then

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Sunday Jewish Courier, Aug. 27, 1916.

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such customers cease to repurchase such articles for they are convinced that they have been defrauded. This is also the reason why a good play, which succeeds a poor one, draws a small crowd because first, it is little advertised, and second, the public which was repelled by the previous poor play loses its confidence in the management and actors.

May this serve Mr. Joseph Kessler, who has become popular among the Jews of Chicago, as a preface or prologue to the activities of the local theater season, for which the necessary preparations are being made, because this is the secret of the success of the theater in Chicago.

The personnel of the Empire consists of the Following: Male: Joseph Kessler, Bernard Auerbach, Isadore Meltzer, Morris Goldberg, David Schoenholtz, Bennie Adler, Jacob Kalich, L. Bakschetsky, Joseph Weinstock, Avling and Philip Augenblik, Female: Madame Minnie Axelrod, Madame Esther Zabel, Miss Ida Pine and Madame Augenblik.

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Sunday Jewish Courier, Aug. 27, 1916.

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Let us hope that every member of the cast will faithfully and loyally

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perform his duty--to the satisfaction of the management and to the satisfaction of the public which always rewards with honor and money

those who are worthy.

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JEWISH

Daily Jewish Courier, Aug. 7, 1916.

WPA (ILL.) PROJ. 30275

EVERYTHING READY FOR OPENING OF EMPIRE THEATRE

Mr. Jacob Polay, manager of the Empire Theatre owned by Joseph Kessler, returned last evening from New York where he made arrangements with the following actors to open the season about September 1: Madame Sibel, Ida Fine, Madame Augenblik, Katie Kaplan, Benjamin Auerbach, Isadore Meltzer, Benny Adler, Adolph Baksitsky, Jacob Kalich, Philip Augenblik, and David Sheinholtz. They will be under the supervision of Mr. David Kessler.



Daily Jewish Labor World, June, 23, 1916.

WPA (111) 2891 30274

[ JACOB P. ADLER ON EMPIRE STAGE ]

Mr. and Mrs. Jacob P. Adler, the greatest artists on the Jewish stage, are ending the season at the Empire Theatre, together with a company of first class artists. Gustav Shacht - Auerbauch - Rubin - Julia Adler - Keshier - the young artist, Louis Birenbaum and others.

Saturday Matinee in - "The Stranger" - by J. Gordin

Sunday Matinee - in - "The Maniac" - by J. Gordin

Saturday and Sunday night - in - "A Father's Heart" - by Prof. Jacobi.

Tickets on sale now at the box office.

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Daily Jewish Forward, Feb. 12, 1914.

## THE FATE OF JEWISH ACTORS

(Editorial)

Maguleskoe, the artist of the Jewish stage, is no longer among the living. And yet it seems as though he is still with us; as though his deeply felt humor is not yet removed from the Jewish stage; as though his character portrayals, his artistic mimical contortions, and his pure typically Jewish acting remain in the treasure of Jewish eternity.

But when we remember his funeral, during which more than forty thousand Jews accompanied him to his everlasting peace and in which eulogies were spoken and songs were sung, we become positive that Maguleskoe is no longer here. Because if we commence to honor an artist, it is evidence that he has died. When alive Maguleskoe was a good actor, a great character



Daily Jewish Forward, Feb. 12, 1914.

player, but the Jewish masses never thought of honoring him then. Did they show him any appreciation for his great services to the Jewish stage? Certainly not. We Jews honor our talented only when they are dead.

The fate of artists among Gentiles is comparatively better. They know how to estimate the greatness of an artist when he is among the living, just when the people's recognition gives him courage and inspiration to develop his creative potentialities to a higher degree.

We learn that the poor working girls of Paris have honored Charpenter, the composer of "Louise" and "Joumen," two operas in which he depicts the spiritual life of the French working girl. For these operas Charpenter



Daily Jewish Forward, Feb. 12, 1914.

created a music the melodies of which represent the efforts and ideals of the working girl. They feted him with a magnificent banquet and presented him with a sword inlaid with precious gems.

Thus have these poor girls exalted their poet, who lived in the Latin Quarter, the slum section of Paris, wherefrom he attained motifs for his works.

Maguleskoe was the artist of all the Jewish people. His character roles were typically Jewish and, through his dramatic playing for a few decades, he beautified and glorified Jewish life. Yet it was not until death had called him, that the Jews showed their esteem for him. Such is the fate of a Jewish actor.



Daily Jewish Courier, Dec. 4, 1913.

"DAMAGED CHILDREN"

The New Drama That Madame K. Liptsen Is Presenting This Week In The Empire Theater

For thousands of years Jewish atheists and foes, who sought to find faults with the Torah of Moses, pointed to a passage that states, "he sets the sins of the father upon the children, and grandchildren, and great-grandchildren to the third or forth generation." The cry arose, - what an unmerciful God to punish the children and grandchildren for the sins of their fathers and grandfathers.

This was one of the principal arguments against the Torah of Moses, and whosoever it pleased mocked and ridiculed it. Only a few great men, numbered scholars found at all times in all generations, understood the deep meaning of these sacred words of our sublime Torah. They knew that these words are not applied to mean man's sins against God, but man's sins against himself. When a person sins against nature, it means he sins against himself, and that nature will retaliate to reckon even with him, his children and their children until the fourth generation. But those who understood dared not express it because they lived at a time in which ridiculing everything that was holy was in style.





Daily Jewish Courier, Dec. 4, 1913.

Only toward the end of the nineteenth century did conscientious thinkers come to this conclusion based on their most careful observations of life. They began to notice that bad habits, drunkenness, and vice in the life of man must eventually show some signs in their children and their children's children. Life has proven that. The studies of the origin of the "degenerates" which are found in every city have furnished the necessary proof. The proof established, it was next necessary to acquaint the people with these facts. And the best method of impression is the stage.

Henry Ibsen was the first dramatist to bring this great problem upon the stage in his drama, "A Doll's House." But here the only intimation given was in the person of the doctor. Of late the entire world became interested. A movement was begun to agitate these facts openly, to prove how detrimental it was upon children when their fathers or mothers do not know how to care for themselves in sexual matters, especially if one of them is stricken with a venereal disease of which he is in ignorance. Children born of such a marriage suffer from various diseases and rightly deserve the name of "Damaged Children."

"Damaged Children" is the name of a Jewish drama which deals with this problem. This drama was freely written around the theme of "Damaged Goods,"

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JEWISH



Daily Jewish Courier, Dec. 4, 1913.

a drama which was presented for a period of several weeks at the Blackstone Theater, and of which a criticism appeared in this newspaper. The drama of "Damaged Children" is being presented today (Thanksgiving), matinee and evening, and Saturday and Sunday evenings, in the Empire Theater at Madison near Halsted. Taking part in this drama are Madame Kennie Liptsen, Mr. Elias Rothstein, Mr. Jacob Cohen, Mr. Katzman, Madame Simon, etc.

The presentation of this play is something new and different from the usual themes and presentations being shown in the theaters. Madame Liptsen and Mr. Rothstein, at the head of their marvelous company of players, are presenting us types such as are seldom seen, but nevertheless are always present. "Damaged Children" opens the eyes, showing a new world of which we until now had no idea existed: a world which deserves more ardent attention and thought. That is the "Damaged Children" that Madame Liptsen is presenting today at the Empire Theater.

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JEWISH

Daily Jewish Courier, October 8, 1913.

WPA (ILL) PROJ. 30275

PAVILION THEATER.

The Gartner's Pavilion Theater has opened this season with a large troupe of actors. They have already presented the well known Jewish comedy of Shimer's "In Latineren" to a crowded house. They will not only present comedies, but also dramas that were very successful in New York, like "Die Harshendeh", "Shclaven" and "Broken Hearts.".....

At the head of this troupe are Mr. and Madam Gartner, Herr and Mrs. Nathanson, Mr. Winestock, Mrs. Finklestein, Herr and Mrs. Leonsky, and others.

II A 3 d (1)

JEWISH

Daily Jewish Courier, October 7, 1913.

WPA (ILL.) PROJ. 30275

THE JEWISH THEATER WORLD - I. S.

In our local Jewish community there is much rejoicing. Again we have a truly Jewish theater with Jewish artists who promise to remain here providing the large Jewish audiences desired them. They do. Theatergoers approved them as can be witnessed by the large attendance which fill the theater to capacity. Such were the greetings accorded the Jewish theater at its opening performances.

Of course we are speaking of the Globe theater and the entire Liptson troupe which came to bring Chicagoans a truly Jewish theater.



Daily Jewish Courier, October 7, 1913.

WPA (ILL.) PROJ. 30275

Even at present, New York, as it appears, does not have a truly Jewish theater to present the finer class of Jewish drama. Her five theaters feed the public only trash, each succeeding play being worse than the previous one. Regardless of press criticism these New York managers do not even make an effort to offer something better to their patrons than such plays as "Souls", "Hearts", and Dots". Apparently their audiences are satisfied.

Thus when word was brought that the Liptson troupe headed by Madam Kenie Liptson, Herr Elias Rothstone, and Jacob Cohen was coming here to present the better plays of the Jewish repertoire, we were somewhat astonished, even though we have long known that in our region the Jewish audience has for sometime been seeking the finer and better qualities that make for a true, earnest, and interesting drama.

Daily Jewish Courier, October 7, 1913.

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The fact is not built on supposition. The Liptson players have always played Jacob Gordon's finer dramas.....

We feel it is unnecessary to review these plays since they are well known to all Jewish theater-goers. They include "Miraleh Ephris", "The Unknown", "The Slaughter", "Der Momzer", etc. It is also more or less known that in these plays Madam Liptson presents her strongest characterizations, those that have brought her fame. The same may be said of Herr Rothstone, Cohen, Madam Wellinsky, Katzman, and others.....

Mr. Rothstone informed us that the company had come for only twelve weeks in which time they have prepared the very best of drama to be shown here. But these twelve weeks can at anytime be extended indefinitely if the Chicago public will approve such high standards as will be presented to them on the Jewish stage.

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JEWISH

Daily Jewish Courier, September 16, 1913.

WPA (ILL) PROJ 30275

IMPRESSIVE REOPENING OF CHICAGO'S JEWISH THEATER.

The new Jewish Douglas Park Theater, for this season, opened last evening in a very impressive manner, and the stars, Misha & Lucy German, together with their New York company, have for the first time, appeared before an overcrowded audience in W. Siegel's powerful melodrama, "Rachel's Children" which met with great approbation. All actors were received with loud applause at their first performance. Upon concluding the 2nd act, an enthusiastic ceremony was carried through in honor of the troupe which was showered with bouquets of flowers by organizations and individual patriots.



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JEWISH

Daily Jewish Courier, September 16, 1913.

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The representative of the Jewish Actors Union, Rueben Gooskin, who came especially to the opening of the first cooperative union theater in Chicago, greeted the audience of the premiere - performance, appealing for their support for the new Jewish theatrical undertaking and promised the audience an interesting and mirthful season.

A special performance of "Rachel's Children" will be dramatized this evening in the Douglas Park Theater for selected guests and representatives of the Jewish press.

II A 3 d (1)

JEWISH

The Sentinel, Volumes 5-6; Week of May 17, 1912. Page 2.

A permanent Yiddish playhouse will be established by Ellis F. Glickman. He has secured a ten year lease on the Bijou Theater, Halsted Street and Jackson Boulevard, at a rental of \$130,000 for the term. He will remodel the house at a cost of \$15,000.

WPA (ILL.) PROJ 30275

Courier, December 22, 1911.

**Bijou Theatre Opens Tonight**

The famous actress, Madame Esther Rachel Kominsky is opening the Bijou Theatre this evening, at Halsted and Jackson Blvd., as a Jewish Theatre.

The opening-night performance will be Mr. Jacob Gordon's "Mirelecpos". Madam Kaminsky plays the stellar role, with the assistance of a selected cast of famous artists, such as Messrs. Nathanson and Max Rosenthan.

This is the first time in many years that Jewish Theatre patrons have had the opportunity to witness such a great performance, played by such great artists. This Drama will be played until Monday, with Saturday and Monday matinees.

Mr. Elias P. Glickman, the Manager of the new Jewish Bijou Theatre, has great plans in mind. He intends to bring the best Jewish actors to Chicago, and is at present organizing a first-class company, which will play the whole season, and he, himself, will be among the players.

Courier Dec. 5, 1911

Jewish Theatre in Bijou

Mr. Elias F. Glickman, the well known actor, manager, has leased the Bijou yesterday. This theatre is located at Halsted street and Jackson Blvd. and will open for business Christmas week. This will be an exclusively Jewish theatre. Mr. Glickman is very optimistic over this new venture. He promises to have the very best of talented Jewish actors on the stage. He would not make any promises as to his being a co-player on the stage with the other actors but he assures the public that he will always present a first class company of players. Also, from time to time he will present new blood and talent of the greatest in dramatic art.

Mr. Glickman, before departing for New York yesterday stated, that the Jewish Societies of Chicago are the ones who were instrumental in his starting a Jewish Theatre in Chicago. It is because the success of the theatre benefits that the different synagogues and charity organizations have by their untiring efforts induced Mr. Glickman to venture a Jewish theatre.

II A 3 d (1)  
II D 1

JEWISH

WPA (ILL.) PROJ. 30275

Courier, November 9, 1911.

To the Lodges and Societies.

This is a letter to officers of the different Jewish charitable organizations. Dear Officers: I realize that you are aware of the fact that winter is knocking at our doors and you will need lots of funds for your charitable undertakings, much more now than at any other time of the year. This is the opportune time to study and formulate plans for the raising of funds for the necessities of the poor, this winter.

As a possible method, allow me to suggest a Theater Benefit. As a means of raising money for charitable purposes in a large lump sum. Therefore, as I am manager of the Louis Metropolitan Jewish Theater, the only Jewish Theater in Chicago, which satisfies the public fully, permit me to suggest the following plan to you gentlemen: We play every evening with matinees Saturdays, and Sundays, the prices are reasonable, and we always have a capacity house.

Page 2

JEWISH

II A 3 d (1)  
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WPA (ILL.) PROJ. 30275

Courier, November 9, 1911.

Our Theater is ready and willing to serve you by letting you have as many theater tickets as you desire. You sell them on a commission basis and we can assure you of very profitable results.

Respectfully

Jacob Louis, Mgr.  
Metropolitan Theater.

WPA (ILL.) PROJ. 30273

Courier, October 20, 1911.

Shmi Israel (Hear, Oh Israel) in Metropolitan Theater.

Next Sunday evening the popular Jewish actor, Levenson, will make his first appearance in Shmi Israel, at the Metropolitan Theater.

The theater-lovers who understand stage art, are expecting to see something different when the artist, Mr. Levenson appears on the stage in a role in which he can display his great histrionic ability.

II A 3 a (1)

JEWISH

Courier May 15, 1910

WPA (ILL.) PROJ. 30275

Bijou Theater Halsted and Jackson Blvd.

Mr. and Mrs. Jacob Adler in

"God's Punishment"

The first of a large repertoire to be presented to Chicago by this famous couple.



II A 3 d (1)

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JEWISH

WPA (ILL) PROJ. 30275

Courier, May 3, 1910.

### Jews in the Theater Professions.

Jews in America and in other countries as well, have perhaps at present more than their share of representation in the theatrical world. Some of the most famous producers, managers, and theater owners in America are Jews. Moving pictures, which are only beginning to make headway are also controlled by Jews.

Can it be that Jews have a special leaning toward the theater? The opera in America has its greatest support from Jews. Although not many of the operatic stars are Jews, most of the musicians and members of the choirs spring from our people.

A prominent theater manager writes in response to our query - "The truth is that there is something in the theater that attracts Jews. Perhaps it is because the theater combines art and business, such as no other business contains. My friends have told me that the Jew is a natural born actor and where the opportunity for both business and art present themselves, the Jew is perfectly at home.

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Courier, May 3, 1910.

The Jew is an artist and a poet. This can readily be seen from the great poetic works of our people which constantly reverberates through history. The Jew is also a traditionally good business man. Therefore the Jew's adaptability to the theater can readily be seen."

Another Jewish theater manager writes - "The Jews have stabilized the theater. Managers no longer run away from their companies if they become stranded in some small town. This practice has been greatly curtailed since the advent of Jews in the theater management and producing fields."

Still another writes - "I would not like to say that Jews are the greatest actors, although our people have given the world very fine actors. However, the rank and file of actors in theaters are composed almost entirely of Jews. It seems to me that the Jew seeks not the money that he can earn, but the freedom, the spiritual freedom, and the freedom of the soul. The Jew finds that he can more easily

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JEWISH

WPA (ILL.) PROJ. 30273

Courier, May 3, 1910.

develop his personality and individuality on the stage, and that is why he is so well represented in the acting profession."

No matter how we look at it, the Jew has an active part in the theater world of today - be it in the grand opera or in the cheap burlesque houses.

(Signed) Ben-Levy.

Courier, April 4, 1910.

Two Yiddish Theaters in Chicago.

Beside the new Palace Theater which is being built now, Chicago will have a new large Yiddish Theater on the West Side.

At last Saturday's concert of Madame Kominsky, at the Auditorium Theater, which was filled to the rafters, an announcement was made that negotiations were under way for the leasing of one of the West Side theaters for Yiddish Productions. Three West Side theaters are being considered, and the decision of the committee will be announced to the public at an early date.

At the same time it was announced that the new Palace Theater was rapidly nearing completion and will surely be ready for the coming season.

The Daily Jewish Courier, Oct. 26, 1908.

THIS EVENING FOR THE JEWISH SHELTER

Tonight is the first performance at the new Metropolitan Theatre for the benefit of the Jewish Shelter. The theatre is located at Jefferson and O'Bryan streets.

The well known masterpiece Ben-Hador will be played. All Jews of Chicago should do their utmost in order to get these tickets, so that Father Abraham's Hotel would profit the most, for they are in dire need of funds.

The Jewish Shelter is the only Jewish institution which has at all times open doors for the hungry and homeless Jews. In order to exist they must have money. Their expenses are enormous, their income is insignificant.

The perpetuation and maintenance of this shelter is greatly dependent upon tonight's and tomorrow's performances. Help us continue the noble work of the Home. Remember tonight is the benefit for the Jewish Shelter!

Courier, 11-14-07

WPA (ILL.) PROJ. 30275

THE NEW 12TH STREET THEATRE.

The new 12th Street Theatre just east of Halsted Street was built by the " Western Vaudeville Association" at an estimate cost of \$23,000.00. No expense was spared to make it the most beautiful in Chicago. It has a seating capacity of 800 people. It is making a special appeal to Jewish patronage and special attention will be paid to women and children. Matinees will be given daily at 2:30 P.M.

The policy of the theatre is a seven act vaudeville bill and a popular movie. Admission 10 cents. Two evening performances starting at 7:30 and 9:00 O'clock respectively.



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JEWISH

WPA (ILL.) PROJ. 30275

The Courier, November 14, 1907.

THE NEW TWELFTH STREET THEATRE.

The combined interests of the large Western Vaudeville Association are building the new Twelfth Street Theatre directly east of Halsted Street, at a cost of \$23,000.00. It will have a seating capacity of eight hundred, with eight hundred comfortable seats.

No expense will be spared to make this project a credit to the community. This theatre will cater mainly to Jewish Patronage and will specially look after the comfort of women and children. A matinee will be played every day at 2:30 P.M. The plays will consist of seven vaudeville acts and additional showing of movie pictures at each performance.

The pictures will be the same as those being shown at the Majestic and Chicago Opera House. Two performances will be given every evening at 7:30 P. M., and 9 P. M. Price of admission 10¢

The Twelfth Street Theatre is located in the heart of the Jewish Ghetto, and the theatre hopes to have the Jewish patrons fill the house to capacity at each performance.

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JEWISH

Courier, October 13, 1907.

Next Monday night will be "Shelter Home Night" in Chicago. The International Theater has been rented for a theatrical production, proceeds going to the Shelter Home.

Chicago Jewry can best show their appreciation to the Home by coming to the show and help swell the proceeds.



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JEWISH

Courier, January 3, 1907.

WPA (ILL.) PROJ. 30275

Morris Rosenfeld Theater Benefit, Big Success.

One of the most successful theater benefits took place last evening, at the International Theater, where Mr. Glickman and his troupe of actors, played the Jewish "King Lear." The theater was packed with a highly intelligent audience.

Mr. E. Hurwitz, Mr. A. Heller, Mr. Titus, Mr. Edelman, and others of the Arrangement Committee thanked the public for responding to this benefit, as it was for the worthy cause of raising funds for the assistance of a sick Jewish poet. Mr. Glickman reports a net profit of \$600.

A number of compliments were paid Mr. Glickman by the company of actors, for the way Mr. Glickman handled the affair, bringing it to such a successful conclusion. There was a letter with many thanks from Mr. Heller, expressing

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JEWISH

Courier, Jan. 3, 1907.

WPA (ILL.) PROJ. 30275

his appreciation for the interest Mr. Rosenfeld, and the Chicago Jewish public have taken in his present condition. He also expressed his great hope that he will soon sing again for his lonely exiled people.

Courier, June 11, 1906.

WPA (ILL.) PROJ. 30275

"The Crazy One." (Dramatic Review).

Drama in four acts by Jacob Gorden. Produced by Grand Theater Company at Academy of Music.

"The Crazy One" is a play whose content and tendencies are even far more actuated than in any of Gorden's works for the stage. "The Crazy One" is not a play wherein action thunders across the stage and thereby detracts appreciativeness from the audience. "The Crazy One" is a play which causes the audience to forget its day to day affairs and completely absorb itself in the production.

Is the purpose of life to better the well-being of man or is it a needless and tiresome process, void of a goal? The architectural structure of the play has many draw-backs; it is not arranged in accordance with rules of modern drama, and as such would not be accepted as an artistic work worthy

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JEWISH

WPA (ILL.) PROJ. 30275

Courier, June 11, 1906.

of inclusion in the Jewish theater repertoire. Lacking a good many things it does, however, have its share of Jewish sweetness, witty remarks and humor.

The following is the story of the play:

Melech Gerber is a rich business man of Soroko, Russia, who cares not a damn about the rest of the world so long as he gets his in the way of profits. He deals in cow-hides, making leather, selling and swindling whoever crosses his path. He loans money at abortive interest rates, and even causes arrests of fellow Jews on false accusations just so his business be safe from harm. Gerber has two children, Harry and Ben Zion. The first is an ignoramus, unable to even sign his name, but adept at making money and therefore finds favor in the eyes of his father. The second son is educated, but branded as "The Crazy One" for studying science and the philosophy of the Rambom (Maimonides). He admonishes his father for his dealings and is caused to flee from his father's home and go live with his uncle, Israel Jacob. Ben Zion invents a remarkable machine, but it is destroyed by his enemies whom he has

WPA (ILL.) PROJ. 30275

Courier, June 11, 1906.

exposed in his writings. Eventually he commits suicide saying, "This world and its false people are not for me, I have nothing to live for among them."

Everything considered, the audience enjoyed the play immensely. -

J. Leibner.

II A 3 d (1)

II A 2

IV

JEWISH

Skandinaven (Daily Edition), May 10, 1900.

### WAR IN THE JEWISH QUARTER

#### The Director of the Jewish Theater Causes a Riot

A violent riot occurred at the Jewish Theater, Jefferson and O'Brien Streets, yesterday. More than one thousand Jews of the neighborhood participated in the riot, and the director of the theater, Mr. Ellis Glickman, was arrested.

Mr. Joseph Philipson, a department store owner, who has a store in the theater building, had been trying for some time to gain control of the part of the building occupied by the theater for an extension to his store, and his attempts in this direction were the cause of the riot. The lease of Mr. Glickman--who had been in possession of the theater for two years, where he had been giving plays in Yiddish--had expired on May 1, and Mr. Philipson claimed that he had signed a lease for the theater with the owner of the building, Mr. M. Nathan. Mr. Glickman declared that he had a verbal contract with Mr. Nathan for two more years and refused to vacate.



II A 3 d (1)

- 2 -

JEWISH

II A 2

IV

Skandinaven (Daily Edition), May 10, 1900.

Mr. Philipson put a large sign outside the theater offering for sale all the fixtures of the place. This enraged Mr. Glickman, who immediately made plans for revenge. In the windows of a saloon located in the same building, Mr. Glickman exhibited a mass of old shoes and rained clothes, with the announcement that the department store was holding a great sale. In order to bring a crowd together, he hired a band to play the liveliest tunes.

Soon a crowd of more than a thousand dwellers of the Jewish quarter had gathered, everybody having his or her own opinion as to whether Mr. Philipson or Mr. Glickman was right. Suddenly a group of those who were siding with Mr. Glickman began to storm the entrances to the store while the adherents of Philipson broke into the theater, and for a while it looked as if the riot might assume serious proportions. The Maxwell Street Police Station was called, and a patrol wagon came up with a dozen officers under the command of Sergeant Harding. The officers attempted to break their way through toward the door of the theater, but the crowd resisted. The policemen pulled out their clubs,

II A 3 d (1)

- 3 -

JEWISH

II A 2

IV

Skandinaven (Daily Edition), May 10, 1900.

and Sergeant Harding asked the Canalport Avenue Police Station to send more men.

When this second group of officers arrived the riot was at its height. The Jews had started fighting each other, women taking part as fully as did the men. When the noise had reached its highest peak, Mr. Glickman and his group of actors appeared, all of them dressed in theatrical costumes. This was the signal for increased rioting, and the actors were at last compelled to withdraw. After a while the policemen made the band stop playing, and little by little the crowd was dispersed, but Mr. Glickman was arrested, charged with disorderly conduct.

Mr. Glickman was released by Judge Dooley. He has entered suit against Mr. Philipson who caused his arrest, and is demanding \$25,000 for false arrest.



The Reform Advocate, Wk. of March 24, 1900. p.172.

Mr. Glickman has engaged as a member of his company, the talented Mrs. Bertha Tanzman who is well-known in Jewish theatrical circles. She is an actress and prima-donna of unusual merit and will be a strong addition to the stock company on Saturday and Sunday nights. Jacob Gordon's "Brudie Lurie" will be given in which Mrs. Tanzman makes her first appearance.

II A 3 d (1)

JEWISH

MPA (ILL.) PROJ. 30275

The Reform Advocate, Wk. of August 26, 1899. p.47.

On Sunday evening, September 3rd, Mr. Jacob Litt will produce at the McVicker's Theater a new and powerful play from the pen of Edwin Arden. The title of the play is "Zorah," and the subject, the persecution of the Jews in Russia.

II A 3 d (1)  
I<sup>1</sup> A 3 d (2)

JEWISH

MPA (ILL.) PROJ. 30215

The Reform Advocate, Wk. of June 24, 1893. p.37.

It is pleasant news to announce the opening at the Standard Theater, of a season of opera and drama by Adler's New European Dramatic and Burlesque Co. In the troupe are the well-known Fritz Berend, Emil Berla, Jos. Greven and Aldoph Alfreds. The performances are given in the German-Jewish jargon.

The Occident, May 27, 1887.

MADISON STREET THEATER  
(Opposite McVickers)

Hebrew National Dramatic and Opera Company from London, will continue to give performances under the direction of Mrs. Senis Lipzin, who in Russia and England as well as in America (Chicago), has made herself beloved known.

Sunday, May 29, 1887, The Fanatic or, The Two Cune Lemels, (Ne'er-Do-Wells) at Twelfth Street Turner Hall.....;

Monday, May 30, 1887, Shulamis, or the Daughter of Jerusalem

MPA (ILL) PROJ. 30275

The Occident, April 29, 1887.

MADISON STREET THEATER  
(Opposite McVickers)

Mr. J. Adler of London, has the honor to announce that a company has been found by the name of the Hebrew National Dramatic and Operatic Stock Company, for the purpose of establishing a Jewish Theater Company in the City of Chicago.

Sunday, May 1, and Friday, May 6, 1887, will be performed The Merry Gentlemen, a Comic Opera in three acts and six tableaux.....

Sunday, May 8, will be produced for the third time, The False High Priest, or The Innocent Victim, a tragedy in five acts with songs, by Dr. Ben Zevi (Odv)

II. CONTRIBUTIONS  
AND ACTIVITIES

A. Vocational

3. Aesthetic

d. Theatrical

(2) Dancing

The Reform Advocate, Vol. 75, p. 630, Wk. of June 23, 1928.

Harriette Louise Berkowitz, a 19 year old Chicago dancer, made her Parish debut in the Salle Pleyel.

Miss Berkowitz is the daughter of Dr. Joseph Berkowitz, medical director of the Chicago Public Health Institute. She is a graduate of the Francis W. Parker School.

In her performance, Miss Berkowitz's beauty and grace excited much comment from critics, who predicted a brilliant future for her.

MPA (ILL.) PROJ 30774



II. CONTRIBUTIONS  
AND ACTIVITIES

B. Avocational and  
Intellectual

1. Aesthetic

a. Music



Daily Jewish Forward, Jan. 2, 1924.

WORKMEN'S CIRCLE ORGANIZES NEW CHOIR WHICH IS RAPIDLY DEVELOPING

The new choir organized last week by the educational committee of the Workmen's Circle, one of Chicago's largest Jewish organizations, is on a very good basis. It is rapidly developing with much success.

Friend Paul Lemkoff, the well-known composer and musician, who is well-experienced in organizing and directing choirs of adults, was invited as director of the Workmen's Circle Choir. Registrations of new members in the choir can be made at the office of the educational committee, 1224 S. Albany Avenue.

Members of the choir will not only learn singing but will also be taught to read notes in order to acquaint themselves with the theory of music.



II B 1 a  
III C

JEWISH

Daily Jewish Courier, Feb. 6, 1923.

## A PLEASANT SURPRISE

(Editorial)

The cantors' concert, under the direction of the famous conductor, Mr. Loew of New York, which took place last Sunday, was a very pleasant surprise to all lovers of Jewish music in Chicago. The concert, which was organized by the Douglas Park Day and Night Nursery with the co-operation of all the cantors in Chicago, would have convinced even the most skeptical that there is such a thing as Jewish music, which is worth cultivating. The concert proved that Chicago has cantors of whom it can be proud, as far as voice and musical talent are concerned. Mr. Loew himself was inspired by the material that he found in Chicago, and he believes that if the cantors would continue to work with the same seriousness as they did in preparation for the concert, they could accomplish wonders, and they would be able to introduce modern Jewish music in Chicago.

The fact that Jewish music has not only a great cultural value, but also a great

NYA (ILL) PROJ. 36.1

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JEWISH

Daily Jewish Courier, Feb. 6, 1923.

educational value and that it can aid in attracting the youth to Judaism, makes the continuation of activity by the cantors very desirable.

We hope that this city will appreciate the value of the cantors' talents and will give their efforts in this field attention and interest. The cantors know that the famous Loew is always willing to help them and they should take advantage of this willingness.

MPA (ILL) PROJ. 36275

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JEWISH

WPA (ILL.) PROJ. 30273

Forward, October 8, 1922.

One of the outstanding features of the grandios art-evening, which is being arranged by the Workers Circle League, Tuesday, October 17, in Glickman's Palace Theater, will be an oratorio by the noted composer and conductor, Peretz Lemkoff.

Mr. Lemkoff had written this oratorio from a poem bearing the title "Lonesome" by the famous musician, Solomon Golub. Famous music critics praise Mr. Lemkoff's composition very highly. This oratorio evokes memories of childhood and awakens the deep but unattainable desire to become once again a free unconcerned child. Eight voices will sing this oratorio: Jack Amado, Max Brodsky, George Smith, J. Henderson, Ellen Golden, Mrs. Yeta Tolchin and others.

Besides this oratorio, two literary one-act dramas will be presented and also a musical program of opera arias and Jewish folk-songs

II B 1 a

JEWISH

WPA (ILL.) PROJ. 30275

Forward, July 7, 1921

The Yiddish Opera Society meets every Thursday evening, in the National Social Institute, 3322 Douglas Blvd. We invite all Jewish singers. Only good musicians with good voices and talent should apply.

II B 1 a  
II B 2 f

JEWISH

WPA (ILL.) PROJ. 30275

Forward, October 2, 1920.

B. Vladeck, Editor of "Forward", to be Principal speaker at Arbeitering (Workers' Circle) School concert.

The Socialist Arbeitering Schools will give a **joint** concert at the Graton Temple (Eighth Street Theater) at Wabash Avenue and Eighth Street. Children from all the Arbeitering Schools in Chicago will be represented in the choirs, declamations and dramatic sketches to be presented.

Mr. Vladeck will speak of the significance of the Jewish Socialist Schools, and their influence upon the Jewish Home.

WPA (ILL.) PROJ. 30275

Forward, September 24, 1920 p. 3.

A Debs folk concert will be given Sunday afternoon, October 17, 1920 in the Ashland Auditorium West Van Buren Street & Ashland Avenue.

The program:

Mosssim Beguelinski,	pianist
Joseph Malkin,	cello
Jonis Stranden,	dramatic soprano in a group of Russian songs.

Forward, September 24, 1920. p.3.

The children from the Yiddish Socialist Workmen's Circle schools will present a concert under the direction of the Music Director of the schools, Mr. Manischowitz. It will be held October 10, 1920 in the Orion Grotto Temple, Labash Avenue & 8th Street.



WPA (ILL.) PROJ. 30275

Forward, April 24, 1919.

People's Music Drama League.

A meeting of the People's Music and Drama League, will take place today at 4 p. m. in the Forward office; all members must be present. A report of the concert will be given and plans for further work will be laid.

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JEWISH

The Jewish Labor World, February 26, 1919.

The Russian-Little Russian Dramatic Club, announces that it has united with Morris Schaffner, under the name of Jewish Russian Dramatic and Singing Club. They have determined to have divisions in the club, one for dramatics and one for singing.

The organized club together with the Young Peoples Socialist Club, will run an affair for the Jewish Labor World.

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JEWISH

II B 1 c (1)

Chicago Hebrew Institute Observer, December, 1918.

Dramatic and Musical Organizations.

The Theater Guild - - - - - Study of Dramatics and Presentation of  
Plays - - - - - 25 Mixed.

Jewish Literary and Dramatic Society - - Yiddish Dramatic Art - 65 Mixed.

C. H. I. Orchestra - Fostering Love of Good Music - - - - - 70 Mixed.

Socialist Singing Society - - Vocal Music in Yiddish - - - - - 50 Mixed.

MPA (ILL.) PROJ 30275

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JEWISH

Chicago Hebrew Institute Observer, December, 1916.

The Jewish Socialist Singing Society. by I. B. Bailin.

There were several attempts for the last ten years to build up in Chicago a singing society in Yiddish, although the existence of small groups of singers may be traced back to the beginning of this century. The National Singing Society was the last futile attempt of a score of youths to keep up the existence of a permanent Jewish singing group. Others tried before and failed.

As it is not my object now to go into any details of the underlying causes for this failure, I just want to suggest that apparently the main cause may be looked for in the fact that no organizations of any weight and importance were behind them. The groups had to depend largely upon their own resources for subsistence, and upon their own immediate friends to serve as audiences. With no strong and shining ideal to inspire, without organizations to depend

WIPA (ILL) PRO 1 3075

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JEWISH

Chicago Hebrew Institute Observer, December, 1916.

upon on a rainy day, without adequate and capable leaders, their fate could not be otherwise than sealed. It took the ambitious and virile Jewish Socialists to do away with all the obstacles and difficulties, and to organize a permanent and strong institution of an educational and beneficial character in the Ghetto.

The Jewish Socialist Singing Society was organized by the City Central Committee of the Jewish Socialist Party branches, in November, 1914, with a membership of about fifty, mostly untrained singers, but possessing fair voices. Its first meetings and rehearsals were held in Maxwell Settlement, and later on in various halls of the West and North West Sides. They were crowded with guests and never was the room large enough. The preparations for the first public concert were elaborate, and noted for their strict attendance of practically all members. Altruistic exertion and sacrifices of the leaders permitted to engage a capable instructor, thus contributing

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JEWISH

Chicago Hebrew Institute Observer, December, 1916.

largely to the successes of the task. Mr. Jacob Schafer, the conductor, himself of proletarian society, Socialist and musician, has given away many an hour freely and served the Society with fervent devotion. Within several months he succeeded in creating as harmonious a team as can only be formed out of workingmen dilettantes.

The day of the first concert, the 11th of April, 1915, in the West Side Auditorium, was a real holiday for the members of the Society. They all were in uniform and beamed like children performing for the first time an important duty. It proved to be a moral as well as a financial success. Over one-thousand people cheered and rejoiced over this accomplishment. Especially remarkable was the execution of the Martirer Blut (Martyr's Blood), a poem by O. Liesin, in a difficult musical interpretation, a successful creation of Mr. Schafer himself. Then a few more concerts followed suit, among them one composed of folk songs, exclusively, unique of its kind, but most of the concerts were of popular and classical pieces.

WPA (ILL.) PROJ 20775



Chicago Hebrew Institute Observer, December, 1916.

It is already the tradition of the Society to publish an elaborate and expensive program, containing the text of all the poems and songs, as well as some selected articles pertaining to the activities of the Society, and to distribute them among the audience. One of the most important aims prominently figuring in the Constitution of the Society is to distribute Jewish Socialist poetry and workingmen's melodies among the Jewish laboring masses. A program like this is a heavy expense, and the advertisements gathered from sympathizers do not usually cover it in full.

The last concert was exclusively devoted to the Russian Revolution, and was given in the gymnasium of the Hebrew Institute on the 12th of May. It was attended by an interested and intelligent audience. Again the Martirer Blut proved to be the big hit. Mr. Absfield, the tenor, was this time at his best, and the other soloists gave also a good account of themselves. Miss Roral and Mr. Manievitch betrayed a deep understanding of their respective parts, and brought the audience to its feet. Plans are underway to publish the music of the above, as well as of several other productions of Mr. Schafers.

II B 1 a  
II B 2 f

JEWISH

NPA (JLT.) PROJ. 30715

Chicago Hebrew Institute Observer, November, 1912.

### Piano School.

Our Piano School was continued throughout the year. The registration for the year was 51 - 46 female and 5 male, against 37 last year, with a total attendance of 968 against 451 the year previous. Owing to the great demand made upon this school it was decided to keep the school open five days a week instead of four as heretofore. While as yet we have not discovered a Rubinstein or a Mozart, we have nevertheless enabled a good many children to cultivate a taste for music, and in time perhaps even to develop superior talent. A charge of .25¢ per lesson was made.

	<u>1912 - 1913</u>	<u>1911 - 1912</u>
Expense	\$567.15	\$341.80
Revenue	261.36	164.80



Courier Dec. 4, 1911

WPA (ILL.) PROJ. 30275

Jacob Gordon Literary and Drama Club

We take this opportunity of making it known to our Jewish friends that we have organized a Dramatic club in Chicago. Any young man or young girl who possesses more or less talent in Drama, who wish to join our club, may do so at once. There will be no fee charges this month. Our club rooms are in the Palace Opera Building, Room 23. Open evening 7:30

Courier, November 17, 1911

WPA (ILL.) PROJ. 30275

Chicago's Cook-Pot

On Thanksgiving evening, November 30th, at the Hebrew Institute, a Memorial Concert will take place for the purpose of raising funds with which to assist the family of our recently deceased Humorist and Writer, Mr. D. Apotheckar.

Mr. Apotheckar was one of the greatest Humorists in our Jewish Literature, and still he could not avoid the lot of the other Jewish writers, and he left his family destitute.

It is the duty of the Jewish Public to do everything possible to assist this poor family in their distress. We are patiently awaiting the report of the Committee, which is working without any letup to make this undertaking a success.

II B 1 a

JEWISH

WPA (ILL.) PROJ. 30275

Courier, October 13, 1907.

The Chicago Hebrew Institute is organizing a "Peoples Choir" under the direction of Isaiah Temple of New York fame. The first meeting will take place Tuesday evening at 8 o'clock. All interested in choral work are invited to attend.

(Signed) Aleph.

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III C

JEWISH

WPA (ILL.) 30275

The Reform Advocate, Wk. of September 3, 1898. p.43.

It is a matter of great pride to Sinai Congregation that two members of its choir, Wm. Wegener and Mrs. Hemmi, had been selected as soloists for the recent North-western Saengerfest, held at Davenport, Ia. Both artists met with great success at the gathering.

The Reform Advocate, Wk. of May 23, 1896. p.294.

Master Robbie, the nine year old son of Mr. and Mrs. N. M. Eisendrath, has composed a waltz, entitled "First Thought Waltz," for piano. It is a clever composition and speaks well for the lad's talent.

The Reform Advocate, Wk. of December 21, 1895. p.760.

Mme. Fannie Bloomfield-Zeisler will give a recital before the Amateur Musical Club at Steinway Hall, Dec. 30th, at 10:30 a.m. The public will be admitted.

WPA (ILL.) PROJ. 30275

The Reform Advocate, Vol. 21, p. 305. May - Oct., 1895.

The Clay Literary Association was established in Chicago by eleven Jewish young men in September, 1859. The object of the Association was to gain a more intimate union among the young men of Chicago and for the promotion of literature.

The officers were: Henry N. Hart, President; D.J. Boehm, Vice-President, G.A. Levi, Recording Secretary; Martin Barbe, Financial Secretary; and F.S. Mandle, Treasurer.

The Reform Advocate, Wk. of December 9, 1893. p.276.

The pupils of Mr. Mode Wineman will give an afternoon musicale at the residence of Mrs. Gerstel, 3309 S. Park Ave., December 16th.

WPA (ILL.) PROJ. 30275



The Reform Advocate, Wk. of Oct. 21, 1893.

[SIGMUND KAHN PUPILS IN PIANO RECITAL]

The pupils of Sigmund Kahn gave a piano recital in Chickering Hall, last Tuesday evening. The program was made up of classical and modern compositions.

The Reform Advocate, Wk. of April 2, 1892.

[PHELPS PUPILS GIVE CONCERT]

Miss Rosa Cohen, soprano, Mr. Herman Sundean, baritone, and Mr. W. S. Bracken, basso, pupils of Mr. L. A. Phelps, gave an interesting concert on Thursday evening at the Atheneum Hall.

II B 1 a.

JEWISH

The Reform Advocate, wk. of March 5, 1892.

MODE WINEMAN'S PUPILS IN MUSICALE

A Musicale will be given by Mr. Mode Wineman's pupils on Saturday afternoon, the 12th inst., at the residence of Mrs. W. A. Walter, 3142 Calumet Ave.

The Reform Advocate, wk. of January 9, 1892

/TESTIMONIAL CONCERT/

A grand testimonial concert will be tendered to Mr. Franz Wald, the well known local musician and organist of Zion Temple, at the Auditorium Recital Hall.

Among the prominent musicians who will appear on that occasion are: Bernhard Mollenhauer, the celebrated violinist, Leo Mellis, Joseph Silberstein and Miss Ella Rosenbaum.

The Reform Advocate, wk. of June 19, 1891.

[ORCHESTRA IN FINAL CONCERT]

The Symphony Club Orchestra gave the fourth and final concert of its season on Tuesday evening, at Central Music Hall. Director Jacobsohn is developing the talent at his command to excellent effect. Von Suppe's Overture, "Poet and Peasant," was surprisingly well done, likewise the new Kensington waltz by Liebling. Ambrose Thomas' overture "Raymond" was fairly well done. Jerome O'Connell, a new member of the orchestra essayed the difficult trombone solo, Wagner's, "Evening Star."

One of the most **interesting** features of the evening was a violin solo by Mrs. E. S. Jacobsohn, Spohr's "Concert No. 9."

II B 1 a

IV

I A 1 d

JEWISH

The Reform Advocate. Wk. of June 12, 1891.

[PRIZES GIVEN TO VIOLINISTS]

In the violin department of the Chicago Musical College, seven pupils were in the contest for the diamond medal, the judges being Dr. F. Ziegfeld, August Hyllested, and S. E. Jacobsohn. The Rev. Dr. H. W. Thomas' prize a diamond medal for the best violinist in the college, was awarded to Wilferd Woolett. The judges found it difficult to decide the awarding of the prize as Woolett and Leon Marx were so nearly equal. Dr. Ziegfeld decided that there should be a diamond medal for Leon Marx, and announced that he would donate the prize to Master Marx. The second prize, the college gold medal for the second best violinist, was awarded to Master Adolph Loeb, and the third prize, the silver medal, will go to Mr. Elijah Courlander. Those who took part in the contest besides the winners were Henry Beerman, Michael Lyons, and Miss Lenora Jackson.

The Reform Advocate, Wk. of May 29, 1891.

[CONSERVATORY ANNOUNCES CONCERTS]

The Chicago Conservatory announces two more concerts to occur prior to the close of the present term, both of which will take place at the Columbia Theater. The dates fixed for these two entertainments are June 11th and 18th. The piano department will furnish one of the programs, with the assistance of pupils from the vocal and violin departments; and the other program will be presented by pupils of Signor Carpi, assisted by advanced pupils of the piano department.

The Reform Advocate, Wk. of April 10, 1891.

/FANNIE ZEISLER COMPLIMENTED/

Mme. Fannie Bloomfield Zeisler was paid a high compliment last week when she was asked to appear as soloist at the concert of Lenox Lyceum in New York, April 19, to be given as a grand farewell to Theodore Thomas. Mme. Zeisler was forced to decline, owing to her engagement with the Amateur Musical Club of this City, of April 20.



The Reform Advocate, Wk. of April 10, 1891.

[MUSICAL DOINGS]

The next meeting of the Liebling Amateurs will take place at Mr. Liebling's studio, Kimball Hall, 245 Wabash Ave. Santurday afternoon, April 11th. Mr. W. S. B. Mathews will deliver a lecture, with illustrations at the piano by Mr. Liebling.

The concert given by the Symphony Club Orchestra Tuesday evening at the Central Music Hall was well attended. A fine program was given. The soloists were Emil Liebling, Miss Grace Hiltz, Mrs. Claire Murray, Joseph Olkeiser, and Leon A. Strauss.

II B 1 a  
II A 3 b

JEWISH

The Reform Advocate, wk. of April 3, 1891.

[ANNUAL CHARITY CONCERT]

The Amateur Musical Club gave its annual charity concert last night at the Central Music Hall. A very interesting program was well rendered.

Theodore Thomas' New York orchestra will give a weeks return season of concerts at the Auditorium, beginning Monday, April 27th.

The Reform Advocate, wk. of March 6, 1891.

[MUSICAL ACTIVITIES]

Two Chicago children, Miss Gussie Gottlow, pianist, and Master Leon Marx, violinist, are just now attracting a good deal of attention in other cities.

Carl Wolfsohn's series of trio evening was concluded last Thursday at Bour-nique's Hall. Mr. Wolfsohn has certainly done his share of the work to-ward the musical advancement of this city, and the five concerts of this season give added emphasis to his services in this direction.

Levy, the well-known cornetist, is organizing a military band for the road.

II. CONTRIBUTIONS  
AND ACTIVITIES

B. Avocational  
and Intellectual

1. Aesthetic

b. Painting and Sculpture

II B 1 b  
II D 6

JEWISH

Chicago Hebrew Institute Observer, 1923.

WELL KNOWN ARTISTS HAVE WORKS ON EXHIBIT

Many well known artists have their works listed in the Art Exhibit Catalogue. The artists having works at the Exhibit are: Emil Armin, David Bekker, Borris Deutch, Leo Garland, Todros Geller, William Jacobs, Graziella Jacoby, N. Jenkin, Zan D. Kloppe, Charles Raphael Prilik, L. Rubenstein, Carl Sacks, William S. Schwartz, Walter Schneiderman, N. P. Steinberg, Geo. W. Weisenburg, Agnes Clark Winkler and Oscar Yampolsky.

II B 1 b

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II B 2 f

II D 6

JEWISH

Daily Jewish Courier, Jan. 4, 1923.

JEWISH PEOPLE'S INSTITUTE ART CLUB

(Article in English)

Through the initiative of a number of advanced students of art and young artists there has been formed an Art Institute Club which will meet regularly in the Art Rooms of the Jewish People's Institute, 1258 W. Taylor Street.

With the assistance and co-operation of the Institute the Art Club is establishing a studio for independent class work and discussion on art and related topics.

Young artists and advanced students of art are cordially invited into the fellowship and comradeship of the Club. A special meeting is announced of the present membership and all those interested to discuss the proposed program and plan of action of the Club.

WPA (ILL.) PROJ 30275

II B 1 b

- 2 -

JEWISH

II B 1 c (2)

II B 2 f

II D 6

Daily Jewish Courier, Jan. 4, 1923.

### Rhythmic and Fancy Dancing Class

The Monday afternoon class in Rhythmic and Fancy Dancing will resume its regular sessions on Monday afternoon, January 8, 1923, at 4 o'clock.

Parents interested in registering their children for this class should call at the office of the Jewish People's Institute, 1268 W. Taylor Street or telephone Haymarket 6400.

MPA (H.L.) 7701.3027



II B 1 b  
II B 2 d (2)

JEWISH

The Daily World, February 16, 1918.

WPA (ILL.) PROJ. 30275

THE EXHIBITION OF MORRIS WEISSENBERG'S PAINTINGS  
by  
K. Marmer.

The odd life of Morris Weissenberg is an example of the remarkable power of the artistic soul, that cannot be suppressed despite misery and want.

Weissenberg has loved art, since his childhood. He did not have the opportunity, as a child, to be given an artistic education. Remaining an orphan at an early age, no one rendered enough attention to his affectations, caprices, and "crazes." The artistically inclined child had no interest for anything that existed in his father's house. He was attracted to the solitude of nature.



II B 1 b  
II B 2 d (2)

- 2 -

JEWISH

WPA (ILL.) PROJ. 30278

The Jewish Daily World, February 16, 1918.

Conditions compelled him to follow the path of his father and brother, to adopt a business career, but he was more poet than merchant and his dreams of strange beauties had more influence upon him than realities, with its accounts and profits.

His quest for beauty destroyed his interest in physical well being; he turned away from the material life and began to seek the will for which his soul thirsted. He entered an art school and expected great results. He then married and acquired new obligations to fulfill.

This set him on his travels. He thought he could better himself in America, but he was bitterly disappointed. He found out that here in the "land of unheard of opportunities" there is a smaller place for dreams than in the country, in which he was born.

II B 1 b  
II B 2 d (2)

- 3 -

JEWISH

The Daily World, February 16, 1918.

WPA (ILL) PROJ. 30276

Life was very difficult for the dreaming-artist in America. His finest dreams withered and disperesed into dust. Yet, he did not give up his fight. Through pricking thorns and sharp stones, he broke his way and later became acquainted with the Art Institute. Aside from his heavy physical labor in a factory, he also did some janitor work in the Art Institute, and in the Art School in order to be close to the source for which his artistic soul pined.

In this condition of hard factory and janitor work, he turned, two years ago, to the "Jewish Art Friend," which I, at that time, edited. Upon my request, he brought some of his work.....sketches on paper because he had no money for canvas and paint. My first impression was, that here stands an artist of the most intimate opinion; an artist who possesses, within his power, the discovery of the mysterious movement of the soul.

II B 1 b  
II B 2 d (2)

- 4 -

JEVISH

WPA (ILL) PROJ. 30275

The Daily World, February 16, 1918.

Unfortunate by The Jewish Art Friend dissolved. Yet, the artist's struggles did not cease. Later, Morris Leissenberg had the opportunity, for a few months, to live for his art and the result was an exhibition of his works.

Not all his paintings and sketches are the product of a few "honey months." A great part of them were made during a two year period, when the artist still worked physically and used to do his paintings before he went to work.

II B 1 b  
II B 2 d (2)

- 5 -

JEWISH

WPA (ILL) PROJ. 30275

The Daily World, February 16, 1918.

The exhibition of Morris Weissenberg's paintings is arranged by a group of Jewish and non-Jewish art friends, who are convinced, that they have discovered a God-blessed artist, who will possibly be a blessing to the race that bare him.

The noted Chicago painter, Edward Tunan, expressed himself most clearly by picturing Morris Weissenberg with the following words:

"No other thing touched me so, in the modern art world, as the sketches and paintings of Mr. Morris Weissenberg. They give me complete satisfaction, because they arouse in me, thoughts, actual thoughts, sentiment, deep sentiment. This artist is not interested in photographic genuiness of form, color, and so forth, but with the reality of God's nature, may it be a human being or a tree.

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II B 2 d (2)

- 6 -

JEWISH

WPA (ILL.) PROJ. 30275

The Daily World, February 16, 1918.

"He is a dreamer and the world would certainly cease to exist if there would be no dreamers. Such persons as Triner, the English; Wilhelm Moss, of Holland; Mile, of France; and Mhestler, of America; these very persons have given the world such, that makes life worth living.

"This artist endows us with inspiration, strong sentiment and promises us a golden future."

The exhibition of Morris Weissenberg's painting will open, February 18, in the art gallery of Moulton and Rickerts, 71 W. Van Buren St., and will contain the following pieces:

II B 1 b  
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- 7 -

JEWISH

The Daily World, February 16, 1918.

WPA (ILL) PROJ. 30275

- |                         |                          |
|-------------------------|--------------------------|
| 1. Lonely Hours.        | 8. My Museum.            |
| 2. Darkness.            | 9. A Son of Israel.      |
| 3. The Peaceful Summer. | 10. The Disappearance.   |
| 4. Drama.               | 11. Elegy.               |
| 5. Those Who Are Hurt.  | 12. Darkness. (Sketch)   |
| 6. Silence.             | 13. A Pencil Study.      |
| 7. Favorable.           | 14. Elegy (Arrangement). |

II B 1 b  
II B 2 d (2)

- 8 -

JEWISH

The Daily World, February 16, 1918.

WPA (ILL) PROJ. 30275

From the above list, we can see that Morris Weissenberg is a poet, a poet of strokes and colors, and a visit to his art exhibition will surely be an unusual artistic enjoyment.

II B 1 b

JEWISH

The Reform Advocate, Vol. 44, Wk. of Jan. 25, 1913. p.776.

Mr. Harry Solomon, who has recently returned from Paris, where he continued his art work, has on exhibition, in Sinai Social Center, a very beautiful collection of portraits and drawings.

WPA (LL) PROJ. 30275



II. CONTRIBUTIONS  
AND ACTIVITIES

B. Avocational & Intellectual

1. Aesthetic

c. Theatrical

(1) Drama

II B 1 c(1)  
II D 6

WPA  
JEWISH  
(H.L.) PROJ  
1931

The Reform Advocate, May 16, 1931.

JEWISH INSTITUTE PLAYERS WIN ROCKEFELLER MCCORMICK SILVER

CUP IN THE DRAMA LEAGUE TOURNAMENT

The high spot of the week in Chicago, particularly in the history of the Institute Players of the Jewish People's Institute, was the winning of first honors in the Drama League **Tournament** held at the Goodman Theater last Sunday night.

The presentation of "The Doller"<sup>"</sup> by David Finski was awarded the highest single honor of the Tournament for its brilliant staging and presentation. The Silver Cup that has always been awarded annually, was never won twice by any organization. It was a happy company and director that **brought**, after a stirring competition, the cup back again to the Jewish People's Institute.

The Reform Advocate, May 16, 1931.

The contest was participated in by Greater Chicago organizations. This included suburban companies. Sixteen Little Theaters competed and represented independent and college groups. The method of procedure was the selection of the four best productions for a final showing. In the final showing the selection of one from the four was made in behalf of the Institute.

Last year the Institute Players won the cup with "The Tenth Man". This triumph comes at the height of the Institute Players most successful, artistic season.

The settings were designed by Clive Rickabaugh. In the cast were Rose Scapp, Molly Kramer, Clarice Weiner, Charles Swadesh, Herman Brodsky, Eli Page, Ralph Schoolman, Louis Gitloz, Sam Adams and Ralph Silverstein. Besides winning the trophy, the Institute Players were awarded honorable mention for the best diction.

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JEWISH

Forward, Apr. 10, 1931.

A PLAY OF GANGSTER LIFE  
By The Jewish People's Institute Players.

"That Man's Soul", a famous Chicago gangster drama, will be presented tomorrow and Sunday at the Jewish Institute Theater. This drama is interesting in that it gives the people a glimpse of the life of the underworld. This play is directed by Charles Freeman, director of the Institute's players.

Many talented young players will take part.

II B 1 c (1)

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III B 3 b

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JEWISH

Forward, Mar. 27, 1931.

# THE LAWNDALE THEATER IS MAKING PREPARATION FOR PASSOVER

A splendid, festive program of entertainment will be presented in the Lawn-dale Theater, on the second night of the Passover. Theater lovers will enjoy a very interesting melodrama with delightful music. Jennie Goldstein, popular Jewish actress, will play the leading role. The name of the play is, "Her Golden Dream."

Miss Goldstein made a big hit with this role in New York, and it is certain that she will be a big success in Chicago also.

This noted actress has been absent from Chicago for the last three years. During those years Miss Goldstein played on the English stage with enviable success.

The length of Miss Goldstein's stay in Chicago is not determined as yet. However, she may perform here for at least six weeks.

WPA (ILL.) PROJ. 30275



Forward, Mar. 27, 1931.

Miss Goldstein is beginning her performance Thursday night.

The coming program in the Lawndale Theatre will include Morris Schwartz, Molly Picon, and Michael Michalesco.

Last Sunday night, the well-known Celia Adler bid farewell to her Chicago fans. The theater was filled with admirers who came to say good-bye, to her, and also to see her in the title role of "Street Women."

The plot of the show was gay and sad in turn. The performance was splendid. Miss Adler was unique in her role.

The artistic performances of the two famous Hebrew actors, formerly with the Moscow Art Theater, and later with the Habima, have aroused great interest among the intelligent theater patrons.





Forward, Mar. 27, 1931.

. These noted artists were highly praised for their artistic performances by Gorki, Stanislavsky Shaliapin and noted Jewish critics.

Mr. Vardi is an exceptional comedian, his characterizations bringing laughter and happiness to his audiences.

Madam Yoliet will recite passages from the Bible and also Hebrew poems from classical and modern Palestine.

Vardi will play roles from his own plays. He will perform scenes from the Russian Revolution and show pictures of American-Jewish life and scenes from Italy and Palestine.

Among his popular presentations will be the "Jewish Mother;" "Trotzky near the Red Square;" "The Japanese and the Jen Tribes;" "Three and Four;" "Sabbath in a small town," and numerous other worth while and entertaining numbers.



Chicago Hebrew Institute Observer, November 21, 1929.

ABRAHAM MOREVSKY NEW DIRECTOR OF DRAMATISHE GEZELSHAFT.

The Dramatishe Gezelshaft (Jewish Art Players) have been successful in engaging the services of Mr. Abraham Morevsky for their dramatic director of this forth-coming season. Mr. Morevsky is one of the founders of the famous Wilner Troupe, an actor and director of note and a prominent journalist, besides. He expects the first performance to be given in the last part of December, just before the New Year. Some of the plays proposed by him for the repertoire this season are - Herod, by Alter Katzizne; Rags, by H. Leivick, and the Merchant of Venice.

The work of the Dramatishe Gezelshaft is too well known in the Chicago Jewish community to need elaborate exploitation here. All who are interested in good literary and artistic production in Yiddish will be glad of the opportunity given them by the intensification of the good work of the Jewish Art Players under their new director.



Chicago Hebrew Institute Observer, November 14, 1929.

BERNARD SHAW'S ARMS AND THE MAN TO BE STAGED BY THE INSTITUTE PLAYERS GUILD

Immediately upon the heels of the Institute players guild definite success with Molnars Liliom comes the announcement that Bernard Shaws outstanding comedy Arms And The Man, will be produced December 1. When the guild announced its plans during the opening weeks of the season, there was much comment at the ambitious program of the players group.

Never had any organization definitely planned a new production every month of an outstanding play. But the large playing organization of the guild with its excellent theatre equipment, places it in a position whereby big things can not only be planned, but accomplished.

In choosing Arms And The Man, the Institute Players Guild seizes the Irish dramatist's most outstanding comedy. Thavian to the final line, it has a plot development that keeps an audience in continuous laughter throughout the play.

II B 1 c (1)

JEWISH

Chicago Hebrew Institute Observer, November 14, 1929.

Arms And The Man, needs little introduction to followers of what is best in the theatre and foremost in dramatic Literature.

It presents an anti-romantic satire interlarded with dialogue that fairly scintillates with good fun. When done in London, the Illustrated London News said of it, "There is more thought, more wit, more accomplishment in this play than any piece before the Boards." Again referring to the files of newspaper acclaim, the Athenaeum, (famed London paper), said, "Shaws comedy, after being kept out of sight for many years, is now revealed to us as a classic."

Arms And The Man, is actually chock full of wit and good humor. The story of the soldier of fortune who seeks relief from capture in a Bulgarian lady's bed chamber and in so doing upsets a sham-romantic romance is as modern today as it ever was. In fact, the piece could have well been written in this modern day. The Guild Company has a well selected cast and rehearsals for the play are progressing rapidly.

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JEWISH

WPA (ILL.) PROJ. 30275

Chicago Hebrew Institute Observer, September 19, 1929.

### JUNIOR SEPHARDIC LEAGUE PLANS FESTIVITIES TO CELEBRATE FIRST ANNIVERSARY.

Next month will complete one year of existence for the Junior Sephardic League which was so successfully organized a year ago, and whose program since that time has been very active and intense one. Under the capable direction of Miss Bricke, its leader, the group has shown itself to great advantage in a series of dramatic productions, which were presented from time to time.

As a culminating effort of its first year of existence, the group is preparing a play known as "Hot Air." The cast has already been selected and the rehearsals will begin this coming week. The work is a comedy, replete with numerous situations that tend to evoke much laughter from an audience. At its meeting on September 15, the group initiated several new members in a manner that was both novel and terrifying in its aspect. A delightful informal social with an appropriate entertainment accompanied the initiation.

CHICAGO HEBREW INSTITUTE, 1928Observer

## Drama Department Planning Important Productions

Recognizing the fact that the drama is one of the most, if not the most, democratic of the arts, the Institute has always given the theatre the presentation of good plays and the development of latent acting talents and a prominent place in its program of activities. But in its marvelously equipped new home on Douglass Boulevard and St. Louis Avenue, the Institute is going to do something more than just this.

The theatre in this new building marks a departure in non-commercial dramatic enterprises. Indeed there are few theatres, even in the commercial field of the legitimate drama, that are a match for it so far as stage arrangements, acoustics, seating capacity, comfort and atmosphere conducive to the presentation and enjoyment of plays are concerned. This coupled with the additional rehearsal facilities, the zeal, experience and ability of Kenneth Croft, the director of dramatics, and the enthusiastic actors of the Players Club, assures the community of many seasons of rare and delectable theatrical entertainment.

WPA (ILL) PROJ 30275

CHICAGO HEBREW INSTITUTE, 1928Observer

Moreover, there is in the new building a poetically picturesque roof garden which will also be used by the dramatic department for the staging of plays. Two plays, one a serious drama and the other a light comedy, will be produced there this summer. Rehearsals on these pieces have been in progress for some time now and the casts are very nearly ready for public presentation.

The cast for "39 East" by Rachael Crothers, scheduled as the opening piece for the new theatre proper, is almost complete--there remain but four parts to fill. Among the plays being considered for subsequent production are, "The Truth About Blaydes" by A.A. Milne, "We Moderns" by Israel Zangwill, and a number of extra-ordinary, one act pieces by Conrad Seiler, Pinski and others.

Mr. Croft needs a few more persons, particularly men, to complete his acting staff. This means an exceptional opportunity for progress and development for young people who have set their minds on stage careers.

WPA (ILL.) PROJ. 30275



CHICAGO HEBREW INSTITUTE, 1928Observer

## To Present Best Yiddish Plays

Another, and equally important division of the Institute's activities in the field of the drama is that of the presentation of Yiddish plays. This is under charge of the Yiddishe Literarische un Dramatische Gesselshaft, which organization has established an enviable reputation for itself among the Yiddish speaking element of the city by virtue of its excellent production of first rate plays.

For the coming season this Yiddish speaking group is securing a director from New York and scheduling two productions a week in the theatre of the new building. The Yiddish players promise to give the community the best the Jewish drama has to offer.

The Reform Advocate, Vol. 69. Wk.of April 4, 1925/-Page 307

Yiddish Art Theatre Society will give a midnight performance at the Central Park Theatre on April 11. This organization was formed for the purpose of establishing in Chgo. an Art Theatre in Yiddish. The Society has the support of many prominent men in Chgo., among them are;- Judge Hugo Pam, Nathan Kaplan, and Rabbi Leon Fram.

WPA (ILL) PROJ. 30275

The Reform Advocate, Wk. of Aug. 11, 1923, Vol. 66, p.34.

With the arrival in Chicago of the noted Jewish writer and dramatic producer, Mark Schweid, the Jewish Literary and Dramatic Society celebrates its fifteenth anniversary. Mr. Schweid will aid the organization in producing "The Treasury," by David Pinsky, which will mark the beginning of a drive for a fund of \$150,000 to establish the proposed Chicago Little Theater.

AMPA (117-1) PROJ. 20774



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JEWISH

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Daily Jewish Courier, May 18, 1923.

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# ON THE PUBLIC ROSTRUM

III H

by

II B 2 c

J. Loebner

IV

Hebraists and all those who are interested in keeping the flame of Judaism from being extinguished in our young generation are expected to come to Temple Judeah, Independence Boulevard, Tuesday evening. The Marshall Hebrew Club will present a Hebrew play entitled "Doctor Chiruk".

What is the Marshall Hebrew Club? It is a student organization of the Hebrew classes in John Marshall High School, and is under the supervision of the competent Hebrew teacher, S. Seligman, the author of the play. The Hebrew classes in the John Marshall High School were inaugurated at the request of Harry M. Lipsky, when he was a member of the Board of Education. Thanks to Mr. Lipsky, such classes were also opened in the Medill High School.

Our purpose in writing this is to induce you to attend this Hebrew performance.

1888-1889

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JEWISH

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Daily Jewish Courier, May 18, 1923.

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By doing so you will not only encourage the boys and girls to continue their study of Hebrew, which will inspire them when they become older to accomplish something for Judaism, but you will also show the community to what extent you support the extra funds with which the Hebrew classes are taxed.

That the boys and girls who attend the Hebrew classes in John Marshall High School are marching on the road to Judaism can be seen by the generous donations that they are giving for Jewish national undertakings and for local charity. They have contributed quite a sum to the Hebrew Hayesod (exchequer of the World Zionist Organization) and to Moes Chitim (fund to provide the poor with food on Passover). They also stand on guard to protect, as well as elevate, the Jewish honor. In these classes, they attend lectures on Jewish history and religion. This season's lectures were given by Rabbi Almond, Rabbi Fram, Rabbi Cohen, Rabbi Daskal and Mr. Lipsky.

Samuel Skolnik, Harry Herkik, Anna Molak, Dorothy Frankel, Alvin Berman, Janet

II B 1 c (1)

- 3 -

JEWISH

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III E

Daily Jewish Courier, May 18, 1923.

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IV

Goodman, Ben Brodsky, and John Albert will participate in the play. Let us give them a hearty welcome at their premiere. Thus we shall promote love and respect for Judaism in our generation.

100-101-102-103-104-105-106-107-108-109-110-111-112-113-114-115-116-117-118-119-120-121-122-123-124-125-126-127-128-129-130-131-132-133-134-135-136-137-138-139-140-141-142-143-144-145-146-147-148-149-150-151-152-153-154-155-156-157-158-159-160-161-162-163-164-165-166-167-168-169-170-171-172-173-174-175-176-177-178-179-180-181-182-183-184-185-186-187-188-189-190-191-192-193-194-195-196-197-198-199-200-201-202-203-204-205-206-207-208-209-210-211-212-213-214-215-216-217-218-219-220-221-222-223-224-225-226-227-228-229-230-231-232-233-234-235-236-237-238-239-240-241-242-243-244-245-246-247-248-249-250-251-252-253-254-255-256-257-258-259-260-261-262-263-264-265-266-267-268-269-270-271-272-273-274-275-276-277-278-279-280-281-282-283-284-285-286-287-288-289-290-291-292-293-294-295-296-297-298-299-300-301-302-303-304-305-306-307-308-309-310-311-312-313-314-315-316-317-318-319-320-321-322-323-324-325-326-327-328-329-330-331-332-333-334-335-336-337-338-339-340-341-342-343-344-345-346-347-348-349-350-351-352-353-354-355-356-357-358-359-360-361-362-363-364-365-366-367-368-369-370-371-372-373-374-375-376-377-378-379-380-381-382-383-384-385-386-387-388-389-390-391-392-393-394-395-396-397-398-399-400-401-402-403-404-405-406-407-408-409-410-411-412-413-414-415-416-417-418-419-420-421-422-423-424-425-426-427-428-429-430-431-432-433-434-435-436-437-438-439-440-441-442-443-444-445-446-447-448-449-450-451-452-453-454-455-456-457-458-459-460-461-462-463-464-465-466-467-468-469-470-471-472-473-474-475-476-477-478-479-480-481-482-483-484-485-486-487-488-489-490-491-492-493-494-495-496-497-498-499-500-501-502-503-504-505-506-507-508-509-510-511-512-513-514-515-516-517-518-519-520-521-522-523-524-525-526-527-528-529-530-531-532-533-534-535-536-537-538-539-540-541-542-543-544-545-546-547-548-549-550-551-552-553-554-555-556-557-558-559-560-561-562-563-564-565-566-567-568-569-570-571-572-573-574-575-576-577-578-579-580-581-582-583-584-585-586-587-588-589-590-591-592-593-594-595-596-597-598-599-600-601-602-603-604-605-606-607-608-609-610-611-612-613-614-615-616-617-618-619-620-621-622-623-624-625-626-627-628-629-630-631-632-633-634-635-636-637-638-639-640-641-642-643-644-645-646-647-648-649-650-651-652-653-654-655-656-657-658-659-660-661-662-663-664-665-666-667-668-669-670-671-672-673-674-675-676-677-678-679-680-681-682-683-684-685-686-687-688-689-690-691-692-693-694-695-696-697-698-699-700-701-702-703-704-705-706-707-708-709-710-711-712-713-714-715-716-717-718-719-720-721-722-723-724-725-726-727-728-729-730-731-732-733-734-735-736-737-738-739-740-741-742-743-744-745-746-747-748-749-750-751-752-753-754-755-756-757-758-759-760-761-762-763-764-765-766-767-768-769-770-771-772-773-774-775-776-777-778-779-780-781-782-783-784-785-786-787-788-789-790-791-792-793-794-795-796-797-798-799-800-801-802-803-804-805-806-807-808-809-810-811-812-813-814-815-816-817-818-819-820-821-822-823-824-825-826-827-828-829-830-831-832-833-834-835-836-837-838-839-840-841-842-843-844-845-846-847-848-849-850-851-852-853-854-855-856-857-858-859-860-861-862-863-864-865-866-867-868-869-870-871-872-873-874-875-876-877-878-879-880-881-882-883-884-885-886-887-888-889-890-891-892-893-894-895-896-897-898-899-900-901-902-903-904-905-906-907-908-909-910-911-912-913-914-915-916-917-918-919-920-921-922-923-924-925-926-927-928-929-930-931-932-933-934-935-936-937-938-939-940-941-942-943-944-945-946-947-948-949-950-951-952-953-954-955-956-957-958-959-960-961-962-963-964-965-966-967-968-969-970-971-972-973-974-975-976-977-978-979-980-981-982-983-984-985-986-987-988-989-990-991-992-993-994-995-996-997-998-999-1000-1001-1002-1003-1004-1005-1006-1007-1008-1009-1010-1011-1012-1013-1014-1015-1016-1017-1018-1019-1020-1021-1022-1023-1024-1025-1026-1027-1028-1029-1030-1031-1032-1033-1034-1035-1036-1037-1038-1039-1040-1041-1042-1043-1044-1045-1046-1047-1048-1049-1050-1051-1052-1053-1054-1055-1056-1057-1058-1059-1060-1061-1062-1063-1064-1065-1066-1067-1068-1069-1070-1071-1072-1073-1074-1075-1076-1077-1078-1079-1080-1081-1082-1083-1084-1085-1086-1087-1088-1089-1090-1091-1092-1093-1094-1095-1096-1097-1098-1099-1100-1101-1102-1103-1104-1105-1106-1107-1108-1109-1110-1111-1112-1113-1114-1115-1116-1117-1118-1119-1120-1121-1122-1123-1124-1125-1126-1127-1128-1129-1130-1131-1132-1133-1134-1135-1136-1137-1138-1139-1140-1141-1142-1143-1144-1145-1146-1147-1148-1149-1150-1151-1152-1153-1154-1155-1156-1157-1158-1159-1160-1161-1162-1163-1164-1165-1166-1167-1168-1169-1170-1171-1172-1173-1174-1175-1176-1177-1178-1179-1180-1181-1182-1183-1184-1185-1186-1187-1188-1189-1190-1191-1192-1193-1194-1195-1196-1197-1198-1199-1200-1201-1202-1203-1204-1205-1206-1207-1208-1209-1210-1211-1212-1213-1214-1215-1216-1217-1218-1219-1220-1221-1222-1223-1224-1225-1226-1227-1228-1229-1230-1231-1232-1233-1234-1235-1236-1237-1238-1239-1240-1241-1242-1243-1244-1245-1246-1247-1248-1249-1250-1251-1252-1253-1254-1255-1256-1257-1258-1259-1260-1261-1262-1263-1264-1265-1266-1267-1268-1269-1270-1271-1272-1273-1274-1275-1276-1277-1278-1279-1280-1281-1282-1283-1284-1285-1286-1287-1288-1289-1290-1291-1292-1293-1294-1295-1296-1297-1298-1299-1300-1301-1302-1303-1304-1305-1306-1307-1308-1309-1310-1311-1312-1313-1314-1315-1316-1317-1318-1319-1320-1321-1322-1323-1324-1325-1326-1327-1328-1329-1330-1331-1332-1333-1334-1335-1336-1337-1338-1339-1340-1341-1342-1343-1344-1345-1346-1347-1348-1349-1350-1351-1352-1353-1354-1355-1356-1357-1358-1359-1360-1361-1362-1363-1364-1365-1366-1367-1368-1369-1370-1371-1372-1373-1374-1375-1376-1377-1378-1379-1380-1381-1382-1383-1384-1385-1386-1387-1388-1389-1390-1391-1392-1393-1394-1395-1396-1397-1398-1399-1400-1401-1402-1403-1404-1405-1406-1407-1408-1409-1410-1411-1412-1413-1414-1415-1416-1417-1418-1419-1420-1421-1422-1423-1424-1425-1426-1427-1428-1429-1430-1431-1432-1433-1434-1435-1436-1437-1438-1439-1440-1441-1442-1443-1444-1445-1446-1447-1448-1449-1450-1451-1452-1453-1454-1455-1456-1457-1458-1459-1460-1461-1462-1463-1464-1465-1466-1467-1468-1469-1470-1471-1472-1473-1474-1475-1476-1477-1478-1479-1480-1481-1482-1483-1484-1485-1486-1487-1488-1489-1490-1491-1492-1493-1494-1495-1496-1497-1498-1499-1500-1501-1502-1503-1504-1505-1506-1507-1508-1509-1510-1511-1512-1513-1514-1515-1516-1517-1518-1519-1520-1521-1522-1523-1524-1525-1526-1527-1528-1529-1530-1531-1532-1533-1534-1535-1536-1537-1538-1539-1540-1541-1542-1543-1544-1545-1546-1547-1548-1549-1550-1551-1552-1553-1554-1555-1556-1557-1558-1559-1560-1561-1562-1563-1564-1565-1566-1567-1568-1569-1570-1571-1572-1573-1574-1575-1576-1577-1578-1579-1580-1581-1582-1583-1584-1585-1586-1587-1588-1589-1590-1591-1592-1593-1594-1595-1596-1597-1598-1599-1600-1601-1602-1603-1604-1605-1606-1607-1608-1609-1610-1611-1612-1613-1614-1615-1616-1617-1618-1619-1620-1621-1622-1623-1624-1625-1626-1627-1628-1629-1630-1631-1632-1633-1634-1635-1636-1637-1638-1639-1640-1641-1642-1643-1644-1645-1646-1647-1648-1649-1650-1651-1652-1653-1654-1655-1656-1657-1658-1659-1660-1661-1662-1663-1664-1665-1666-1667-1668-1669-1670-1671-1672-1673-1674-1675-1676-1677-1678-1679-1680-1681-1682-1683-1684-1685-1686-1687-1688-1689-1690-1691-1692-1693-1694-1695-1696-1697-1698-1699-1700-1701-1702-1703-1704-1705-1706-1707-1708-1709-1710-1711-1712-1713-1714-1715-1716-1717-1718-1719-1720-1721-1722-1723-1724-1725-1726-1727-1728-1729-1730-1731-1732-1733-1734-1735-1736-1737-1738-1739-1740-1741-1742-1743-1744-1745-1746-1747-1748-1749-1750-1751-1752-1753-1754-1755-1756-1757-1758-1759-1760-1761-1762-1763-1764-1765-1766-1767-1768-1769-1770-1771-1772-1773-1774-1775-1776-1777-1778-1779-1780-1781-1782-1783-1784-1785-1786-1787-1788-1789-1790-1791-1792-1793-1794-1795-1796-1797-1798-1799-1800-1801-1802-1803-1804-1805-1806-1807-1808-1809-1810-1811-1812-1813-1814-1815-1816-1817-1818-1819-1820-1821-1822-1823-1824-1825-1826-1827-1828-1829-1830-1831-1832-1833-1834-1835-1836-1837-1838-1839-1840-1841-1842-1843-1844-1845-1846-1847-1848-1849-1850-1851-1852-1853-1854-1855-1856-1857-1858-1859-1860-1861-1862-1863-1864-1865-1866-1867-1868-1869-1870-1871-1872-1873-1874-1875-1876-1877-1878-1879-1880-1881-1882-1883-1884-1885-1886-1887-1888-1889-1890-1891-1892-1893-1894-1895-1896-1897-1898-1899-1900-1901-1902-1903-1904-1905-1906-1907-1908-1909-1910-1911-1912-1913-1914-1915-1916-1917-1918-1919-1920-1921-1922-1923-1924-1925-1926-1927-1928-1929-1930-1931-1932-1933-1934-1935-1936-1937-1938-1939-1940-1941-1942-1943-1944-1945-1946-1947-1948-1949-1950-1951-1952-1953-1954-1955-1956-1957-1958-1959-1960-1961-1962-1963-1964-1965-1966-1967-1968-1969-1970-1971-1972-1973-1974-1975-1976-1977-1978-1979-1980-1981-1982-1983-1984-1985-1986-1987-1988-1989-1990-1991-1992-1993-1994-1995-1996-1997-1998-1999-2000-2001-2002-2003-2004-2005-2006-2007-2008-2009-2010-2011-2012-2013-2014-2015-2016-2017-2018-2019-2020-2021-2022-2023-2024-2025-2026-2027-2028-2029-2030-2031-2032-2033-2034-2035-2036-2037-2038-2039-2040-2041-2042-2043-2044-2045-2046-2047-2048-2049-2050-2051-2052-2053-2054-2055-2056-2057-2058-2059-2060-2061-2062-2063-2064-2065-2066-2067-2068-2069-2070-2071-2072-2073-2074-2075-2076-2077-2078-2079-2080-2081-2082-2083-2084-2085-2086-2087-2088-2089-2090-2091-2092-2093-2094-2095-2096-2097-2098-2099-2100-2101-2102-2103-2104-2105-2106-2107-2108-2109-2110-2111-2112-2113-2114-2115-2116-2117-2118-2119-2120-2121-2122-2123-2124-2125-2126-2127-2128-2129-2130-2131-2132-2133-2134-2135-2136-2137-2138-2139-2140-2141-2142-2143-2144-2145-2146-2147-2148-2149-2150-2151-2152-2153-2154-2155-2156-2157-2158-2159-2160-2161-2162-2163-2164-2165-2166-2167-2168-2169-2170-2171-2172-2173-2174-2175-2176-2177-2178-2179-2180-2181-2182-2183-2184-2185-2186-2187-2188-2189-2190-2191-2192-2193-2194-2195-2196-2197-2198-2199-2200-2201-2202-2203-2204-2205-2206-2207-2208-2209-2210-2211-2212-2213-2214-2215-2216-2217-2218-2219-2220-2221-2222-2223-2224-2225-2226-2227-2228-2229-2230-2231-2232-2233-2234-2235-2236-2237-2238-2239-2240-2241-2242-2243-2244-2245-2246-2247-2248-2249-2250-2251-2252-2253-2254-2255-2256-2257-2258-2259-2260-2261-2262-2263-2264-2265-2266-2267-2268-2269-2270-2271-2272-2273-2274-2275-2276-2277-2278-2279-2280-2281-2282-2283-2284-2285-2286-2287-2288-2289-2290-2291-2292-2293-2294-2295-2296-2297-2298-2299-2300-2301-2302-2303-2304-2305-2306-2307-2308-2309-2310-2311-2312-2313-2314-2315-2316-2317-2318-2319-2320-2321-2322-2323-2324-2325-2326-2327-2328-2329-2330-2331-2332-2333-2334-2335-2336-2337-2338-2339-2340-2341-2342-2343-2344-2345-2346-2347-2348-2349-2350-2351-2352-2353-2354-2355-2356-2357-2358-2359-2360-2361-2362-2363-2364-2365-2366-2367-2368-2369-2370-2371-2372-2373-2374-2375-2376-2377-2378-2379-2380-2381-2382-2383-2384-2385-2386-2387-2388-2389-2390-2391-2392-2393-2394-2395-2396-2397-2398-2399-2400-2401-2402-2403-2404-2405-2406-2407-2408-2409-2410-2411-2412-2413-2414-2415-2416-2417-2418-2419-2420-2421-2422-2423-2424-2425-2426-2427-2428-2429-2430-2431-2432-2433-2434-2435-2436-2437-2438-2439-2440-2441-2442-2443-2444-2445-2446-2447-2448-2449-2450-2451-2452-2453-2454-2455-2456-2457-2458-2459-2460-2461-2462-2463-2464-2465-2466-2467-2468-2469-2470-2471-2472-2473-2474-2475-2476-2477-2478-2479-2480-2481-2482-2483-2484-2485-2486-2487-2488-2489-2490-2491-2492-2493-2494-2495-2496-2497-2498-2499-2500-2501-2502-2503-2504-2505-2506-2507-2508-2509-2510-2511-2512-2513-2514-2515-2516-2517-2518-2519-2520-2521-2522-2523-2524-2525-2526-2527-2528-2529-2530-2531-2532-2533-2534-2535-2536-2537-2538-2539-2540-2541-2542-2543-2544-2545-2546-2547-2548-2549-2550-2551-2552-2553-2554-2555-2556-2557-2558-2559-2560-2561-2562-2563-2564-2565-2566-2567-2568-2569-2570-2571-2572-2573-2574-2575-2576-2577-2578-2579-2580-2581-2582-2583-2584-2585-2586-2587-2588-2589-2590-2591-2592-2593-2594-2595-2596-2597-2598-2599-2600-2601-2602-2603-2604-2605-2606-2607-2608-2609-2610-2611-2612-2613-2614-2615-2616-2617-2618-2619-2620-2621-2622-2623-2624-2625-2626-2627-2628-2629-2630-2631-2632-2633-2634-2635-2636-2637-2638-2639-2640-2641-2642-2643-2644-2645-2646-2647-2648-2649-2650-2651-2652-2653

II B 1 c (1)  
II B 1 d

JEWISH

Daily Jewish Courier, Jan. 12, 1922.

### THEATER AND ART



All those who are interested in literature, and who would like to see plays of literary merit presented on the Jewish stage, will be very glad to hear that Sholom Asch's new play, "The Dead Man," is going to be presented.

The Literary Dramatic Society, which intends to present good literary plays, will present Sholom Asch's newest drama, "The Dead Man", for the first time in America. Performances will be given on Monday, Tuesday, Wednesday and Thursday evenings, January 23, 24, 25 and 26, at Glickman's Palace Theater. Mr. Abraham Teitelbaum will direct the play, as well as act in it; and the whole dramatic society will participate. The scenery will be especially designed by the artist Ostrousky, and special music will be composed for this occasion by a member of the musical society, Hazimrah, Mr. Cheriawsky. All lovers of art will undoubtedly wish to see this fine literary production to be presented by the Literary Dramatic Society.

II B 1 c (1)

JEWISH

Daily Jewish Courier, Dec. 16, 1921.

NEW THEATER GROUP FORMED

There has been organized in Chicago a Hebrew dramatic association called "Habimo," which aims to present, from time to time, literary dramas in Hebrew, since there is a demand for them. The first production will be given at the end of January, 1922. "Go And Relate," a play by Sholom Asch, will be presented. Participating in the play will be S. Sheinberg, Isaak Spector, Mrs. Spector, Friedman, and others. The Habimo was founded on the initiative of Dr. Agrant, Ben-Ami, Shomer, S. Lewad, and others.



II B 1 c (1)

JEWISH

WPA (ILL.) PROJ. 30275

Forward, February 4, 1921.

Youth Dramatic Club.

Sunday evening, February 6th, in Hull House Theater

The Stranger by Jacob Gordon  
will be presented.

II B 1 c (1)

JEWISH

WPA (ILL.) PROJ. 30275

Forward, January 20, 1921.

The Literary Dramatic Society is studying at present, Peretz Hirshbein's "Downhill" - a drama in 4 acts. The Society intends to present this drama Sunday, January 30th, in the Princess Theater.

Forward, October 8, 1920.

Young Men's Dramatic Club.

All the royalists who take part in the intelligent play of Peretz Hirshbein are cordially invited to attend the rehearsal.

Hull House Theater  
Halsted and Polk Sts.



WPA (ILL) PROJ. 30275

Forward, October 7, 1920.

Sunday, October 24th, 1920. A Big Celebration.

The Yiddish Literary Dramatic Society will celebrate a holiday in the Princess Theater, downtown, in honor of the opening of a permanent Literary Theater in Chicago. The play will be the well known drama, Yankele Boyla.  
by L. Kobrian.

The Socialist orchestra will play incidental music. It will be a great public event.

Forward, October 7, 1920.

WPA (ILL.) PROJ. 30275

Church Bells.  
by. Abraham Reizen.

The stage settings were designed by Jonah Spivak.

The music will be furnished under the direction of Mr. E. Shaffee.

The Jewish Socialists Singing Society will participate.

WPA (ILL.) PROJ. 30275

Tomorrow, August 22, 1919

## Progressive Dramatic Youth

The Progressive Dramatic Youth will  
hold a meeting this evening in the  
Workers Institute.

II B 1 c (1)

JEWISH

Forward, Feb. 7, 1919.

**JEWISH-FOLK STAGE**

Wanted - - - Jewish talented men and women to join our club. Our work is Literary folk theater. We teach Reading, Reciting and Elocution. Come to our Literary meeting, Friday night, the 7th of February, 1919, in Douglas Park Auditorium, 3202 Ogden Ave.

II B 1 c (1)

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III B 2

I B 4

III A

III H

I C

JEWISH

Daily Jewish Courier, Apr. 28, 1916.

# HATIKVAH ON THE STAGE

(Editorial)

To see 1000 or 1200 persons on a Thursday afternoon in a packed theatre, and all Jews who had come to see a dramatic portrayal of Hatikvah (Jewish national anthem), is, of itself, surprising. But a much greater surprise is the production itself, particularly since it comes to us quite unexpectedly, and from a class from whom we would least expect such a production.

Usually, it is assumed that the South Side Jews of the well-to-do class, particularly the German Jews, are as far removed from concern about Zion and the hope of a Messiah, as East is from West. From outward appearances, this would seem to be the case. That which is usually heard from the pulpits in the Temples will not satisfy the listener's desire for the ancient Jewish ideal, for a homeland in Palestine.



II B 1 c (1)

- 2 -

JEWISH

II B 1 a

III B 2

Daily Jewish Courier, Apr. 28, 1916.

I B 4

III A For this reason the performance of the one-act play, "Hatikvah,"  
III H yesterday at the Chicago Art Institute, must have been a tremendous  
I C surprise to the large audience, chiefly composed of American-  
German Jews, both men and women. This was more of a religious  
service than a theatrical performance, although Greek art in the form of  
dancing was commingled with the deep Jewish content of the masterpiece.  
Even the Jewish songs, "Palaces of Stone" and "On The Forepart of an Oven  
Burns A Fire" which were sung in a somewhat Germanic style, evoked deep  
feeling and typically Jewish sentiment.

The symbolism of the entire play--the young daughter, "Zion," who is blind,  
regains sight when "Hatikvah" appears, the sanctity of the Sabbath which  
is observed without bread and wine, and the vision of the young daughter,  
"Zion," of a land and a home in the future--must have spoken forcefully  
to the hearts of the assembled Jews, even when the hope in their hearts  
has been long obscured. Many eyes were wet, and when the climax was  
reached, an atmosphere of sanctity pervaded the audience which kept them  
from applauding. Later, applause broke out when the playwright, Mrs.  
Jacob Abbet was presented to the audience.



II B 1 c (1)

- 3 -

JEWISH

II B 1 a

III B 2

Daily Jewish Courier, Apr. 28, 1916.

I B 4

III A There is no doubt but that this performance, and the many others  
III H that will surely follow, will increase the membership of the  
I C Palestine Welfare Committee who arranged this program. It the  
play also suits the Jewish consciousness, and the love for Zion,  
even in those quarters where these sentiments have long been weakened.  
In this manner it will deliver a pertinent sermon which is not heard  
from the pulpits in the temples.



MPA (ILL) 1001 10000

Chicago Hebrew Institute Observer, December, 1916.

The Players Club. by Lester Alden.

The Players Club was organized October 1, 1910, with the purpose in view of instituting a dramatic department in connection with the activities of the Chicago Hebrew Institute, conducted under the direction of a professional and experienced director.

The new season (the seventh) opened September 6, with a most encouraging enrollment of students. These young people are so imbued with the spirit of enthusiasm and love for the study of drama, that their interest becomes identical with that of the head of the department, whose aim is to establish a standard in this brand of art unequalled at any institution of the nature of the Chicago Hebrew Institute. Its results speak for themselves when, on the second Sunday of every month (excepting Summer), performances are given on the stage of the Institute, which, for completeness of detail in diction, enunciation, expression and acting, are excelled only on the professional stage.



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JEWISH

Chicago Hebrew Institute Observer, December, 1915.

### Children's Biblical Plays.

A panorama of historical character and events, commemorated and hallowed by ages of uninterrupted observance, is conjured up on our common-place stage by the young actors of the Jewish Festival Club through the presentation of Biblical plays at seasonable times. An illusion of ancient Egypt, Persia, Babylon, of the far-famed vineyards and stately palms of Judea, of the Patriarch's humble tent and the splendor of an oriental court, of times when both divine prophecy and artistic culture formed the attributes of our people, is carried across the footlights, communicating a sense of beauty and pleasure to the impressionable minds of thousands of Jewish children who attend these performances.

Unfortunately, there has been little or no systematic development along the lines of specifically Jewish juvenile entertainment. The supply of Biblical plays and authentic entertaining material is limited, and after a few

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JEWISH

Chicago Hebrew Institute Observer, December, 1915.

successive presentations the stock is exhausted. It is because of this fact that function of such a club becomes a valuable asset of Jewish education. The members, though largely composed of children, are enabled through the resources of Biblical lessons and general studies to contribute many useful and beautiful ideas which are frequently incorporated in our plays with good advantage.

The following outline will illustrate the general progress of a play. About a month prior to the production, a survey is made of all historical, traditional and customary observances relating to the particular festival. All the dramatic material on hand is read and discussed; from which the best is selected, and what is lacking, is supplied by home talent during rehearsals. Great care, however, is taken not to overtax the capacity of the youthful mind with cumbersome detail, relying more upon the natural dramatic instinct of the child, especially the Jewish child, to whose highly developed intellectual and emotional perception

NPA (ILL.) PROJ. 30275

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JEWISH

Chicago Hebrew Institute Observer, December, 1915.

the Biblical narrative combining the allegory of wonderland with historical truths, is especially adopted. The Sabbath school girl versed in her history finds no difficulty in portraying a Hannah, and in the same way does the boy fresh from the Hebrew school identify himself easily with the character of either Abraham or Isiah, with whose words and deeds he is familiar. Of late the character of our plays have undergone a decided change. Coinciding with the Peace Program, adopted by all the children's classes of the Institute, the children of the Festival Club have eliminated every play on which the heroism of war is eulogized. In dramatizing the Maccabean victory, it is the spirit of devotion and self sacrifice that forms the theme of the play rather than the display of martial valor, and whenever it is possible to do so, instead of the customary battle scenes and battle hymns, the gentle message of the dove of Peace has been substituted. It may be added, in conclusion, that the methods adopted by this unique branch of Jewish educational training have proved highly effective.

Page 4

II B 1 c (1)  
II B 1 c (3)  
I G

JEWISH

Chicago Hebrew Institute Observer, December, 1915.

The club, which is now completing its second year, has a record of celebrating every national holiday, besides special performances and individual readings and recitations. The membership is unusually large, attendance is regular, and the audiences that nearly always fill the hall to its capacity have been appreciative and enthusiastic, justifying a continued and greater effort in the future.

WPA (U.I.) PROJ. 30275

Chicago Hebrew Institute Observer, November, 1912.

Dramatic Class.

The dramatic class of the Players Club of the Chicago Hebrew Institute was conducted on the same basis as it was last year, namely, under the direct auspices of the club. Seven plays were presented in the course of the season, which were very well attended. Recently a children's department was started. It is too early, however, to forecast any results for this new activity if properly conducted, however, there seems to be a good field for work of this sort. We regret to report that the relationship of the club to the Institute has as yet, despite our efforts, not been as clearly defined as we would wish to have it.

MPA (ILL.) PROJ. 30275

WPA (ILL.) PROJ. 30275

Observer, November, 1912.

Chicago Hebrew Institute.

Mr. Nathan Goldstein, who has had unusual success with the Young Player's Club, has organized "The Richard Mansfield Juniors," who devote themselves to dramatics and social activity. They already have a membership of 20 boys and girls, from the ages of 13 to 15.

Nearly all the members live from 5 to 10 miles from the Institute and their willingness to make the trip attests to the usefulness of the work accomplished.

It is expected that within a few weeks "A Scholar's Convention," by Julia H. May, will be presented.



II B 1 c (1)  
II D 6

WPA (ILL.) PROJ. 30275

Courier, November 10, 1911.

Chicago Cook Pot.

The Literary-Dramatic Club came to life again, and became very active once more.

The Hebrew Institute is giving a play, the "Eternal Song" and also other National Jewish songs composed by Mr. S. Rubenstein and Miss Tania Mesiraw. With these productions, the Dramatic Club is again trying out their intelligentsia and are most hopeful that it will be a success.

This production is scheduled for Sunday Evening, Nov. 19th.

II B 1 c (1)  
II D 6

JEWISH

WPA (ILL.) PROJ. 30275

The Reform Advocate, Vol. 38, Wk. of Nov. 27, 1909. pp.590-591.

A movement has been started to establish a theater in the Chicago Hebrew Institute. The organizers have banded themselves together into a club called the Chicago Hebrew Institute Players. Works by the foremost dramatists of the world will be presented. The club already numbers 90 members who are lending themselves most zealously to this project of establishing a theater. The first play to be presented this season will be Ibsen's "Doll's House." The dramatic instructor of the club is Ralph Raphael and the president, Bertha Loeb. The committee on organization and drama, include Mrs. Herbert Morris, Mrs. Joseph Fish, Dr. David Blaustein, Max Klee and Milton Hart.



II B 1 c (1)

JEWISH

WPA (ILL.) PROJ. 20075

Messenger, November 1, 1909.

Chicago Hebrew Institute.  
A People's Stage Needed.

Experience has demonstrated conclusively that the people seek spontaneously, to express themselves, their ideals and aspirations in dramatic form. The Institute encourages all such expression and hopes to establish a dramatic center where the study and production of the best in the drama will be encouraged.

A dramatic club with dramatic study classes has been formed and an effort is to be made to gather around this a clientele of sincere lovers of the best in dramatic art. The stage needs elevating and this organization will, in time, spread the leaven that will affect the entire community and make it worthwhile for actors and managers to present the best things possible for this enlightened body of patrons of the theater. Opera as well as drama will find a place on the people's stage. The production of good music and classic opera,

Page 2

II B 1 c (1)

JEWISH

Messenger, November 1, 1909.

at such rates as will attract people of moderate means and at the same time, furnish an opportunity for those interested in music to study and produce music, will be the work of a division of the Players Club, which will devote itself exclusively to the object of providing a musical education for the people, by the people themselves.

The Courier, December 9, 1907.

THE ORPHANS' CONCERT.

Over two thousand men and women appeared in a mass meeting at the Marks Nathan Orphans Home to see a Chanukah play produced by the orphans of the home.

The play was very artistically performed for it seemed that the children were very much talented in the art of drama. Although the place was rather small, and crowded to capacity, the behavior of the audience was very orderly for the play had such an effect on the crowd that they were only too eager to keep quiet.

The Chanukah drama was played in four acts and dealt with the time of Judas Maccabees. Abe Damon, who performed the role of the Jewish hero, was received with stormy applause, and when little Lena Cohen played the role of the sad unfortunate mother of seven sons, the audience could not hold back their tears.

The Courier, December 9, 1907.

The Harris children who played the roles of Aritiuch and Apolonius, portrayed the ingratitude of these two characters in a most talented manner. Ethel Brown who played the role of Marian, the bride of the Jewish hero, was also greeted with applause.

The Jews of Chicago never before witnessed such great talent among such young children as they found in this holy institution, the Marks Nathan Orphans Home.

II B 1 c (1)  
I E

The Reform Advocate, Vol.21, p.305, February-August, 1901.

About September 1859 there was in existence a Jewish organization, known as the Excelsior Club, which was noted for its theatrical performance and musical entertainments. Mr. E. Salomon headed this club, which consisted of about seventy-five members.

WPA (LL) PRO 307

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III B 2

JEWISH

The Reform Advocate, Wk. of July 29, 1899. p.670.

The Yiddish play, "At the Wailing Wall," which is intended to place before the Jews the necessity of the Zionist movement, was given its first production at Metropolitan Hall, Jefferson and O'Brien streets, last Friday night. Leon Zolattkoff is the author of the play. "At the Wailing Wall," deals with the persecution of Russian Jews.

II B 1 c (1)  
II D 3

JEWISH

The Reform Advocate, Wk. of April 11, 1896. p.186.

The Chicago Dramatic Club, composed of Jewish young gentlemen and ladies, will present three one-act comedies, at the Oakland Music Hall. The entertainment is given for the benefit of the Michael Reese Hospital.



II. CONTRIBUTIONS  
AND ACTIVITIES

B. Avocational and Intellectual

1. Aesthetic

c. Theatrical

(3) Festivals, Pageants,  
Fairs and Expositions



II B 1 c (3)  
III H

JEWISH

Abendpost, July 30, 1934.

JEWISH FESTIVE SHOW GIVEN APPROVAL BY FIFTY THOUSAND SPECTATORS

"Epic of a Nation" Staged Impressively

About fifty thousand attended the great Jewish festive show "Epic of a Nation" at Soldiers' Field yesterday, with which the Jewish Day reached its highest point at the World's Fair. Four thousand years of the history of the Jewish people were symbolized in the show in a realistic manner. It found an enthusiastic reception on the part of the spectators.

The individual episodes were carefully selected and arranged in accordance with historic facts. It resulted in portrayals which must have made an overpowering impression upon non-Jews.

It is known that the Jewish people have behind them a history of tribulations and assaults inflicted upon them. Indeed, as indicated more than once, they are not fully spared from such trials even today. These various persecutions were vividly portrayed in scenes which took us back to the times of the

WPA (ILL.) PROJ. 30275

II B 1 c (3)  
III H

- 2 -

JEWISH

Abendpost, July 30, 1934.

Spanish Inquisition in which Torquemada gave the Jews the alternative of either becoming converted to Christianity or being subjected to unspeakable tortures in the torture chambers.

In this connection the choir intoned "Ei Maley Rakhamin," the hymn so well known to every Jew, and which was made all the more impressive by the choir's being placed in deepest darkness while the altar, around which the singers were grouped, gleamed in a bright glow of fire.

A later picture, based upon the predictions of the prophets who promised the Jewish people salvation and eternal peace, made an effective impression in a triumphant procession of torches, symbolizing the eventual triumph of the persecuted people. Still later, the festive show used Palestine as its background where the Jewish people had built homes and where they might be undisturbed in their peaceful modes of living.

The finale was staged to pay homage to the land of the Stars and Stripes in which the Jewish people can enjoy full freedom, with equal rights guaranteed

WPA (ILL) PROJ. 3325

II B 1 c (3)  
III H

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JEWISH

Abendpost, July 30, 1934.

them.

The singing of the national anthem, "The Star-Spangled Banner," brought the imposing festival to an end.

The show was preceded by speeches by Congressman Samuel Dickstein, and by the well-known Zionist, Alexander Kahn, both of whom were from New York. Dickstein pointed out that the next Congress will take issue with the Nazi propaganda and other un-American activities which have recently become noticeable in this country. Kahn directed his attack particularly against Hitler and the persecution of Jews in Nazi Germany, condemning both with the sharpest of phrases. Hitler's name was mentioned repeatedly by other speakers, too; but the audience took these remarks without any demonstrations, which would have created an unpleasant situation.

II B 1 c (3)  
III B 3 b

JEWISH

WPA (ILL) PROJ. 30274

Chicago Jewish Chronicle, October 13, 1933.

ANNOUNCE CHANUKAH FESTIVAL.

A Chanukah Celebration will be given Wednesday evening, December 13, at the Civic Opera House, Max Shulman, president of the Zionist Organization of Chicago announced.

"Our Chanukah Festival," Mr. Shulman stated, "will be as notable in its way as the great Stadium pageant we gave last Chanukah. An original dramatic and musical program presented by artists of the first rank, will comprise our offering. The event has become tradition in the Chicago Jewish community, and this year's observance will uphold the standard of last year's Stadium affair, which won the attention of the entire country."

II B 1 c (3)  
III B 3 b

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JEWISH

Chicago Jewish Chronicle, October 13, 1933.

Rabbi A. E. Abramowitz made a plea for translation of the widespread Zionist sentiment into memberships, as a large enrollment is necessary for the maintenance of influence in the councils of the nation.

II B 1 c (3)  
II D 1

JEWISH

Chicago Jewish Chronicle, July, 14, 1933.

JOTTING

by

H. L. M.

What happened to the original scenario which was written by Rabbi Goldman? Who had the "Chutzpah" to trim it and cripple it so unmercifully? Moses and the Ten Commandments, which lends itself most admirably to striking presentation and which was on all ads and bill posters, was spurlus verzenkt. But above all, what happened to that glowing period of American Jewish life where millions of our people have had greater opportunities for life, liberty and the pursuit of happiness than anywhere on earth?

II B 1 c (3)  
II D 1

- 2 -

JEWISH

Chicago Jewish Chronicle, July 14, 1933.

Why was that not shown? What a beautiful and inspiring spectacle the Statue of Liberty would have made at the close of the performance instead of a group of Sunday School kids running into the stage, helter skelter, which was confusing and meaningless. Disappointment on that score seems to be growing from day to day. Those who worked so zealously and so devotedly for the success of "Jewish Day" and the people who have so cheerfully forked over their ducats are entitled to an explanation because they were sadly disappointed. Will the story of what transpired behind the scenes ever be told? We doubt it. As inspiring as the audience was, so disappointing was the performance. True, since it was the first attempt on such a gigantic scale, many of its shortcomings may be overlooked.

II B 1 c (3)  
II D 1

- 3 -

JEWISH

Chicago Jewish Chronicle, July 14, 1933.

If the "machers" would not have taken things upon themselves, but would have called into consultation others who have had some experience in such affairs, the result would have been **much** more gratifying.

The various organizations which participated in "Jewish Day" reaped a harvest. It is reported that over \$100,000 was the amount profited by them, which will enable most of these institutions to liquidate their indebtedness and continue their respective activities undisturbed and unhampered by unpaid bills. To most of them "Jewish Day" proved a "red letter day." Those who had sufficient vision to take advantage of this splendid opportunity worked hard and are now rejoicing in the fruit of their efforts.

Wm. (L.L.) Proctor



II B 1 c (3)  
IV

JEWISH

Chicago Jewish Chronicle, July 7, 1933.

THE KALEIDOSCOPE  
by  
Abram.

We wonder what Meyer Weisgal has up his sleeve.....

We cannot imagine him retiring after such a tremendous job and such a successful climax. There must be something that he has in store for the local Jewish community and it must be immense in its proportions. Meyer Weisgal never could think or do small things. We hope sincerely that some new venture will offer itself for his talent, if he has not something in mind now, and that the Jewish community will back him to the limit. Chicago should indeed be proud to have a man of Weisgal's ability in its midst.... and should give him every cooperation in his desire to do great things for the community.

Chicago Jewish Chronicle, July 7, 1933.

It may be truthfully said that Meyer Weisgal put the Jewish community in Chicago on the map during his short stay here.....First, the Chanukah Festival and now the Jewish Day. These should not go unrecognized and unappreciated.

The second performance of "A Romance of a People" was much smoother and more symphonic than the first one. The result was that the ones who found it rather difficult to be properly impressed Monday night, went home more than satisfied Wednesday night.

One of the most beautiful reactions we have ever witnessed was the one when most of the performers participating in the pageant refused to don their costumes until they were assured that Isaac Van Grove would be there to direct them. There was a rumor that he had gone to Cincinnati to direct a symphony there. But when he appeared they surrounded him and lifted him and carried him about.

RECEIVED JUL 11 1933

WPA (ILL.) PROJ. 90000

Chicago Jewish Chronicle, July 7, 1933.

The same thing occurred after the performance and it was a sight never to be forgotten. How this man with his brilliant personality has endeared himself to that multitude of young men and women and even the small children whom he directed and worked with for weeks in preparation for the pageant.

A job well done. Van Grove has, after so many years of wandering about, finally found himself and it was among his own. You should have seen him jump about like a young kid, singing and dancing the "Hora" with the young Zionists after the performance.

One of the most impressive scenes at the pageant was the presence of several hundred orthodox rabbis who came to the pageant from all parts of the country and Canada as the guests of Rabbi Hirsch Manischewitz of Manischewitz Bros. It was a sight that did the heart good. Here were assembled some of the outstanding teachers and leaders of Israel.....Patriarchs and young men alike who journeyed to this city to be present and participate in the greatest Jewish Day in the history of the Diaspora.

The Chicago Jewish Chronicle, July 7, 1933.

The Manischewitz Foundation has in the past done many outstanding and noble deeds. But the gathering of the rabbis for which they were responsible was probably one of the most altruistic and beneficent contributions ever made. A lot of credit is due to the ingenuity and the resourcefulness of both Ben Sachs and Mike "Manischewitz" Bluestone, who have been working like bees in the past few weeks.

II B 1 c (3)  
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JEWISH

Chicago Jewish Chronicle, July 7, 1933.

HUGE CAST TAKES PART IN PAGEANT OF "THE ROMANCE OF A PEOPLE" AT  
SOLDIER FIELD.

Jewish Day at the "Century of Progress Exposition" reached its climax Monday night when 125,000 men, women and children crowded Soldier Field to witness a Biblical pageant, "The Romance of A People."

Music handed down through forty centuries filled the stadium as 6,200 performers told the story of a people's struggle to find God and bring freedom to the earth.

MPA (ILL) PROJ 37075

Chicago Jewish Chronicle, July 7, 1933.

On a stage that rose tier by tier at the north end of the Field, the cast under the direction of Isaac Van Grove, conductor of opera and the symphony, portrayed in the mediums of music, light and mass, the trials of Israel from the day of creation. It was a striking spectacle; the benedictions sung by white-robed priests whose bejewelled breast plates flittered; the roar of ram's horn trumpets, the tolling of bells, the waving of palms, and the movement before the eye of the shifting lights and masses of the drama.

In the vast audience were thousands of Jews from every part of the United States and many from Canada and other countries, representing every shade of orthodoxy and liberalism. Attending as a unit were the 5,000 delegates and friends of the Zionist Organization of America, whose annual convention yesterday pledged \$8,000,000 to carry out a four-year program of colonization in the Palestinian homeland.

APR 11 1934

Chicago Jewish Chronicle, July 7, 1933.

THE PAGEANT BEGINS IN DARKNESS.

"The Romance of A People" began with the creation. A tiny shaft of light pierced the darkness of Soldier Field and focused the silent expectancy of the throng on an altar in the center of the field, where lay the Book of the Ages. A solitary figure turned a page. Out of chaos, at the bidding of the word, came order. A blinding light fell upon the scene depicting the first ecstasy of being and the adoration of the creator.

But the psalms of adoration died away and again the voice spoke, but now with sadness: "They forsook God". Unchained ambition, passion and fear ruled in tumult; hunger, birth and death tormented men.

II B 1 c (3)  
I C

- 4 -

JEWISH

Chicago Jewish Chronicle, July 7, 1933.

He peopled the world with demons. His child he hurled into the lap of Moloch, while Baal claimed his daughter's virtue and Mammon his conscience. A scene of Abraham's sacrifice flowed into that of the land of the Pharaohs. A fierce sun heat down on thousands of slowly swaying slaves. The masters' whips stung, but Abraham was forgotten. The great idea - the allegiance to God - had faded.

YOKE OF BONDAGE THROWN OFF.

An apparition detached itself as from a wilderness; the burning bush and: "Moses, the one God, the God of Abraham, the God of Justice, Commands your service. Bend not your backs to idols. Liberate yourself from Egypt's sins. There are prophets in our flesh and martyrs in your bones."



Chicago Jewish Chronicle, July 7, 1933.

The vibrant voice of Miriam rang out in triumph as the people, freed from the yoke of bondage, breathed again the free air of the desert. In a pastoral interlude came the vision of Israel established in her land.

Now Israel was assembled before the temple. The shofar trumpeted; thousands of white hands flashed in the light and there was the soft melody of prayer.

A sudden clanging dissonance struck a note of terror. A golden eagle glittered. Flags fluttered, and the muffled trend of the hosts of Rome was heard. Titus captured Jerusalem with carnage unequalled in the long history of wars. Into a new slavery were the remnants of the people driven. Then nearly 2,000 years of wandering and exile as nations rose and fell, and triumphs were commingled with defeats.

WPA (ILL) 1933.7.7

Chicago Jewish Chronicle, July 7, 1933.

Again the stage blazed, now with the Stars and Stripes, symbol of a new land and a new freedom. The temple glowed with a new brilliance and an exultant voice cried: "Proclaim liberty throughout the land to all the inhabitants thereof."

Just before the figure at the altar turned the last page of the great book was the scene of Israel at home again, after ages of wandering. "And he shall judge between the peoples, and they shall beat their swords into plow-shares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more."

The light slowly faded. The star remained. It shone on all the world.

WPA (41) 7703.0077

II B 1 c (3)  
II B 1 a

JEWISH

Chicago Jewish Chronicle, July 7, 1933.

"THE ROMANCE OF A PEOPLE"  
by  
Maurice Rosenfeld

Editor's Note - The Chicago Jewish Chronicle, presents herewith a review of "The Romance of a People," written by the distinguished music critic and musical authority, Maurice Rosenfeld, who has contributed so much to make Chicago the musical art center that it has become in the last twenty-five years.

APR 10 1934  
JUDG 20775

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- 2 -

JEWISH

Chicago Jewish Chronicle, July 7, 1933.

A triumph, in which intellect, fellowship, humanity, and art combined made of the pageant "The Romance of a People," presented at Soldier Field last Monday evening as a climax to Jewish Day at A Century of Progress Exposition, a thing to be remembered by Jews the world over.

One hundred and twenty-five thousand Jews and Gentiles filled the vast spaces of Soldier Field, and watched and listened to the unfolding of a spectacle that brought to our consciousness and to our vision the vicissitudes, the trials, and the victories of our race in its progress and development in the course of its four thousand years of existence.

II B 1 c (3)  
II B 1 a

- 3 -

JEWISH

Chicago Jewish Chronicle, July 7, 1933.

Such a pageant, colossal in its inception, tremendous in its scope, and realistic in its art, has never been presented here before, and we must first of all give due praise to the originators of the idea, to the inspired labors of those who devoted their talents and their executive gifts to make of the event an outstanding occasion in Chicago's history and in the advancement of the Jewish race.

Judge Harry M. Fisher, chairman of the Jewish Day Committee, acted as spokesman, and after the audience had assembled, about an hour and a half later the announced time for the opening of the pageant, introduced the guests of the evening, Governor Henry Horner, Professor Chaim Weizmann of London, the executive director, Isaac Van Grove, Rabbi Solomon Goldman, and Albert H. Rosenberg.

II B 1 c (3)

- 4 -

JEWISH

II B 1 a

Chicago Jewish Chronicle, July 7, 1933.

"The Romance of a People" depicts in some six episodes, a prologue, and several interludes, the history of the Jewish race from what we might say the Creation to the present day. Many passages are from the Torah, from the Book of Genesis, from the Bible and from the stories of tradition of lore of the race.

There were several distinguished principals in the cast, including Adolph Muhlman, the internationally famous baritone, whose voice had the resonance, the beauty and the musical qualities that have endeared him to all music lovers. Boris Schiffman, cantor of Rodfei Zedek Congregation, whose tenor voice entranced the huge audience with its clarity and range, Emma Lazaroff Schaver - not mentioned among the leading artists - who disclosed a high and brilliant soprano voice, and Avrum Mathews, who contributed much by his admirable singing to complete the cast of the principal singers. We must also give credit to Hannah Kichhaven, the leader of the Miriam Dance.

APR 11 1934

II B 1 c (3)  
II B 1 a

- 5 -

JEWISH

Chicago Jewish Chronicle, July 7, 1933.

The performance was enhanced by the spoken word, and by solo and concerted song, in which more than thirty-five hundred singers, actors and dancers took part.

As for the music itself, directed with authority and genial talent by Mr. Isaac Van Grove, we may state that for the greater part it was traditional and handed down through thirty or forty centuries, from almost the dawn of recorded history. It was characteristically Oriental in color, in melodic line, and in rhythm. It has sturdiness, and at times pathos.

II B 1 c (3)  
II B 1 a

- 6 -

JEWISH

Chicago Jewish Chronicle, July 7, 1933.

How Mr. Van Grove controlled this immense ensemble without being seen is almost incomprehensible to the ordinary spectator, but the performance which lasted until nearly twelve o'clock, proceeded to the close without the slightest hitch of any kind. The immense chorus of several thousand mixed voices, the thousand dancers, and several hundred actors and their properties, had been efficiently drilled and rehearsed and went through the episodes of the pageant admirably.

There were megaphones, and amplifiers, and the novel stage, and its lighting of the vast spaces of Soldier Field were all items in a most memorable occasion.

NPA (ILL.) PROJ. 3071



II B 1 c (3)

JEWISH

Chicago Jewish Chronicle, June 30, 1933.

WELCOME DR. CHAIM WEIZMANN

You have crossed the Atlantic and traveled thousands of miles to join us in celebrating Jewish Day at "A Century of Progress." Chicago Jewry is happy for the opportunity to greet you and welcome you.

We are looking forward to the inspiration of your presence, freighted and fragrant as it is with the soil and the soul of Eretz Yisroel, and looking forward happily and anxiously to hear your message which will strike a responsive chord in our hearts.

You who have done so much to unite all Jewish hearts and have fired Jewish hopes everywhere, come to us at a time when we need your counsel most.

APR 11 1934  
PROJ. 30275

Chicago Jewish Chronicle, June 30, 1933.

Never has Chicago been privileged to be host to so many loyal Jewish hearts who have come from distant corners of our great country to witness the magnificent spectacle, "The Romance of a People," which tells the story, in dance and song, of the martyrdom and triumphs of the Jews during the past four thousand years. It is an honor which the Jews of Chicago are proud of and happy for the responsibility that is theirs.

May your visit bring understanding and concord, peace and unity.

So speaks the heart of Chicago Jewry.

H. L. M.

II B 1 c (3)

III B 4

III G

JEWISH

WPA (ILL) 100-1-1000

Chicago Jewish Chronicle, June 30, 1933.

### THE KALEIDOSCOPE

This is Jewish Gala Week in Chicago.....What with the Zionist convention, the B'nai B'rith conclave. The annual meeting of the Histadruth Ivrit and many other important conferences and conventions, Chicago will be turned into quite a representative Jewish community overnight. The Zionists have many important problems that are pressing the movement for action and from all indications it will be a hot and interesting convention, especially with Dr. Chaim Weitzman as the guest of honor. His presence at the convention more than symbolic, with the Congress being held in August.

At any rate, it was a clever bit of political strategy and we suspect that some very active and sincere Zionist is responsible for his presence. Will this mean a return of Weitzman to leadership and to the presidency of the agency?

II B 1 c (3)

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JEWISH

III B 4

III G

Chicago Jewish Chronicle, June 30, 1933.

This week Chicago becomes the center of American Jewry. All eyes will be focused here. And many hearts will beat faster in anticipation of the great success that Jewish Day will turn out to be. It will be a glorious ending to a great week-end. The culmination of many months of hard and strenuous work, and the realization of a perfect dream.

"THE ROMANCE OF A PEOPLE."

The greatest dramatic spectacle portrayed by Israel at any time on any stage, with the exception of its own history. But the pageant will be portrayal of our history and the greatest single educational interpretation we have ever witnessed.

II B 1 c (3)

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JEWISH

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Chicago Jewish Chronicle, June 30, 1933.

A Gentile friend of ours in our building was so enthused about Jewish Day that he ventured to prophesy that it will surpass a thousand-fold the gathering at Soldier Field during the Eucharistic Congress held here a couple of years ago. The non-Jewish population of this and other cities are as enthused about Jewish Day as any of us are. And it will remain as one of the outstanding events of the World's Fair long after the Century of Progress has ceased to function.

To the delegates arriving for the Zionist and the Histadruth Conventions, we say: "Shalom! Bruchim Habaim." And hope that their deliberations will result in the revival of the militant spirit which actuated the birth of the Zionist movement. And that the convention will become the means of making Zionism a mass movement in this country.

II B 1 c (3)  
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JEWISH

The Chicago Jewish Chronicle, June 9, 1933.

JOTTINGS  
by  
H. L. M.

#### NON-JEWS TO AID JEWISH DAY FETE.

A significant step in furtherance of inter-creed good will was announced today in the formation of the Chicago Committee of Christian Friends cooperating with Jewish groups in the presentation of "A Romance of a People."

Judge John M. McGoorty, has accepted the chairmanship of the Chicago Committee of Christian Friends cooperating in the event. Among the others, who have accepted appointment to the committee, are Robert Maynard Hutchins, president of the University of Chicago; Walter Dill Scott, president of Northwestern University; Dr. John Timothy Stone;

The Chicago Jewish Chronicle, June 9, 1933.

Dr. Shailer Matthews; Henry P. Chandler; Charles W. Gilkey, dean of the University of Chicago Chapel; D. F. Kelly; Bishop George Craig Stewart; Dr. William J. Parker; Rev. Walter Mee; William J. Bogan, superintendent of schools; Miss Jane Addams; Bishop Ernest L. Waldorf of the Methodist Episcopal Metropolitan area; Rev. Ernest Fremont Little; Dr. Ella May Horan; and the Rev. Paul Rader.

In a letter to Meyer W. Weisgal, executive director of the Jewish Day Committee in charge of the mammoth spectacle, Dr. Artman said:

"We have noted, with much interest, the progress you have been making in the promotion of the pageant 'A Romance of a People.' Several leaders in the Christian groups have wondered how they might aid in the promotion of this extraordinary event.

The Chicago Jewish Chronicle, June 9, 1933.

"In the light of this wide-spread interest, our Executive Committee unanimously voted, May 31, to appoint a Chicago Committee of Christian Friends, sponsoring Jewish Day and the pageant, 'A Romance of a People.'

"Already a significant start has been made, and wide-spread interest among leaders of Christian organizations has been created. Men of all shades of religious opinion have enthusiastically endorsed the work which the committee has proposed to do."



Chicago Jewish Chronicle, June 2, 1933.

A CENTURY OF PROGRESS.

After years and years of planning, preparation and building, the great Century of Progress is open in Chicago.

The stage on which "A Romance of a People" will be presented, the largest of its kind in the world, was dedicated recently with simple ceremonies. Those who saw the stage, its beauty and its immensity, were awe stricken and stood there in bewilderment. Oman and Lilienthal, the architects, who conceived and are supervising the building of this beautiful stage, are doing a piece of work which will remain in Jewish history for generations. It is absolutely the finest of its kind ever built, and may justly be proud of their accomplishment. One of the most interesting exhibits on the Fair grounds is Solomon's Temple and the Tabernacles, built according to the description in the Bible, the dedication of which will take place Saturday night. The exhibit will doubtless be the magnet point for countless thousands of Jews and Gentiles who are interested in Biblical lore and want to see exact production of that famous temple built by King Solomon.

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JEWISH



Jewish Forward, Jan. 3, 1932.

FORWARD MASQUERADE BALL IN ASHLAND AUDITORIUM  
BIG SUCCESS.

The Forward masquerade ball, which took place yesterday in the Ashland Auditorium, was a big success. Thousands of people came to the ball and there met their friends and acquaintances. And all the thousands of men and women formed a tremendous Forward family.

As we go to press hundreds of couples still remain on the floor dancing to the music of S. Wagner and his orchestra.

The large auditorium resounded with the happy laughter of the hundreds of men and women, who enjoyed the beautiful, colorful masks.

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JEWISH

Forward, Apr. 20, 1931.

JEWISH GIANT, MAX ROSENSTOCK, WILL START TO-DAY HIS MIRACULOUS PERFORMANCES

The famous Jewish giant from Rumania, Max Rosenstock, known as the strongest man in the world, will appear today in a number of heroic performances, at the Elite Club, corner Springfield and Roosevelt Rd.

One of the most wonderful performances is when he is chained and put into a tight closed box nailed with huge nails.

He very easily opens the lid and walks out of the box as if nothing happened.

The same evening in a special program, will also participate many Jewish radio and stage stars who will render very interesting and amusing numbers.



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JEWISH

WPA (ILL.) PROJ. 30275

Forward, December 24, 1923.

PEOPLES RELIEF BAZAAR CLOSES WITH MORE THAN \$15,000 PROFIT.

The Peoples ball of last evening which was attended by hundreds of men and women, was the concluding evening of the Peoples Relief bazaar.

The officials of the bazaar, Mr. A. Minkus, general chairman, Mr. A. Lurie, chairman of the Peoples Relief, and Mr. Joseph Fieder, general manager, made the following statement yesterday:

The bazaar of the local Peoples Relief Ort Committee, that was held for the benefit of the children's homes and schools in Europe and for the constructive activity of the Ort, netted more than \$15,000 profit. We feel that we have sufficient reasons to be satisfied with the results considering:

1. The dire condition of the great number of unemployed.
2. The difficulties of sponsoring any undertaking before Christmas, when all are engaged until late in the evenings and have no time for amusements.

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JEWISH

WPA (ILL.) PROJ. 30275

The Forward, December 15, 1923.

THE PEOPLES RELIEF BAZAAR OPENS THIS EVENING  
IN THE ASHLAND AUDITORIUM.

With the opening of the Peoples Relief Bazaar this evening in the Ashland Auditorium, an historic event will be recorded in the annuals of Jewish philanthropy in Chicago. The profits will go for children education and for tools to cultivate the soil in Europe.

The bazaar will open at 7 P. M. sharp. A musical program will take place at 8. P. M.

Belle Bendu, the principle assistant of the Chicago Grand Opera ballet, arranged beautiful ballets for the evening. Loretta Dikoff, together with the two wonder-children, Miriam Foy, eight, and Jane Chucan, seven, will be the main dancers of the Russian Ballet.

The Forward, December 15, 1923.

Several organizations, regardless of what nature, have registered to aid the bazaar. The Workmen's Circle; The International Ladies Garment Union; The Waiters Union; The Bakers Union; The Jewish Candy Jobbers; The Douglas Day and Night Nursery; The Northwest Side Mothers League; The Bealystok Countrymen; and several other large and small organizations have united for this great and noble relief work.

In addition to the ballet, a very interesting program of songs will be carried through, in which such musical talents as Nicholas Karlas, Bessie Goldstein, the Colored Carusoe, Arthur Lylard, and others will participate. The numbers that will be sung, will unite all nations and will be in various languages.

Raphael Spiro, talented violinist will play "Kol Nidre" and other classical selections.

The Forward, December 15, 1923.

The White House Bakery, 3615 Roosevelt Road, Wittenberg Bakery, 1224 S. Kedzie, Kuznitsky, 3434 W. 16th Street, Central Park Bakery, 16th and Central Park Avenue, Garfield Bakery, 3758 W. 16th Street, Kresk's Bakery 3455 W. Roosevelt Road, Goodmans Bakery, 13th and Laughlin, Laundale Bakery, 3641. Roosevelt Road, and many other bakeries have promised to supply the bazaar with bread, rolls, and cakes during the entire stay of the bazaar.

The committee of Queen Esther's Ladies Society, consisting of Mrs. Anna Kapstinet, Jenny Levin, D. Rubin, and Pearl Tehulack, submitted five-hundred dollars worth of merchandise to the office of the bazaar yesterday. The same committee also contributed one-hundred and twenty five dollars in cash for the bazaar.



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JEWISH

Forward, Nov. 12, 1923.

WPA (ILL.) PROJ. 30275

The People's Relief Committee tendered a banquet in honor of its national chairman, Judge Perkin of New York, Saturday evening in the Morrison Hotel (Rose room) where hundreds of friends of the People's Relief Committee assembled to listen to various committee reports and to hear Judge Perkin on "The Work of the People's Relief Committee."

Despite the presence of prominent labor leaders and other great personalities, such as Sidney Hillman, president of the Amalgamated Clothing Workers; Sam Levin, manager of the Joint Board of the Amalgamated; Benjamin Schlessinger, manager of Forward; Mrs. Diskin and Cacier from the Women's Auxiliary of the bazaar; D. Gustor, manager of the Actors' Union of New York; Leon Hancock, of the United Hebrew Trades; Mr. Lurie, chairman of the People's Relief Committee of Chicago; Levitas, representative of the Jewish Socialist Alliance; L. Berenson, representative of the Workmen's Circle, and many other men and women of various organizations, the audience was satisfied with a detailed speech by Judge Perkin and a business speech by the chairman of the bazaar, Abraham Minkus, who dealt



Forward, Nov. 12, 1923.

with the question of the bazaar for the children of Poland and other countries, from a pure business standpoint.

Mr. Minkus compared the work of the bazaar with the establishment of a corporation, and the directors as shareholders who must eliminate expenses and begin profiting as soon as the doors of the bazaar open. And in order to show that he means business, he announced that he and his partner, Mr. Katz, donate \$500 as their contribution to the bazaar, and have already collected \$3,000 in cash and \$1,000 in merchandise.

This speech made a great impression on those who were able to follow the noble example of the two partners, Mr. Minkus and Mr. Katz, and contributions of considerable sums were immediately made.

The following have donated to the bazaar: Mr. Witz, \$200; Mr. Lurie, chairman of the People's Relief Committee of Chicago, \$200; Dr. Franklin, \$200; Mr. Laskinski, \$200; Peter Sussman, toastmaster of the banquet, \$200;

Forward, Nov. 12, 1923.

WPA (ILL.) PROJ. 30275

Mr. Fogel, \$100; Mr. Waldman, \$100; Ladies Auxiliary P. W. A., \$25; Mrs. Minkus and Mrs. Katz, \$25; Mrs. Lurie, \$50; Mr. Kaplan, \$50; Mr. Gordon, \$25; Mr. David, \$25; Mr. Miller, \$25; Mr. Caer, \$25 and Mr. H. Miller, \$25.

Mr. H. Miller represented the cleaners and dyers who have a committee to help the bazaar and he reported that J. L. Friedman, president of the Cleaners and Dyers, has already collected \$1,500 for the bazaar.

S. Kaplan, of the Bialystok Verein, reported that they had already collected \$1,500 for the bazaar.

They have a grand total of \$10,000 thus far, besides the merchandise which was collected by various committees.

The banquet was not only a business gathering to accumulate money for the People's Relief. Besides the spiritual enjoyment that was derived from the speeches, those present had the pleasure of listening to two world renowned cantors, Kevartin and Rottman.

Forward, Nov. 12, 1923.

WPA (ILL.) PROJ. 30275

The toastmaster of the evening, Peter Sussman, opened the banquet and introduced Mr. Lurie, chairman of the Chicago's People's Relief Committee.

Mr. Feder gave a brief summary of the activities of the various bazaar committees and he stated that \$15,000 will be collected before the opening of the doors of the bazaar.

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JEWISH

WPA (ILL.) PROJ. 30275

Forward, April 17, 1922.

The twenty-fifth anniversary of the Forward will be celebrated Sunday evening, May 7, in the Auditorium Theater, Congress and Wabash. Ab. Cahan, editor of the Forward, and B. Vladek, general manager of the Forward, will arrive from New York to address the assembly.

A rich musical program will be presented. M. Winogradof, baritone, will sing opera arias and folk songs. Moissaye Boguslavsky, pianist, will play classical compositions. Leon Blank, famous Jewish actor, will appear in a number of dramatic sketches. J. Gordon, concert maestro and director of the Symphony Orchestra, will play a few solos, accompanied by the orchestra.

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JEWISH

Forward, April 9, 1922.

WPA (ILL.) PROJ. 30275

The fifteenth anniversary was celebrated yesterday by the Bialistock Workmen's Circle Branch in the Venetian Hall of the Labor Lyceum, where a colorful program was carried through. The hall was beautifully decorated with a welcome sign, of the Labor Lyceum committee, reading: "To the Bialistock Branch at the Celebration of Our Own Labor Lyceum." Comrade Baskive, general secretary of the Workmen's Circle, was received with great enthusiasm.....

The branch made an appeal for the Peoples Relief and the grand sum of \$300 was contributed. This evening at 6 P. M. the fifteenth anniversary celebration will close with a banquet at Rosenthal's Restaurant, where the committee assures a good time for all.

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JEWISH

WPA (ILL.) PROJ. 30275

Chicago Forward, September 12, 1921.

**Big Parade Leads to the Laying of Cornerstone for the Infants' Home  
of the B'north Zion Day Nursery**

The parade, yesterday, of the B'north Zion Day Nursery to the Infant Home at California Ave. and Hirsch St. was a great success. Beside the thousands of female members of the Nursery, many invited organizations also marched in the parade.

Two bands of music led the parade from Wicker Park to the grounds of the Infant Home.

Thousands of people of the Jewish-vicinity of the Northwest Side came out of their homes to see the parade, then fell in line and marched along.

A beautiful scene were the trucks decorated with flowers carrying the children of the present nursery.

The children were cheered all the way by the thousands of people on the sidewalk on both sides of the street.

On the grounds of the new infant home various speakers addressed the crowds, and a large fund was created towards the building of the institution.

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WPA (ILL.) PROJ. 30275

Chicago Forward, September 12, 1921.

Seven thousand dollars were pledged. The Weil Brothers of the Weil Brothers Plumbing Company, paid \$1,000. for laying the first stone.

Joseph Rasniak of Milwaukee Avenue paid \$800.00 for laying the second stone, and the balance came in various denominations.

The most applause was received by Mrs. L. Riger, the founder of the nursery, who is doing so much of the work toward the building of the infant home.

Mr. Louis Reingold was the marshal of the parade.



WPA (ILL.) PROJ. 30275

Forward May 30, 1921

This Saturday the first anniversary of the W. C. Lyceum will be celebrated.

Delegates of workmen's circle branches, central labor organizations, administrations, and friends of the workmen's circle will assemble in the large hall of the Lyceum and will participate in a magnificent banquet.



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JEWISH

WPA (ILL.) PROJ. 30275

FORWARD, October 24, 1920.

**IMPORTANT ANNOUNCEMENT.**

The Officers of the free Jewish Shelter are inviting the Jewish Public of Chicago to its House warming at 1246 S. Sawyer Ave., Sunday Oct 24th at 3 P.M.

Prominent Rabbis will speak; an Orchestra will play.

Refreshments will be served, and a rich program will be presented.

Everybody is invited.

Respectfully,  
Herman Elovitz, President.  
Eliezer Adler, Vice President.  
Jacob Tvery, Secretary.

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JEWISH

WPA (ILL) PROJ 30275

Forward, October 2, 1920.

News of the Labor World.

The Succoth Banquet of the Jewish National Labor Verband will be held at the home of Chaver A. Kipnis to-night at 8:0'clock. Those present will have the pleasure of hearing Cantor A. Greenberg sing some of the many Jewish folk songs for which he is noted.

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JEWISH

WPA (ILL.) PROJ. 30275

Forward, October 2, 1920.

News of the Labor World.

All committees which have taken tickets for the Succoth Concert or Arbeitering (Workers' Circle) Schools and have not paid for them are requested to present themselves at the Box office of the theater at 4:00 o'clock and present all monies collected in the sale of tickets.

Daily Jewish Courier, June 20, 1919.

[SIXTEENTH STREET CARNIVAL]

Thanks to the untiring efforts of Mr. Samuel Malts, president of the Sixteenth Street Bank, the long-planned carnival on Sixteenth Street will be opened finally tomorrow evening. It will extend, on Sixteenth Street, from Kedzie to Crawford Avenue, and will continue until June 24.

This carnival will be interesting and amusing. Participants have exerted their greatest efforts and energies to make it a success. Streets will be decorated, bands will play, and various amusing games will be held.

Mr. Meyer Blaz, promotor of the carnival, has arranged, besides the various shows and animal displays, to have Mr. Harry Rich, the noted actor, perform, free of charge, some of his famous tricks, such as pulling two automobiles with his teeth, having a shell explode after a huge cannon is tied to his teeth, etc., etc.



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JEWISH

Daily Jewish Courier, June 20, 1919.

It is quite certain that the residents of the above-mentioned neighborhood will have a good time during the ten day's run of the carnival.





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JEWISH

Daily Jewish Courier, July 10, 1917.

DR. HERZL MEMORIAL SERVICES.

Chicago Jewry will assemble at three large memorial meetings to commemorate the death anniversary of Dr. Theodore Herzl, organizer and founder of the present great Zionist movement. The meetings will be held at the Herzl public school, Lawndale and Douglas Blvd., the Hebrew Institute, and the Jewish Educational Alliance, North Wood Street. Cantors, Milkowski, Lipner, and Reichlin will officiate at the meetings. A large attendance is expected in all three places.

Good speakers will address the meetings. Everyone is invited to come and honor the memory of the greatest Jewish leader of the present generation.

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JEWISH

Daily Jewish Courier, Mar. 6, 1916.

BEZALEL EXPOSITION VISITED BY LARGE CROWD



More than seven hundred people came yesterday evening to witness the opening of the Bezalel exposition at the Hebrew Institute. The public enjoyed the program, which consisted of good music and brief talks. Nearly all present made purchases of the Bezalel antiques.

Tonight's opening of the Bezalel exposition, set for 7 P.M., is under the supervision of the following Zionist organizations: Jewish National Club, Herzl Zionist Society, and first Hungarian Society. Professor Huffman will act as chairman, and Mr. Philip Seaman, superintendent of the Hebrew Institute, will be the main speaker. He will speak on Bezalel and Jewish Arts.

Two well-known talented musicians, together with Miss Jennett Robinson at the piano, and Mr. Irving Levin, violinist, will entertain the public.

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JEWISH

WPA (ILL.) PROJ. 30275

Daily Jewish Courier, Jan. 29, 1915.

BEZALEL - EXHIBITION COMING TO CHICAGO.

Chicago Jews will soon have an opportunity to see Jewish art work of the Bezalel school in Jerusalem. Mr. Nathan D. Kaplan, Grand Master of the Order Knights of Zion- announces that he has made all necessary arrangements for the original Jewish art exhibition.

The exhibition will be held at the Douglas Park Auditorium from Feb. 11th to Feb. 16th. The exhibition will be closed all day Saturday.

Professor Boris Shatz, the founder of the Bezalel school, is now making a tour in America where he thus far has been very successful wherever he has displayed for the first time genuine Jewish works of art from the only Jewish school of art in Jerusalem.



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JEWISH

WPA (ILL) PROJ 30275

Daily Jewish Courier, Jan. 29, 1915.

In New York and other large cities where the public already has had the opportunity to see the exhibition, the inspiration was great. Every where it aroused wonder and interest in the great progress that Jewish artists have made. In Chicago, America's second largest city, Professor Shatz expects the same success as in New York.

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JEWISH

Daily Jewish Courier, Feb. 19, 1914.

### WHAT'S MISSING AT THE BEZALEL EXHIBIT

We have visited the Bezalel Art Exhibit in the Douglas Park Institute and scrutinized every piece of art displayed there, starting with the 500-dollar carpet down to the most trivial 25-cent toy, yet we were not enthused by the countless numbers of artistic articles which our eyes saw and our hands felt.

Let those who believe that the Jewish race is extinct marvel upon seeing a carpet bearing an original Jewish design woven by the fingers of a Jewish weaver; let those who believe that Israel is dead marvel upon seeing a Jewish artistic design on gold, silver or copper; let the illiterates stare upon discovering artistic interwoven objects according to a model that is specifically Jewish, and let those who believe that Israel will cease to exist marvel upon seeing small and large articles, which can only be produced by youthful hands and sound minds.



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JEWISH

Daily Jewish Courier, Feb. 19, 1914.

We who believe and know that the Jewish people live like other peoples, having their own originality, their own concepts, their own aesthetics, knew beforehand what we could see at a Jewish art exhibit. We understood, for example, that a design made by a Jewish artist for a carpet would not show Jupiter bringing thunder upon the world or Prometheus stealing sacred fire. We had a feeling, and so it was, that a Jewish carpet designed by a Jewish artist represents a Garden of Eden where the most beautiful trees yield on their branches the fruit with which the Jewish land is blessed and in whose shadows colorful peacocks promenade, proudly displaying the splendor of their rich feathers, with which God blessed them. Upon scrutinizing this pattern, one unconsciously feels the appeasing solemn spirit that flows from the roses of Palestine and from the lilies of Sharon.



Here we hold in our hands a piece of art carved in silver, another design by a Jewish master of art. It is understood that on no model swords and guns can be found. On this there are no armed huntsmen who lie in wait for animals which are trapped with the aid of trumpets and drums by huntsmen to whom bloodshed is a pleasure. The Jewish artist portrays a rising sun whose

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JEWISH

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Daily Jewish Courier, Feb. 19, 1914.

rays shine upon an aged but vigorous man who tills the soil that absorbs the seeds of nutrition for the world. It is wonderful how this old man stands before the sun, his aged eyes being strong enough to endure the powerful rays of a Palestine sun; that Jew does not fear sunshine.

Then our eyes were arrested by a picture, not painted but woven. It differs little, however, for the thought is just as well conveyed through the different-colored threads as it would have been through paints. And what do you suppose does such a Jewish artist express? It is so originally Jewish that it is worth a great deal of meditation, because graves are not originally Jewish concepts, although they are plentiful in Palestine; the Jewish artist did not depict ruins, although the Jewish Land is full of them. Graves and ruins can find no niche in the mind of a Jewish artist who is full of hopes. An original model by a Jewish artist is a beautiful, prosperous city where life and enjoyment prevail; where the youth dance and the old folk play; where light and life, repose and contentment are in every corner.



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JEWISH

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Daily Jewish Courier, Feb. 19, 1914.

And just study a bedecked Jewish crown. One of them is at the art exhibit. How it differs from a non-Jewish one. First of all, it isn't large enough to fit a human head. The Jewish artist cannot even picture a crown being an object that a human head is entitled to wear. In accordance with the Jewish concept, a crown can only be placed upon a Sephar Torah [Scrolls of the Law] and the design of a Jewish crown does not symbolize the sword of justice, nor the cudgel of force. The Jewish crown is adorned with Stars of David, the six-pointed stars that irradiate and protect those who seek light and protection.

And so are all the countless articles typically Jewish, and there is no reason why a Jew should become astonished upon visiting the exhibit. One can however be justified in marveling at the side remarks by the various attendants of all sorts of classes.



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JEWISH

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Daily Jewish Courier, Feb. 19, 1914.

A discussion, which took place among fiery Zionists, in which one attempted to out-argue another, was brought to our attention. One reasoned that the Bezalel School is the cradle of the Jewish people, who will in due time grow into a giant and become equal with all other nations of the world. Another one speaks his mind, proving that the Bezalel Exhibit is the resurrection of the Jewish people and it is veritable evidence that Jews will again come to power like the Bulgarians, Greeks, and others. Poor Zionists, how little they understand the Jewish race. They are unaware of the fact that Jews have never become extinct and therefore need not look forward to a resurrection; they know not that the children of Judah need no cradle nor are they in want of growth. They are gigantic enough as they are, and healthy enough physically and spiritually.

This was the only surprise we encountered at the exhibit. But, we must say that we have noticed that something is missing at the exhibit and through its absence it renders the entire exhibit like a soul without a body.





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JEWISH

Daily Jewish Courier, Feb. 19, 1914.

The great flaw that projected from the exhibit was that we have not in Chicago, nor probably in the whole of America, a Jew with Jewish inspiration, with a true Jewish conception. Nearly all of the attendants at the exhibit viewed the objects with non-Jewish eyes. Every article was compared with a similar article made in an American factory or by an American artist.

Before us stood two women, wealthy Jewish women of Chicago, who apparently were critics of art. They have ample time to pay visits to Chicago's art camps, where artistic work of many peoples from all parts of the world, is sold. They were diligently examining one of the most valuable carpets produced by the Bezalel School. They spoke of the softness of the materials; of the harmonious mixture of colors; of the refined lustre that is reflected by the artistic weaving; of the tenderness of the erect edges; every particular is discussed as if by great critics, but about the essence, about the typically Jewish original model, not a word. The pattern which is the essence of the carpet, which casts forth its individual greatness, receives no one's attention. When someone decides to purchase a carpet, he or she



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Daily Jewish Courier, Feb. 19, 1914.

will then see if the design on the carpet, made by a Jewish artist, matches the wall paper, furniture, or other decorations which were designed and planned by a non-Jewish decorator.

The exhibit was short of visitors with Jewish concepts, with Jewish aesthetics, with people whose homes are strictly Jewish, where Jewish designs on carpets should not interfere with harmony; where an ornament bearing a Jewish design should not look like an orphan.

And this will always be missing at a Jewish exhibit, as long as there can be no Jewish environment, as can only exist in a Jewish Homeland.





II B 1 c (3)  
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JEWISH

Daily Jewish Courier, Feb. 12, 1914.

WPA (ILL) (P80) 10070

### BEZALEL'S OPENING A GREAT SUCCESS

Yesterday a few hundred people greeted the opening of the Bezalel Exhibit in Sinai Center, 46th Street and Grand Boulevard. Many prominent Jewish civic leaders, who were among the guests, were the first ones to purchase Jewish antiques produced in the Jewish homeland by Jewish artists.

Jews representing practically every stratum of the Chicago Jewry were present among them, Mrs. Rosenwald, the mother of Julius Rosenwald, and her daughter, Miss Isenstradt; Mr. and Mrs. H.A. Loeb; Judge and Mrs. Julian W. Mack; Professor Kolin; Dr. and Mrs. Stolz; Mr. and Mrs. Greensburg; Mr. and Mrs. Israel Cowen; Dr. Yudelson; Mr. and Mrs. Isenstein; Judge Hugo Palm; I.B. Lipson; D. Hecht; Mrs. Fish; Max Cler, and a committee representing the council of Jewish women.

The first patronizer of Jewish art was the mother of Mr. Rosenwald, the famous

Daily Jewish Courier, Feb. 12, 1914.

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philanthropist; and the second was her daughter, Mrs. Nathan D. Caplan. A great number of visitors followed the precedent set down by the first two buyers, and Professor Shatz was immediately in receipt of many offers for his artistic work.

The crowd was immensely pleased with these specimens of Jewish art, which are being displayed for the first time in Chicago. Every person left the exhibit satisfied at having witnessed the great strides made by Jewish artists in so short a period.

The exhibit itself was a beautiful sight which enraptured everyone. Costly oriental rugs were displayed in all corners and knitted and weaved articles represented Jewish biblical scenes. On one small carpet there was a picture of a meditative shepherd leaning on his staff and keeping watch over his sheep. Other carpets bore different Jewish pictures. The crowd, who stood discussing the significance of these pictures, was momentarily carried back to Jewish biblical times.

Daily Jewish Courier, Feb. 12, 1914.

WPA FILE: PROC 30274

Later in the evening the crowd was augmented by more visitors. A great number of Jews from the West Side did not wait until the exhibit had gone to them, but came to it. This also brought together many Jews from various sections of the city, who came to witness the fine artistic work of the Bezalel School.

In the early part of the evening, the religious group made Professor Shatz the center of their attention. With a pleasant smile the professor received the men and women who came to introduce themselves. A very busy man, with long black hair through which there could be detected some silver threads, the professor fluttered to and fro and, climbing to the stage with agility of a youngster, described the articles to the prospective buyers.

When the crowd drew close to the stage, they saw a richly decorated four-cornered glass case which attracted their attention. The card on it bore the name of Nathan Strauss, who bought it. The glass case was the work of Borris Shatz himself.

Daily Jewish Courier, Feb. 12, 1914.

When the Courier's reporter left the exhibit, a long row of automobiles were parked around the temple and throngs were still trying to enter it. At the time a moderate wind was blowing over the quiet boulevard, just the right setting for the imagination to wander off to those far away places where Jewish artists are still creating such artistic masterpieces.

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JEWISH

Daily Jewish Courier, Nov. 27, 1913.

#### NEW YORK'S JEWISH SHERIFF A GUEST IN CHICAGO

Mr. Griffenhogan, who was elected a sheriff in New York's last election, is Chicago's guest. He has visited many Chicago Jewish civic workers to familiarize himself with social work.

At a bountiful dinner, given in Mr. Griffenhogan's honor by Mr. Henry Frind, he was introduced to the officials of Chicago and Cook County. Mr. Michael Zimmer, Sheriff of Cook County, and Mr. Anthony Cermak, bailiff of the Municipal Court, escorted Mr. Griffenhogan through city and county institutions.

Daily Jewish Courier, Nov. 27, 1913.

Among those attending the dinner were: Congressman A. J. Sabath, Judge Joseph Sabath, Judge Harry M. Fisher, Sheriff Zimmer, Bailiff Cermak, and Mr. A. Levi, a nephew of Mr. Griffenhogan.

Mr. B. Horwitch, an old friend of Mr. Griffenhogan, acquainted him with Jewish Chicago and its activities.

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JEWISH



Daily Jewish Courier, Sept. 29, 1913.

LARGE CROWD CELEBRATE CONSECRATION OF ANSHE KNESIS ISRAEL.

Yesterday the Chicago Jewry celebrated with extreme enthusiasm, music and speeches, the consecration of the largest and most beautiful synagogue in America.

Thousands of men, women and children participated in the great festival and by their presence they added a real Jewish color to the beautiful neighborhood, where the synagogue was built, on Douglas Blvd.

The automobile parade, arranged by the Zionist organization, the Volunteers of Zion and Monte Fiore Guards, was a grand spectacle. The order was better than expected and everything was carried through with great tact and punctuality.



Daily Jewish Courier, Sept. 29, 1913.

About 2:00 p. m., the President, Mr. H. M. Barnet, called the meeting to order and Rappi Ephraim Epstein, of the synagogue, recited a laconic prayer. Then the president introduced the chairman of the Consecration Committee, Mr. A. J. Hadis, who introduced Mr. M. Solk, chairman of the Building Committee.

The following delivered inspiring talks: Rabbis Esriel Epstein, A. B. Coldenson, Saul Silber, Ruben Mushkin, and Judges Hugo Palm and Harry Fisher.

The consecration ceremonies lasted until 9:00 p. m., after which a large sum was raised for the synagogue.



Chicago Hebrew Institute Observer, November 1912.

### The Weekly Social Dance.

Among the many noteworthy features at the Institute is the weekly social dance, in the large hall. It is not only one of the most popular activities of the Institute, but also one of the most wholesome and beneficial recreational interests there.

In the first place, the dance brings the young people of the West Side together socially. And this is no mean benefit. The decent young people of this neighborhood are socially starved. For there is no other place where the youth who does not care to go to the cheap dance-hall can spend their evenings. They have no opportunity to mingle socially with those who regard them as their social equals.

In most cases our immigrants, who constitute an important element at these dances, were brought here by industrial exigencies. People in the same factory, or living in the same house hail from different parts of the world, and, thus, strangers to one another, they look with distrust upon

WPA (ILL.) PROJ. 37995

Chicago Hebrew Institute Observer, November 1912.

their neighbors and are so looked upon. Here, then, there can be little chance for social intercourse. Where shall they turn for the satisfaction of their social instincts?

Says Miss Jane Addams, in her Spirit of Youth and the City Streets:

"One of the most pathetic sights in the public dance-halls of Chicago is the number of young men, obviously honest young fellows, who stand about vainly hoping to make the acquaintance of some nice girl. They look eagerly up and down the rows of girls, many of whom are drawn to the hall by the same keen desire for pleasure and social intercourse which the lonely young men themselves feel.

The Hebrew Institute, therefore, by getting up these social dances, is rendering a great service to the community. At these dances, he who cares can meet people, make friends, and acquire those small social amenities, the

value of which all of us appreciate. Thus, not only does the dance occasion afford instruction in the Rules of Etiquette and Good Behavior, but the chaperonage of several committees of the Institute, a paid person on the floor, and the surveillance every now and then of a detective to safeguard the young people, as it has never occurred to those who make profit out of this invincible love of pleasure to do this for our youth in their public dance halls. A visit to one of the Saturday evening dances will convince any visitor at once how definite a function this novel activity fulfills, and how it is possible by adequate care to safeguard it against the perils attendant upon it where it is run for private profit.

A.P. Drucker.

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JEWISH

WPA (ILL.) PROJ. 30275

Courier Dec. 26, 1911

Theodor Herzl Ladies Aid Society

We are the only society which responds quickly with relief to the needy. As soon as we hear of anyone in need of relief. We immediately get busy. Therefore we appeal to our Sisters, Brothers and friends who possess a Jewish heart and Jewish sympathy to help us supply the unfortunate needy ones with the necessities of life this winter. Our treasury at present is almost empty, and we have decided to give a benefit ball in order to raise sufficient money for the poor and needy this winter. We appeal to you again to help us make this ball a success, by as many tickets as you can for by so doing you will help us take care of all who come to us for help and we will not have to turn away the the poor who appeal for help. The ball will take place Saturday evening, Dec. 30th at the Illinois Hall, Madison and Ogden Sts. We assure the public a most enjoyable evening. We hope that you will all come and help us make this a success. Music by Teller's orchestra, Yours Respectfully  
Sarah Lipschitz, President, Minnie Ziskind, chairman, Lena Lerman, Ball chairman, Sarah Grawick, Treasurer, Lena Sackheim, Secretary.

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JEWISH

WPA (ILL) PROJ. 30275

Courier, December 8, 1911.

### Chicago's Cook Pot

Under the auspices of the Hebrew Institute, Women's Club, a Hanukah Festival for Jewish children will be given, in which all Sabbath school children will participate. This program will consist of several musical numbers, living pictures of Hanukah History, etc., all under the supervision of Miss Rose Bloom. The Committee for the Entertainment consists of the following ladies:

Mrs. I.G. Grossberg, Mrs. I. Ginsberg, Mrs. I. Lasker, Mrs. Rabiner, Mrs. Gold, Mrs. Mendel Shur, Mrs. J. Wienberg, Mrs. G.M. Glazer, Mrs. Chas. Levy, and Mrs. Benjamin Davis.

The Hebrew Institute will have a general discussion next Sunday, for the Young Men's Club of the Institute. Mr. Harry A. Lipsky will act as Chairman, and Messrs. B. Hurovitz, Nathan D. Kaplan, and Jacob Lerbosky will address the



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JEWISH

WPA (ILL.) PROJ. 30275

Courier, December 3, 1911.

### Chicago's Cook Pot

audience. The musical-program will be rendered by the following players:

Miss Jennie Lietson, Piano Solo; Miss Kate Berkman, Vocal Solo;  
Miss Rose Vito, Violin Solo; and Mr. Otto Millard, Vocal Solo.

The Lawndale Club, 3322 Douglas Blvd., is giving a most enjoyable musical entertainment this evening, for its members and friends.

The Resettlement Committee to which several Jewish women were appointed last Spring, became a permanent institution. Its main activities will be: Assisting the immigrants with their night-schools, wages, businesses, etc. This committee will also advise them how to bring their families from other countries to the United States, and look after their welfare and comfort, after they arrive here.

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Courier, December 8, 1911.

There will be an office in the Hebrew Institute for this project, which will be open every Sunday from 10 AM. to 12-Noon. Headquarters will be open every Tuesday evening at 743 Plymouth Court.

Mrs. Julius Stone is Chairman of this Committee, and Miss Julia Felsenthal, Secretary.

Courier Nov. 28, 1911

Notice

Chicago's Jewish Annual Ball. This ball is the only public affair in which Chicago Jews will have the opportunity to get together with their wives, sons and daughters and enjoy a truly enjoyable Jewish evening in an up to date style.

This ball must bring in enough money to build the new home in Chicago for the 200 Jewish orphans. The 24th of December is the day of the ball at the Colosseum and we expect the Jews of Chicago to come to the ball in masses and thereby assure the building of the orphans home, which will be called the Marks Nathan Jewish Orphan home.



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JEWISH

WPA (ILL) PROJ 30275

Courier, November 17, 1911

The open dances at the Hebrew Institute are meeting with great success. They attract a predominantly Jewish element to the Institute, and for the small fee the young people are able to spend a pleasant evening in a healthy and clean atmosphere. The third open dance will take place tomorrow evening.

Next Sunday at the Institute the third series of Sunday Concerts will take place under the direction of Alexander Zukowsky.

The Lawndale Club, 3322 Douglas Blvd., is giving a Reception tonight in honor of the young Sculptor, I.A. Davidson.

Stereoptican pictures of Palestine Colonies will be the main feature of the large Program next Sunday. The well-known children of Cantor Woldousky and Cantor Woldousky and Cantor Reichlin will conduct part of the program of the Zionist organization in the Molner Synagogue, 2126 Central Street. Rabbi Morris Levin and other speakers will address the audience.

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JEWISH

WPA COL. 1911

Courier, Nov. 1, 1911.

[CHARITY ASSOCIATION GIVES ANNUAL BALL]

The Bohemian Charity Association is giving its annual ball this evening at the Pilsen Pavilicn, 26th St. and Albany Ave. This ball is the second annual ball since the organization of this charitable institution.

It is assured by the heads of the organization that this will be one of the most enjoyable affairs of the season. We anticipate a great Jewish attendance. Among the most honored guests will be our Hon. Mayor Harrison, Congressman Sablath and Judge Joseph Sabbath.

WPA ALL: 100-36874

Courier, Oct. 27, 1911.

[CHARITY BALL FOR RELIEF SOCIETY]

The Charity Ball of the Jewish Consumptive Relief Society, which will take place next Sunday evening the 29th, at the First Regiment Armory, promises to be one of the most enjoyable affairs of the season. We appreciate and thank the ladies who work so untiringly for this most worthy society.

All box seats in the Armory were sold out long before this undertaking, and the following are the prominent persons who bought the box seats; Hon. Hugo Pan, Congressman A. J. Sabbath, Bezark L. Bonash, N. T. Brenner, Henry Hurvitz, M. Joseph, David Sol Clapter, E. Loef, Mrs. A. Lieberman, A. Margolis, H. Molner, Mr. Joseph Phillipson, Sam Phillipson, A. S. Roe, B. J. Schiff, Ferson and Davis, Glasier and Pordses, E. W. Steele, M. Taver, Samuel Wolffson, J. Weissenberg, I. Ferguson and A. Aines.

The charitable ladies who participated in this undertaking are as follows:  
Mrs. M. Taver, E. Ferson, E. Baungarden, M. Goldman, David S. Clapter,  
B. J. Schiff, A. Margolis, R. Lippert, S. B. Levy, S. Greenberg, I. Marx,  
L. S. Barnett, Miss Jennie Alexander, and Etta Grabiner.

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JEWISH

WPA (ILL.) PROJ. 30275

Courier, June 10, 1910.

The Public Cook Pot.

Star Auxiliary presents a new Japanese dance. - Graduation at the Deborah Sabbath School. - Deborah Boys Club in new headquarters. - "Hebrew Teachers Group." - "Young Nationalists." - "The Lay of the Land." - Womens Trade Union League. - Sunday excursion and picnics. - Congratulation to S. B. Komaiko.

A new Japanese dance will be presented by the Star Auxiliary of the Marks Nathan Home, tomorrow evening, June 11, at the Illinois Hall. Two prizes will be awarded to two people wearing the prettiest costumes. This organization has a membership of more than 150 women actively engaged in helping the Marks Nathan Home. Tomorrow's dance will be their fourth annual celebration of this kind. All previous affairs were highly successful.

The Deborah Sabbath School of the First Rumanian Congregation invites everybody to their fourth graduation exercises together with an entertainment at

Page 2

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JEWISH

Courier, June 10, 1910.

WPA (ILL.) PROJ. 30275

which will be presented the much liked play, "Naomi and Ruth" - Tuesday, June 7, at the Hull House Auditorium, corner Polk and Halsted.

The Deborah Boys Club has moved into its new headquarters at 4044 Prairie Ave. With additional members that have been appointed to the staff, the future activity of this group promises to be highly constructive in the character building of our youth.

The Hebrew Teachers Group of Chicago will have a meeting at the school of Mr. Abrahams, 1501 Park Ave. at Robey. The constitution of the group will be read. It is important that all interested should be present.

The Young Nationalists, a group of young Jewish people, will give a literary and musical entertainment tomorrow evening at eight at the Annex Hall of the

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JEWISH

Courier, June 10, 1910.

WPA (ILL.) PROJ 30275

Chicago Hebrew Institute. The Club holds its meetings every Saturday evening and everybody is invited to attend.

The Post Office Clerks Association will hold its annual excursion and picnic in Glenwood Park on the Fox River near Batavia. Eight special trains on the Elgin and Chicago Railroads have been chartered. Many games and prizes are scheduled and a good time is assured the post-office clerks and their families. Round-trip tickets and admission to the Park are 50¢.

The Courier has this week, announced the engagement of Mr. S. B. Komaiko to Miss Pauline Stein of West Pullman. Mr. Komaiko is sufficiently acquainted to the readers of the Courier by his literary contributions to make it superfluous for us to further praise him. The Daily Courier takes this opportunity to congratulate the happy couple.

(Signed) The Cook-Spoon.

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JEWISH

WPA (ILL.) PROJ. 30275

Courier, May 20, 1910.

Banquet in honor of Mr. Adolph Krause.

The Chicago Lodge of the order B'nai B'rith celebrated the re-election of their Grand Master, Mr. Adolph Krause to that office with a very impressive banquet yesterday evening.

The banquet which was one of the most elaborate ever given by our German Jews, took place at the Hotel La Salle. Mr. Hugo Sonnenschein was toast-master. Mr. A. B. Zalenfreund, the Grand Secretary of the order B'nai B'rith spoke of the virtues of the organization comparing favorably with the World Zionist Congress.

Mr. Samuel Alschuler spoke on the life of Mr. Krause, and being Mr. Krause's business partner, he was very well able to speak on the far flung activities of Mr. Krause. Congratulatory telegrams were received from all the lodges of the Middle Western States. The West Side Jews were represented at the banquet by Mr. B. Horwich, Leon Zolotkoff, and Mr. S. B. Komaiko.



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JEWISH

WPA (ILL) PROJ. 30275

Courier, May 9, 1910.

Lilac Party and Dance sponsored by West Side Ladies Society.- -

To be held on May 14th at the Illinois Hall, Madison and Ogden Ave. The affair promises to be the largest of the season.

The West Side Ladies Charity Society is sufficiently well known to Chicago for us to espouse their virtues. It is an organization of Jewish women whose sole purpose is to lighten the burden of the unfortunate poor and help them wherever possible. As is well known to people engaged in charity work, the outlay is always greater than the intake. Therefore, this Party and Dance is being run to help defray the expenses of their worthy charitable works. The many necessary committees have been organized, and the affair promises to be highly successful. Our West Side public is cordially invited to attend.



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JEWISH

WPA (ILL) PROJ. 30275

Courier, May 9, 1910.

### Neighborhood Play Festival.

Last Saturday's Play Festival scheduled at West Park No. 1, was put off until this Wednesday because of last Saturday's heavy rain. The program will be as originally scheduled. The Jewish part of the program is being conducted by the Northwestern University Settlement. The program promises to be highly interesting and everybody living on the Northwest Side is invited.

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JEWISH

WPA (ILL.) PROJ. 30275

Courier, May 8, 1910.

Past Commanders Association. Order Knights of Joseph.

We wish to inform our worthy public that we are having a minstrel show of 45 participants entertaining us at our Entertainment and Ball to be given tonight at the West Side Auditorium, 12th and Center St.

We assure you a most pleasant evening of joy and entertainment. The actors, who have, incidentally, made their own costumes have assured us that they will spare nothing to entertain our public. Come and see what Past Commanders can do in the way of providing for your entertainment.

(Signed) The Committee.

Courier, April 3, 1910

Jewish Dramatic League  
(For a clean Yiddish Stogi)

A large literary and musical evening has been arranged by the Jewish Dramatic League Saturday evening, April 9th at the Hebrew Institute.

Two sketches, recitations, and readings of the best poets.  
Also a rich musical program. Ten cents admission.

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WPA (ILL.) PROJ. 30275

The Daily Jewish Courier, October 16th, 1908.

BEAUTIFUL BALL SUNDAY EVENING FOR HEBREW INSTITUTE.

One of the grandest balls will take place "Simchath Torah" in the luxurious hall of the New Jewish Institution, which was just purchased. ALL ARE EXPECTED.

Sunday evening - "The Eve of Rejoicing in "The Torah", in the beautiful and spacious hall of the newly purchased Hebrew Institute, a ball will be given, which is the final act of the glorious festival, which continued the entire Mid-Week of Succoth, at the park of the Hebrew Institute. The Arrangement Committee, which bears the responsibility to make this affair a success, assures the public that this ball will be different from any ever held for the benefit of a Jewish Institution.

The hall is beautifully decorated and will be brightly illuminated. It has a great capacity, assuring everyone of the maximum degree of comfort. There will be a fine orchestra, and the dancers will have a grand time.

The Daily Jewish Courier, October 16th, 1908.

The Jewish youth of Chicago should take advantage of this opportunity and come to the ball en masse, for not only will they enjoy themselves, but they will also share in this noble Institution-The Hebrew Institute, which was founded with the sole objective of implanting Judaism and American Patriotism among the Jewish people.

To miss this affair will mean to lose an evening of merriment, of which you may have sweet memories in the years to come. Jews of all walks of life will participate in this affair, and this offers an opportunity, to meet people, whom you have not seen for a long time, and whom you will not be able to meet elsewhere.

The need for the Hebrew Institute is deeply rooted within the hearts of Chicago Jews, and it is therefore, our sincere hope that this ball will be a success.

Remember the ball Sunday evening, where you will surely enjoy yourself and help lead a Jewish Institution to success.

The Hebrew Institute is located at Taylor, Little and Sybley Streets,  
All cars take you there.

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WPA (ILL.) PROJ. 30275

JEWISH

Courier, October 12, 1908.

Great Succoth Celebration in the Hebrew Institute.

A great congregation of Jewish people consisting of 2,225 men and women who for a long time have not experienced the delight of a Succoth affair, assembled in the colossal Succoh, at the Chicago Hebrew Institute. They enjoyed themselves and ate very appetizing dishes, which were served under the management of Mrs. Kale. Mr. Kalish and a corps of assistants saw to it that none present left with an empty stomach but made sure, that they left with empty pockets. Mrs. J. Levin and Mrs. F. Shapiro deserve honorable mention for their wonderful work. These women certainly knew their customers!

But eating alone is not sufficient, for Succoth is a period of joy and gladness. Thus, all who were present participated in the joyful celebration. As for money, no one was asked for more than they had in their pockets.

One of the outstanding values, which may be obtained at present at the Hebrew Institute, is a \$25 vase for only 10¢, which is sold by Miss Phillipson - the



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JEWISH

WPA (ILL.) PROJ 302/5

Courier, October 12, 1908.

only daughter of Joseph Phillinson. In view of a misunderstanding, she had sold this vase to several hundred persons, and in order to give every one an equal chance, the vase will be raffled off and it will go to some lucky winner.

Mrs. J. L. Marks, who is in charge of the ice cream, did very little business. The vaudeville show, under the direction of Mr. Markus, was very attractive and inexpensive and therefore enjoyed a full house continuously. Mrs. Rubin chairman of the flower booth, had something new and entirely different. For the price of a dime or two nickels - a quarter and sometime 50¢, one could possess a flower, which never withers, has a perpetual color and odor. When questioned by a reporter, whether or not these flowers were made of paper, she replied with dignity - shrugging her shoulders. Mrs. Nathan displayed remarkable skill in selling these flowers.

The Roamward Club possesses privileges of Monte Carlo and the wheel of chance. These young men have voices, which can awaken the dead, and even though you

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WFA (ILL.) PROJ. 30275

JEWISH

Courier, October 12, 1908.

are financially embarrassed, they will take away the car fare, which you have carefully tucked in your coat lining.

Mrs. B. Baumgarten is queen of the needle craft booth, and everyone gladly takes a chance for these wonderful articles. The public is very anxious to obtain these articles. Beautiful girls under the guidance of Mr. Nathan Kaplan, are distributing applications for membership and are recruiting members by the dozen.

The Succoth celebration will continue for the entire week. It will be open to the public twice a day, at 2 P. M. and 7 P. M. Each performance will have special attractions, in order to draw a crowd.

On the day when the Torah is being honored, the celebration will end with a grand ball.



The Courier, Dec. 9, 1907.

[BEZALEL EVENING A SUCCESS]

The art school entertainment last Saturday evening at the Metropolitan Hall sponsored by the Poale Zicne Ladies Auxiliary will be long remembered. The house was full of people from all parts of the city, and from all walks of life. The hall was packed with people who came to demonstrate their great love for the new institute which the Jewish nation has established in Palestine.

The evening was opened by Miss Sadie Greenspan, who spoke of the roles as being played by the members of this art school of geniuses. She also described the living conditions of the artists in the art school and in conclusion explained the importance of this institution in Palestine, which the Jews of Chicago and other Jewish communities must help support. The school is sponsored mainly by the Poale Zion organization. Dr. Marcus also spoke on the subjects of Chanukah and the art school in Palestine. He stressed the importance of the school, stating that its existence depended upon American Jews.

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JEWISH

The Courier, Dec. 9, 1907.

After these addresses, a grand choir sang a few beautiful Jewish songs; recitations followed. The audience spent a most enjoyable evening, which also proved to be a great financial success for the Bezalel Art School.

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JEWISH

WPA (ILL.) PROJ. 30275

Courier, January 25, 1907.

### Heard and Seen.

The heavy rain last night did not prevent the Hebrew Literary Society ball from being a great success. Mr. Max Schulman and his sister led the spectacular march (grand) of two hundred young couples. This was undoubtedly the most beautiful grand march the Jewish people of Chicago have ever witnessed.

The ball of the Hebrew Literary Society was a big success, financially and socially. The dancers spent a most enjoyable evening and those who did not dance passed their time indulging in a few glasses of carmel wine and other good drinks. When the clock struck three, the crowds departed, feeling that it had been worth while to spend the evening with the Hebrew Literary Society.

Courier, January 4, 1907

WPA (ILL.) PROJ. 30275

Many Thanks from the Jewish Orphan's Home.

In the name of all directors, of the Jewish Orphan's Home we extend many thanks to the Jewish public of Chicago for the interest they showed in attending the charity ball of the Marks Nathan Orphan's Home. We are convinced that a good many of you were not fortunate enough to take part in the pleasant entertainment program. It is all due to the unexpectedly large crowd which came to the ball. We did not expect the throng of people to be so tremendous. We realize that many were turned away. The Entertainment Committee was powerless, it could not possibly satisfy all the visitors, so we beg your pardon. This being the first ball of its kind, the committee was not fully prepared to cope with the occasion. But we hope that at the next ball, the committee may be better prepared to care for all visitors, that no one will be turned away. Nevertheless, we ought to be satisfied and proud of the success we had with this ball - it being the first venture of this kind.

A full report of the expense and net profit of the ball will be published in the Jewish News department of the Daily Jewish Courier at an early date. Hoping that every Jewish person will be perfectly satisfied,

I remain yours respectfully,

Jacob Levy, Pres.



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JEWISH

Illinois Staats-Zeitung, July 23, 1900.

AN IMPRESSIVE CEREMONY.

p. 8 - The dedication of the synagogue to be erected by the Tipheret Zion Congregation at 588 N. Lincoln Street, took place yesterday.

The first Jewish speaker on this occasion was Rabbi Brody. He said: "It is the Lord's will that priests serve as teachers of the people. Nations are supposed to supplement these teachers, but fail at times to perform their duty. The people of Israel have become disunited, and suffered persecution of their race for centuries, the punishment meted out by the Almighty."

Rabbi Brody appealed to his fellow-believers, wealthy or poor, or whatever their nationality might be, to have one object in mind, namely, unity.



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JEWISH

Illinois Staats-Zeitung, July 23, 1900.

The next speaker, Dr. Rappeport, delivered his address in English. He too stressed the importance of the unity of the Jews. He said: "The orthodox church was the foundation of all our churches.- Its doctrines have been taken from the book of Talmud...."

The third speaker was Judge Gibbons. He said in English: "The history of the Jews reveals that theirs was a mighty contribution to the world's civilization in those dark days of 2,000 years ago." He pointed to the close contact in everyday life, between the Jews and the Christians. To become good Christians is then only possible, when the lofty ideas of Judaism are accepted. Cooperation between Jews and Christians is of vital importance....

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JEWISH

WPA (11) pp. 30275

The Reform Advocate, wk. of March 6, 1896. p.52.

The West Chicago Club will have a masquerade ball on Purim Night, the 24th inst. Prizes will be awarded to the two most original costumes and the two most comical.

Elaborate preparations are being made for the closing of the West Chicago's children's dancing class. A German pageant will be given on March 21st, with a display of fancy dancing.

The senior dancing class closes Friday night.

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JEWISH

The Reform Advocate, Wk. of February 8, 1896. p.893.

The net profits of the annual Y. M. H. C. A. Charity Ball amounted to \$21,500, which is about \$3,000 more than was realized by last year's ball.

MPA (ILL) PROJ. 30275



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JEWISH

The Reform Advocate, Wk. of March 2, 1895. p.30.

The Harmony Charity Circle, composed of 25 North Side young ladies and gentlemen will give their first affair at Masonic Hall. The entire proceeds are to go to Charity. The officers of the society are president, Chas. Reinach, vice-president, Miss F. Wetterhahn, secretary, Miss Amy Cohen, treasurer, Miss Eva Levy.

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JEWISH

The Reform Advocate, Wk. of February 23, 1895. p.14.

In the early part of April, a grand mask carnival will be held at the Auditorium for the benefit of the Jewish Training School. The entertainment promises to be one of the most brilliant from a spectacular point of view, yet to be seen in this city. A celebrated designer is already busy with the plans, concocting magnificent floats, tableaux and representative pictures.

MSA (117) 701 2075

The Reform Advocate, Wk. of December 1, 1894. p.241.

"Rosita" an operetta in two acts, was sung by amateurs before an audience composed of members and guests of the Lakeside Club. Among those appearing in the operetta were Miss Millie Benjamin, as Rosita, Miss Stella Adler, as Dolores, Mr. E. Benjamin as Garrick and Mr. Lee Jacobs as the bandit chief, Carlos.

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JEWISH

The Reform Advocate, Wk. of March 17, 1894. pp.74-75.

Over 10,000 tickets have been sold for the amateur minstrel performance to be given March 27th at Battery D. Hall, in aid of the Jewish Training School. This is said to be the largest advance sale for anything of this nature ever known in Chicago. Much of the credit for this enterprise is due to Mrs. Levy Mayer, whose name heads a long list of patronesses.

Emanuel S. Heyman, as interlocutor leads an array of talent especially selected by Ed. M. Crane, an old-time artist, who is conducting the rehearsals and will manage the stage. Rehearsals have been going on for two weeks, and a stage group of 50 persons will appear in the first part of the entertainment.

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The Reform Advocate, wk. of March 13, 1892.

[SABBATH SCHOOL GIVES ENTERTAINMENT]

The pupils of the Zion Sabbath School will give a Purim entertainment at the temple, on Sunday, at 2:30 P. M. The principal features will be a drama, "Dream of the Centuries," a Mother Goose drill, and the story of Purim in tableau.

II B 1 c (3)

III C

JEWISH

The Reform Advocate, Dec. 19, 1891.

[BENEFIT BALL]

The Building Committee of Congregation Anshe Emeth will give a Chanukah ball at Brand's Hall, January 3rd, for the benefit of the fund to erect a new house of worship.

The Reform Advocate, Nov. 21, 1891.

Y. M. H. C. ASSOCIATION CHARITY BALL

Chicago can boast of being the only city that has three magnificent charity balls every year. The institutions assisted and the new ones started are constant evidence of the amount of good done by these entertainments.

The pioneer charity ball in Chicago was given by the Young Men's Hebrew Charity Association eleven years ago, and each succeeding year has shown an increase in interest and profit. The amount distributed last year was almost \$15,000, the expense of earning it was less than \$2,200.

As usual, the Y. M. H. C. Association will open the charity ball season with their affair at the Auditorium on December 15th.

The boxes will be auctioned at the Standard Club, December 5th, and judging by the applications, the sale will be interesting and lively.

II B 1 c (3)  
II D 5

JEWISH

The Reform Advocate, wk. of May 22, 1891.

[SOCIETY GIVES SOCIAL]

The Israelitische Altenheim Society will give its second social next Tuesday afternoon at the West Chicago Club and a cordial invitation is extended to all who are interested in the Society's work.

An address will be delivered by Dr. Hirsch, besides which there will be vocal and instrumental music, recitations and the raffling of a cage of birds.

At a recent meeting of the Society it was decided to subscribe \$3,000 to the Home for Aged Jews, and the ladies will continue to aid this institution as far as possible.



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JEWISH

The Reform Advocate, July 17, 1891.

[JEWISH CELEBRATION AT WORLD'S FAIR?]

The question whether there shall be a special Jewish celebration at the World's Fair, is again attracting notice because of the call for a meeting of delegates for the purpose. Many suggestions have been made. They range from a monument to a manuscript.

Least open to objection by those who want nothing sectarian, is the proposal of Dr. Hirsch for a statue of Lessing, the famous eighteenth century Christian friend of the Hebrew emancipator, Moses Mendelssohn, who is really the embodiment of the spirit of religious liberty.

II B 1 c (3)

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JEWISH

The Reform Advocate, June 5, 1891.

[DEDICATION OF NEW TEMPLE]

The elaborate arrangements for the dedication of Anshe Mayriv's handsome new temple are about completed. The event will be a marked one in the annals of Chicago Judaism, and the ceremonies attendant upon it will be in keeping with the grandeur and importance of the celebration.

The exercises will take place next Thursday afternoon, June 11th, commencing at 3:30 o'clock.

A double quartette will furnish the music. Twenty-five of the young men of the congregation will serve as ushers, Mr. Jacob M. Eauland being chief.

Invitations have been extended to the mayor and other city officials, the judges of the various courts, and prominent christian ministers.

The following gentlemen form the Committee of Arrangements: Israel Cowen, chairman; Henry N. Hart, Louis Benjamin, L. H. Freiburger, H. A. Kohn, David Wormser, Lazarus Silverman.

II B 1 c (3)

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JEWISH

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The Reform Advocate, June 5, 1891.

The Reception Committee consists of the Messrs. W. M. Gerstley, Jacob Rosenberg, H. A. Kohn, J. Newman, Jr., Lazarus Silverman, Leon H. Freiburger, Louis Benjamin, Israel Cowen, Henry M. Hart, Jacob L. Cahn, Max M. Rothschild, David Wormser, and Maier Newman.

II B 1 c(3)  
II B 2 f

JEWISH

The Reform Advocate, Wk. of June 5, 1891.

[STRAWBERRY FESTIVAL A SUCCESS]

The strawberry festival given by Jochannah Lodge last week was a social and financial success. The attendance was large and fashionable, and the receipts are in the neighborhood of \$1,000, all of which will be devoted to the Women's Evening Class at the Jewish Training School.

II B 1 c (3)

JEWISH

The Reform Advocate, wk. of May 22, 1891.

The West Chicago Club will give a May festival and children's party this Saturday evening, which will be the last affair this season.

II B 1 c (5)  
II B 2 f

JEWISH

The Reform Advocate, k. of May 22, 1891.

[SOCIETIES GIVE FESTIVALS]

The Personal Service Society will give a dramatic performance and a strawberry festival within the next fortnight.

Next Thursday night, the Johannah Lodge will give a strawberry festival and hop at the Kursaal, on 31st St. The entertainment is given for the benefit of the Women's Evening Class of the Jewish Training School, and the fact that it is in the hands of the ladies of Johannah Lodge is a guarantee of its success.

No institution is more deserving or is more in need of aid than is the school, and there should be a generous outpouring of the well-disposed at this festival.

II B 1 c (3)

JEWISH

The Reform Advocate, wk. of May 22, 1891.

The Phoenix held a beer-drinking festival last Saturday night, in celebration of its first anniversary.

II B 1 c (3)  
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JEWISH

The Reform Advocate, wk. of May 15, 1891.

[FESTIVAL TO BENEFIT TRAINING SCHOOL]

The Johannah Lodge will give a strawberry festival and hop for the benefit of the Jewish Training School, Thursday evening, May 28th, at the Kursaal, 31st St., between Rhodes and Wernon Avenues. As the cause is a worthy one, a large number of tickets should be disposed of and a neat sum realized.

The committee, appointed by the Chicago Branch of the Jewish Alliance to arrange for a mass meeting, has obtained permission to meet in the Meneseth Israel Temple, corner Judd and Clinton Streets, on Sunday afternoon, May 24th. Good speakers have been procured to address the meeting.

The discussion of "The Spiritual America" by Dr. Emil G. Hirsch, Dr. A. J. Canfield, and the Rev. Howard McNeary, on Wednesday evening at the Third Unitarian Church, brought together an audience that filled every foot of available space from entry to altar rail. "Coregleans in Europe, the New World Rising out of the Sea," was the subject discussed by Dr. Hirsch.



II B 1 c (3)  
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J. H. H.

The Reform Advocate, wk. of April 10, 1891.

[LAKESIDE CHILDREN'S BALL]

The date for the Lakeside children's ball in reference to week of April 3, p. 116, has been changed to Saturday, the 13th inst., a week earlier than first announced.

A Cradle song, by Emil Lieblin, has just been published by S. Brainards' Sons. It is arranged as a Piano solo, also for violin and piano, and is as dainty a bit of melody and charming a lullaby as has been published recently.

The Reform Advocate, wk. of April 3, 1891.

[ENTERTAINMENTS]

An entertainment and hop will be given by the Ideal on next Tuesday night. Prof. Goldnan, the prestidigitateur, will be one of the attractions, besides which, the election returns will be announced.

Great preparations are being made for the Children's Ball to take place on Saturday evening, April 25th, to be given by the Lakeside Club.

The Calico Ball given at the Standard Club last Saturday night was a decided success. Over 150 couples appeared in calico costumes.

The Reform Advocate, wk. of April 3, 1891.

[HUNGARIAN CONGREGATION GIVES BALL]

The first Hungarian Congregation, "Agudath Achim," will give an entertainment and ball Sunday night, April 5th, at the Second Regiment Armory, for the benefit of the Cemetery fund. The congregation was organized a few years ago by a few men, to enable them to have regular services according to the Hungarian minhag (ritual).

The membership increasing, a temple was purchased two years ago at Maxwell St. and Newberry Ave.

The Reform Advocate, wk. of March 27, 1891.

[ENTERTAINMENTS]

The Lakeside masquerade ball, which took place last Saturday evening, was the most successful **ever** given by the club. Valuable prizes were awarded to seven members for unique and original costumes.

The Ideal will give a musical entertainment and hop on April 7th.

The Ideal masquerade ball was a success last Saturday night. Prizes were awarded to Miss Jennie Norden, who was dressed as "Schatchen," and to Mr. Arthur Alschuler and Jacob Goldsmith, who appeared as polar bears.

The Reform Advocate, wk. of March 27, 1891.

[GIVE BENEFIT FOR SABBATH-SCHOOL]

At the West Chicago Club House last Monday evening, 1200 people filled the hall and enthusiastically acclaimed the entertainment given for the benefit of Zion Temple Sabbath-School children. An amateur orchestra, under the direction of Mr. Franz Wald, skillfully rendered the music, and general praise was bestowed upon the children for their rendition of the "Children's Crusade". Credit went to Mrs. Joseph Stolz, who trained the 250 pupils of the Sabbath School.

Illinois Staats-Zeitung, Mar. 4, 1879.

### OUR JEWISH CITIZENS

It is generally conceded that our Jewish citizens have a well-developed sense of benevolence, and an exceptional opportunity is provided this week to practice humanitarianism. Der Friedhofs-Verein Der Faeien Soehne Israels (The Cemetery Association of the Free Sons of Israel) has arranged a bazaar at Uhlich's Hall, to provide funds for the cemetery. The splendid arrangement of the exhibited items in itself makes a visit well worth while for anyone enjoying an artistically grouped display of valuable articles. A large number of nice, ambitious young ladies comprise the sales force. At the very entrance the visitor addicted to smoking is given a chance to spend a quarter for fragrant Havanas, displayed by Mrs. Julie Neumann and Miss Rosalie Stein, two very attractive salesladies. Then one approaches the dining room, supervised by Mesdames Hart, Schwarz, and Brueckner, and managed so efficiently that even the most fastidious will be able to satisfy his appetite in a most pleasant manner.

Returning to the hall, one finds an assortment of porcelain, enamel, and

Illinois Staats-Zeitung, Mar. 4, 1879.

glassware in charge of the Misses Carrie Unger and Dula Michaelis; next, a very attractive display of notions, embroidery, dolls, etc.; this stand is under the supervision of Mrs. Philipps and Mrs. Hart, assisted by four young ladies, the Misses Golberg, Heymann, Frick, and Schwarz. Then comes the post office, where five young ladies serve as letter carriers: the two Michaelis girls, Bertha Heller, Sarah Heine, and Sophie Oestreicher. We now approach the candy stand where most tempting tidbits are served by Mrs. S. H. Myers, Mrs. D. Greenberg, and Miss E. Isaacs; then, a display of hand-made, luxurious articles which are being sold by Mrs. Affenheim, the two Misses Affenheim and Miss Philipps; a large stand where embroideries, perfume, etc., are shown. Among the items is a beautifully woven silk cover, a present of Mr. N. Schwarz of New Orleans. Mrs. A. Diamond, Mrs. Jacob Kuhn, Mrs. S. A. Diamond, and Miss Anna Nathan preside at this booth. Next, there is a stand with paintings, perfumes, candies, etc., in charge of Mrs. Abeles, Mrs. A. Costa, and Miss Foster; then the lottery, where an immense bowl of fruit attracts instant attention. Here sewing machines, clocks, easy chairs, wine, etc., are raffled off; this part is located at the west end of the hall - the realm where Mrs. D. Meyer, J. Simonds, A. Richter, and Mrs. S. Livingston hold sway. Next is another lottery

Illinois Staats-Zeitung, Mar. 4, 1879.

stand, where young people with an inclination to seek the "Promised Land" of marriage may find everything required--from a double bed to a pin cushion--and where Mrs. Rosa Meyers, Miss Carrie Elsas, and Miss Bertha are fully prepared to accept orders--if you win.

Of course, no one will pass Rebecca's well, in the center of the hall, where Miss Eva Diamond and Miss Mathilde Marks dispense the nectar.

The bazaar is to be held for the entire week, and undoubtedly a large crowd can be expected.

Good concert music provides diversion and entertainment.



II B 1 c (3)  
III C

JEWISH

Sinai Congregation, Board of Directors, Minutes, Mar. 6, 1876.

.....it was resolved that the ceremony (of the dedication of the new temple) should begin on Saturday, April 8, at 4 P. M., and that the festivities should continue on Sunday (Pesach) following, services commencing at 10 A. M.

WPA (111) 19801.30275

**II. CONTRIBUTIONS  
AND ACTIVITIES**

**B. Avocational and Intellectual**

**1. Aesthetic**

**d. Literary Societies**

II B 1 d

JEWISH

The Jewish Daily Forward, January 10, 1927.

CULTURE CLUB CELEBRATES THE OPENING OF OWN HOME.

The Chicago Culture Club or better known in short as C. C. C., has celebrated the opening of its new home in the Lindy Building, 75 W. Randolph Street, Saturday night.

The opening was a nice one and successful. A colorful program was carried through in which participated such renowned artists as Theodore Katz, violinist of the Chicago Symphony Orchestra; Shuess, the pianist; Alexander Kipnio, bass of the Chicago Opera Company; the dramatic soprano, Mina Isaieva and other talented performers. Short and brief talks given by the organizers and main officials of the club, such as Israel Bloom, president; Louis Schaefer, vice president; and I. B. Eury, secretary.

The Jewish Daily Forward, January, 10, 1927.

This club, organized only a few years ago, has made great progress in the few years of its existence. It attracted Chicago's Jewish and most prominent intelligence. The club now has over three members and is starting a campaign for more.

The club devotes most of its time to cultural activities, and every season gives a complete series of lectures on literature, art and science. This season, the series of lectures will start to night with Henry Seidel Kanby, one of the greatest authorities on literature in America. He is the editor of the only literary weekly journal in America, The Saturday Review of Literature.

Mr. Kenby will lecture, tonight, on the subject "Contemporary American Criticism." This club occupies a whole floor beautifully decorated, in the Lindy Building. A fine atmosphere is created there.

Chicago Hebrew Institute Observer, 1923.

ART EXHIBIT OPENS WITH RECEPTION.

The Second Annual Jewish Art Exhibit opened officially Wednesday evening, March 18, with a reception for specially invited guests and for the artists. Over one-hundred-twenty-five people gathered for the reception. The program was short but very entertaining and appropriate. Mrs. Sarah E. Greco delighted the audience with specially selected folk songs. Next followed a piano solo by Miss O. Golnick, Rabbi Zonderling spoke on "Jewish Art," emphasizing the importance of Jewish Art and supporting the proposition that there is a specific Jewish Art.

After the program, Russian tea was served from a samovar. Mrs. Eva Ginsburg is the Chairman of the Art Exhibit, which is being sponsored by the Jewish Women's Art Club.

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JEWISH

Daily Jewish Courier, Jan. 4, 1923.

### A HEBREW CLUB IN CHICAGO

Through the initiative of Dr. Abramovitz, M. Mlotok, and Ben David, a Hebrew club has been organized in Chicago. The purpose of this club will be to attract young men and women who are able to speak Hebrew and who are interested in reviving the Hebrew spoken word. The club will also plan social affairs for those who are interested in giving their spare time for national, Hebrew activities.

The first organization meeting will be held Sunday at the clubrooms of the Adath Bnai Israel, 1552 South Turner Avenue. All young men and women who are able to speak Hebrew are requested to come.

WPA (ILL.) PROJ. 30271



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JEWISH

WPA (ILL.) PROJ. 30275

Forward, October 28, 1922.

At a meeting of the Chicago Workers Culture League, which was held Thursday evening. The league divided the work systematically into various committees. The work was divided into the following sections: Literary, dramatic, art and weekly lectures.

In favor of all members of the Workers Culture League it was decided that the members of the League should have the privilege of attending all undertakings of the League at half-rate. After a financial report of the League was given by the president, L. Schaffer, it was determined to contribute \$100 to the Literary Dramatic Society from the proceeds of the first art-evening, which will take place in the Palace Theater. The Literary Dramatic Society shall receive 15% of the income from the weekly undertakings as subsidiaries.

The following were appointed as officers and committees: L. Schaffer, president; Y. Halish, financial secretary; J. Seigel, treasurer, A. Pott,

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JEWISH

Forward, October 28, 1922.

WPA (ILL.) PROJ. 30275

recording secretary.

The following were appointed in the musical sketches: Pesovai and Miss Halperin.

The dramatic sketches consist of : Dr. Lorber, M. Mason, Yonah Spivak and Gordon.

The art: Spivak, Pott, Gordon and Mossavitch.

On the committee for weekly lectures are: Rashec, Natkin Kalist, Pesovai and Seigel.



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JEWISH

WPA (ILL) 1933-1934

Chicago Hebrew Institute Observer, 1923.

WELL KNOWN ARTISTS HAVE WORKS ON EXHIBIT

Many well known artists have their works listed in the Art Exhibit Catalogue. The artists having works at the Exhibit are: Emil Armin, David Bekker, Borris Deutch, Leo Garland, Todros Geller, William Jacobs. Graziella Jacoby, N. Jenkin, Zan D. Kloppe, Charles Raphael Prilik, L. Rubenstein, Carl Sacks, William S. Schwartz, Walter Schneiderman, N. P. Steinberg, Geo. W. Weisenburg, Agnes Clark Winkler and Oscar Yampolsky.

II B 1 d

JEWISH

WPA (ILL) PROJ 30275

Forward May 1, 1968

The Literary and Dramatic Society will give its last performance, Sunday, May 5th. of this season. No other cultural organization in the country has accomplished as much progress for the cultural education of this society. It is the duty of every organization in Chicago, that has made use of the society for various purposes, to support the last performance.

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JEWISH

Daily Jewish Courier, Jan. 19, 1922.

A NOTICE TO ALL HEBRAISTS IN CHICAGO

Comrades, Hebraists! The greatest Jewish spiritual center, which was an inexhaustible source of spiritual nourishment for the whole Jewish Diaspora, has been totally destroyed by the violence of our Jewish renegades. Our national Hebrew educational institutions have been forced, through a barbaric decree, to close their doors. Our Hebrew publications have been confiscated, and the works of our talented poets and writers are to be found in stables; the immortal work of our old, and yet eternally young, literature is being destroyed by the Jewish "Jesuits." The Jewish spiritual home in Russia has been totally destroyed.

But in spite of the machinations of the Jewish apostates, the Hebrew literature and the Hebrew movement live on. Our national poet, H. N. Bialik has founded the publication Hadavar, which is to serve as a rallying point for the renaissance of our literature. Even here in America, in the land of our spiritual poverty, the first faint traces of a Hebrew movement have begun to appear. We, the



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JEWISH

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Daily Jewish Courier, Jan. 19, 1922.

IV

Hebraists of Chicago, are the only ones who sit with folded hands and do nothing. We are "platonic friends" who sometimes lament our poverty and let it go at that. It seems to be high time that a Hebrew Center was organized in our city, which could become a torch of light for our Hebrew movement and all its branches.

A group of Hebraists in Chicago have undertaken the task. At the first meeting which took place January 7, the Hebrew Center was founded. It already has many members. The society, "Lovers of Hebrew," entered as a unit into the new organization, which, from now on, will be known as the Hebrew Center.

We, therefore, appeal to all Hebraists in Chicago: Come to our great organizational meeting to be held Saturday evening, January 21, in the hall of the Kehilath Jacob Talmud Torah, at Hamlin Avenue and Douglas Boulevard. Dr. S. M. Melamed, Dr. A. Levinson, and Dr. A. Agranot will be the speakers. Come, help us create a Hebrew Center in Chicago!

M. A. Brams, president,  
A. Katz, secretary.



Forward      June 3, 1921

WPA (ILL.) PROJ. 30275

A special meeting will be held by Literary Dramatic Society, this evening at the home of S. Zitch 1450 N. Leavitt St.

Two recitation will be presented: "The Empty Saloon" by Peretz Hirshbein and "Professor Branner" by David Pinsky.

II B 1 d  
II B 1 c (3)

Forward, May 20, 1921

The Literary and Dramatic Society will give a banquet in honor of Jacob Ben Ami, who will bid farewell to the Jews of Chicago, at 3124 W. 12th Street.

Strictly Jewish entertainment and Jewish atmosphere is promised at this banquet.

Forward, March 23, 1921.

Chicago Jewish Literary Art Celebration

Sholom Asch, the greatest Jewish Author and Playwright, is coming to Chicago for the second time, at the request of Chicago Jewish intelligentsia.

The Literary Dramatic Society will present Ash's three one-Act Plays, Sunday afternoon, April 10th, at the magnificent Studebaker Theatre, Wabash Avenue, between Van Buren & Congress Streets.

1 Act - With the Current

1 Act - Our Belief

1 Act - Palestine

Sholom Asch Will Speak Between the Acts

Tickets Will Be For Sale In A Few Days

(Adv.)

II B 1 d  
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II D 10

JEWISH

WPA (ILL.) PROJ. 30275

Forward, December 27, 1920.

The Literary and Dramatic Society starts a campaign for writers, who are facing starvation in Europe.

The Society gives a Theater benefit for this purpose at the Princess Theater.  
"Anna" a drama by Alshemsky, Sunday, January 9th, 2 P. M.



Forward, December 7, 1920.

"Humor and Satire Circle" organized.

A group of writers and Jewish intellectuals have recently convened and organized a "Humor and Satire Circle," with the intention of publishing, in Chicago, a literary-humoristic weekly.

At nine this evening, all the members of the circle will meet at Gold's restaurant, Roosevelt Rd. and Halsted St. where further discussions will be made concerning the materialization of the plans.

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II B 1 a

JEWISH

WPA (ILL) PROJ. 30275

Forward, January 2, 1920.

The Literary and Dramatic Society will meet tonight. All members are requested to be present. A recommendation for the uniting with the Socialist Choir Verein will be discussed. H. K. Marmor will introduce the importance of uniting.

II B 1 d

JEWISH

Daily Jewish Courier, Aug. 8, 1919.

FROM CITY NEWS: THE FREE THOUGHT CLUB

The Free Thought Club meets every Saturday from three until five in the afternoon at 1412 West Twelfth Street, at the home of C. Levin. The club is now beginning the study of a new book, Heaven and Earth by Philip Kranz. Non-members may attend and participate in the debates and discussions.

WPA (ILL.) PROJ. 30273

II B 1 d  
II B 2 d (2 & 3)

JEWISH

WPA (ILL.) PROJ. 30275

Forward, July 20, 1919.

"In the Clouds."

(An Anthology)

Published by "Young Authors Society," Chicago,  
obtainable at all book stores.

Announcement: The "Young" is the name of a magazine which will appear, in September, published by the Young Authors Society with the participation of Chicago writers and many from outside the city.

For information, write to Sec'y Schneider, 1535 S. California Ave.

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JEWISH

II B 1 c (1)

Chicago Hebrew Institute January 1918  
Observer

The YIDDISH LITERARY AND DRAMATIC SOCIETY, which is to the Yiddish speaking audience of our Community what the Player's Club is to the English speaking element, has made excellent progress during the past year. I am very happy to announce that that organization is now a regular department of the Institute and serves a purpose which will be very hard to replace. In their usual custom, besides giving their plays on the first Sunday Night of each month, they invite a Yiddish poet and dramatist of international fame as their guest to speak to the audience. Among them were David Pinsky, Perez Hershbein.

The following are few of the plays presented and their Authors:

<u>Plays</u>	<u>Authors</u>
"His First Client" -----	Kosner
"Servants of The House" -----	Sholom Alecham
"Sisters and Brothers" -----	Mark Orenstein

MPA (ILL) PRO

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JEWISH

Chicago Hebrew Institute January 1918

Observer

"Parents and Children" -----Sholom Alecham  
 "The Promise" -----Perez Hirschbein

Lectures

Subjects	Lectures
"The Jewish Drama" -----	by H. Rosenblatt
"Jewish Literature in America" -----	by Mnaham
"The Jewish Workers Impression of Jewish Literature" -----	by S. Asch
"Palestine and the Jews" -----	by Sholom Asch
"Children of Israel" -----	by Perez Hirschbein

The organization contributes its services to any educational or merited civic undertaking. Thus they have cooperated with the Jewish War Sufferers Fund, the Maccabee Schools and the Jewish Singing Society. The department is wholly self-supporting and in fact pays a small fee to cover electric lights, wear and tear for the use of the hall when other entertainments are given. The balance of the income covers their other expenses.

WPA (ILL.) PROJ. 30274

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II B 1 a

JEWISH

The Reform Advocate, Wk. of November 3, 1917, Vol. 54, p.305.

The Jewish Literary Society of Zion Temple has undertaken the first serious attempt to bring to the public a program of distinctive Jewish music, founded upon traditional Hebrew melodies by the musician, composer and lieder-singer, Solomon Golub.

The recital will take place November 17, at Zion Temple. Mr. Golub's work has received high praise from recognized musical authorities.

The program will consist largely of Mr. Golub's own compositions.

WPA (ILL.) PAP. 38375

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JEWISH

Daily Jewish Courier, May 11, 1917.

### JEWISH EDUCATIONAL ALLIANCE

At the last regular meeting of the Alliance, Sunday, May 6, the North West Musical Club joined the Jewish Educational Alliance and will now be called the Jewish Educational Alliance Musical Club. Meetings will be held every Sunday afternoon, and rehearsals on Monday and Thursday evenings. The Northwestern Dramatic joined the Alliance also.

More information about the activities can be had at all times in the office of the Alliance.



II B 1 d

IV

JEWISH

Daily Jewish Courier, Apr. 27, 1917.

### JEWISH LITERARY CLUB ORGANIZED

More than thirty Jewish journalists and leaders of the Jewish intelligentsia assembled yesterday in the Hebrew Institute to discuss the necessity of establishing a social center in Chicago for those interested in Jewish literature.

The following were elected as temporary officers: Leon Zolotkoff, Z. B. Komako, and Kasier, on the art committee. A special committee, appointed to work out plans for the organization is made up as follows: Judge Philip Bregstone, John Spivak, J. Siegal, S. B. Maksiman, and B. J. Shapiro.

II B 1 d

JEWISH

The Reform Advocate, Vol. 51, Wk. of Feb. 19, 1916. p.47.

Yiddish writers and friends of Yiddish literature of Chicago held a meeting in the Ashland Club House, February 16, and organized a Yiddish Press Club for social purposes.

The Sentinel, Volumes 21-22; Week of January 28, 1916, Page 23.

The Yiddish writers of Chicago have formed an association, whose aim is the furthering of public interest in Yiddish literature. Among the members are:- Leon Zolothoff, Jewish Courier, J. B. Loebner, Jewish Record, S. B. Komaiko, Jewish Daily News of New York, S. Greenblau, Jewish Press, M. Backall, Vorwaerts, K. Marmor, Der Kunst Freund, D. Aberson, Unser Leben, Morris Siskind, Jewish Labor World, William Zuckeman, Vorwaerts of New York, J. Spivaack, Jewish Record and L. Talmy, Unser Wort.

WPA (L.L.) PROJ. 30215

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JEWISH  
WPA (ILL) PROJ. 30275

Daily Jewish Courier, Nov. 13, 1914.

LITERARY AND ART SOCIETY ORGANIZED IN CHICAGO.

Within the last few weeks a Jewish Literary and Art Society has been founded in Chicago, which has undertaken the task of organizing and uniting all the Jewish national progressive elements willing to devote their time to developing and distributing Jewish literature, music and drama. It is hoped to enlist every one who has the revival of the Jewish national spirit at heart, and who would like to help strengthen and support the Jewish spirit.

This society is divided into three divisions: a literary, a dramatic, and a musical, and each individual may render his or her support to any one or all of these divisions.

The literary division will devote its efforts to the popularizing and support of Jewish literature; the dramatic section, to staging the best dramas.

II B 1 d

JEWISH

The Sentinel, Volumes 13-14; Week of February 27, 1914. Page 13.

The Herzl Literary Club, has recently affiliated itself with the Knights of Zion. This organization is composed of young men, who contemplate giving lectures and entertainments for propaganda work and social welfare.

The officers of the club are:- Jacob Jacobsen, chairman; Joe Gross, vice-chairman; Louis Lavender, recording secretary; Frank Kennon, financial secretary; and A. J. Block, treasurer.

Chicago Hebrew Institute Observer, February 1914

The Progressive Literary and Dramatic Club:

The Progressive Literary and Dramatic Club is one of the Institute organizations that has in no way permitted the warm weather to interfere with its work. The meetings have been well attended, and the business has been conducted in a spirited manner. It has been said that when a group of people become of one opinion, mental stagnation results. Surely, this Club is in no danger of such a prospect, as the members seem to be alive to each situation and interesting ideas are always forthcoming. One would almost be led to think that thinking in Yiddish is conducive to sharp wits, for the meetings are conducted entirely in this tongue.

Try-outs are now being held in order to select the caste for "Die Mischpoche", by Numberg. This is a very intense Yiddish drama; one that appeals to the lover of the best in Yiddish Dramatic Art.

The selection of such a play certainly gives weight to one of the principal objects of the Club, namely, the elevation of the Yiddish stage, which has been on the decline since the death of Jacob Gordon. With such an aggressive Literary and Dramatic Club, these performances are among the most well-attended of those given by Institute organizations.

WPA (ILL.) PROJ. 20275

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JEWISH

Chicago Hebrew Institute Observer, December, 1913.

On January 10th, 1914, the Progressive Literary and Dramatic Club of the Chicago Hebrew Institute will celebrate its fifth anniversary. The Club was organized five years ago by a few immigrant Jewish young men and women of this city. It is a self-supporting organization, which has received no support or assistance whatever from any outside sources.

The Progressive Literary and Dramatic Club is the result of that general awakening of art feeling, and love of art pleasure that has penetrated the souls of our modern Russian-Jewish youth. It is the result of that wave of protest against the modern Yiddish Theatre, which is at the present time controlled by a few lucre-hungry individuals who produce such plays as appeal to the baseness and vulgarity of the mob and satisfy the appetite of the populace. This conviction tends inevitably to lower the standard of Yiddish dramatic literature in this country.

The members of the Progressive Literary and Dramatic Club realize and are fighting for the recognition of the distinction between popular amusement and drama. In this connection it is important to quote the opinion of the greatest art critic the world has ever produced: John Ruskin. "All art which has for its purpose to amuse, and purposes amusement to its end, must be of an inferior



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JEWISH

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Chicago Hebrew Institute Observer, December 1913.

character, and is usually more harmful than good."

The young men and women of the Progressive Literary and Dramatic Club advocate the freedom of modern Yiddish dramatist of portray all aspects of life, the freedom of phrase and style, and of all dramaturgic technique that makes for artistic drama, and in accordance with these views and aims they have produced plays that constitute the acme of modern Yiddish drama. Within the last few years they have produced such plays as God, Man and Devil, by Jacob Gardin; With The Current, by Sholem Asch; a dramatist whose plays have been translated from the Yiddish and played in the Royal Theater at Berlin; Hear, O Israel, by Osip Divov; The Sisters, by J. L. Peretz, The Brothers, by Abraham Reizin, and The Doctor, by Sholem Aleichem, the Mark Twain of modern Judea; German literature occasionally, and, at different intervals, the Progressive Literary and Dramatic Club has arranged literary evenings, when readings of the greatest Yiddish poets have been given by the most talented of its members.



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JEWISH

Chicago Hebrew Institute Observer, December 1913.

In 1911 and 1912, the Progressive Literary and Dramatic Club arranged a series of discussions of the modern drama and questions of dramaturgic technique and construction were intelligently discussed. The educational value of these discussions cannot be overestimated. This season the following plays will be produced: Hear, O Israel, by Osip Dimov; People, by Sholem Aleichem; The Eternal Song, by Mark Orenstein. With even more enthusiasm, the future work is being planned. Next season the Club will present Ibsen, Hauptman, Suderman, and Schnitzer, in Yiddish Translations.

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JEWISH

WPA (ILL.) PROJ. 30275

Daily Jewish Courier, Sept. 30, 1913.

Dear Editor:

Kindly publish in your worthy newspaper the following report on the I. L. Peretz Literature Verein, branch of the A. N. A. F. No. 77:

This branch meets the 1st and 3rd Sunday of each month. The meetings are mostly devoted to debates of every nature, lectures on all subjects, recitations and discussions. The purpose of the meeting is, in general, to develop the literary aesthetics of the members. This branch also has a library in which there are 250 books by different authors to suit the individual tastes of the readers. Winter is now setting in, with its long nights in which we can transact activities. We urge those who are nationalistically inclined to become members of our branch and support us in our important work.

Trusting that you will publish this report. I remain,

Respectfully yours,

Molly Ginsburg, secretary.

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JEWISH

Daily Jewish Courier, Jan. 31, 1913.

[THE HEVRAH SHOHARE SEFATH AVER]

On Sunday, February 2, it will be thirty years since the Hevrah Shohare Sefath Aver (The Society of the Revivers of the Hebrew Language) organized itself in Chicago. Thirty years have elapsed since a small group of intellectuals laid the cornerstone of a Jewish cultural center in Chicago where young Jewish men and women who love the Hebrew language can meet and plan ways of spreading the language among the great masses of the Jewish people. Thirty years have passed since a foundation was laid for this Jewish institution whose task it is to disseminate Jewish culture and science among the Jewish people. In the past thirty years the Jewish people have passed through many vicissitudes. Various advocates of various dogmas have appeared on the scene--but there remains no memory of them.....

Anyone who has his finger on the pulse of the Jewish people knows what the other so-called cultural centers have accomplished. They have aroused confusion in the minds of those intellectuals who change their ideals and attitudes as quickly as dust changes into a storm. They have created spiritual cliques which have

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JEWISH

Daily Jewish Courier, Jan. 31, 1913.

seduced the Jewish worker from his race and from his faith, and have made him a victim of nihilism.

The Hevrah Shohare Sefath Aver, however, well understands that, in order to develop a high morale in a people, the child must receive the proper cultural food. The Hevrah can, therefore, point proudly to the healthy children which it has reared. The followers of other organizations, however, have remained foreign to the Jewish people and foreign to themselves, while we meet former members of the Hevrah Shohare Sefath Aver in all walks of life. They have come to be our present social workers; they take an active part in everything pertaining to Judaism.

No one can doubt the fact that every Chicago Jew, who considers the Hebrew language sacred and who knows that in order to preserve the Jewish nation he must first of all preserve the Hebrew language, will come and greet the Hevrah Shohare Sefath Aver on their thirtieth anniversary.

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JEWISH

WPA (ILL.) PROJ. 30275

Daily Jewish Courier, October 9, 1912.

HEBREW SPEAKING SOCIETY.

We announce to the Chicago Jewry that the library is already open to the public. The reading hours are from 7 to 11 daily and from 7 to 4 on Saturday and Sunday. The public is invited to visit the Library (of the Hebrew Speaking Society).

Services will also be conducted by a quorum of worshippers on Saturday.

Lectures on Jewish literature and history will be held every Friday evening.

Respectfully,

M. Sider, president.

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JEWISH  
WPA (ILL.) PROJ. 30275

Courier, 4-7-10

A Hebrew Literary meeting will be held Saturday 8:00 P.M. at the Jewish Settlement, cor. Clinton and Jord Streets. Mr. J. Gold will speak on Moses Leb Lilienbloom. A. Cohn of Minneapolis will speak on Solomon Rubin. All who understand Hebrew are invited to come.

R. Robitz, Secretary.

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JEWISH

WPA (ILL.) PROJ. 30275

Courier, May 2, 1909.

FROM WEEK TO WEEK.

### THE YEHOASH LITERARY GROUP.

The Yehoash Literary Group, who undertook to have a part, or if possible, the complete works of Yehoash translated into English, elected officers. They are: Dr. David Blaustein, chairman; Leon Zolotkoff, vice-chairman; B. Hurwitz, secretary and treasurer. S. B. Komaiko, Harry Lipsky, Max Shulman, and Israel Reizburn, are in the active committee. The newly elected officers undertook to lead the campaign to a successful finish. A sum of money has been invested already for the translations of some of Yahoash's poetry. Some of his poetry will soon be published in different English magazines and newspapers. Those who are anxious to see Yehoash's works translated into English, have been highly elated by the announcement. They are confident that the great Jewish poet who is beloved amongst Jews, will also be acclaimed in English literary circles.



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JEWISH

Daily Jewish Courier, Apr. 15, 1909.

### THE HEBREW-SPEAKING GROUP IS IN A "COMA"

In our land of national reawakening, Palestine, the common laborers, as well as the intellectuals, speak Hebrew at all times. In that country even the birds sing their prayers in Hebrew. This condition does not exist in our Hebrew-speaking group in Chicago. The group is obviously in a "coma"--not because of any financial difficulties but simply because our members do not attend the meetings. While the Hebrew language is gaining ground in Palestine, it is getting weaker and weaker here. .

Friends who have just arrived here from the old country! Americanized Jews! Students and workers and all who love the Hebrew language--help us reorganize our group. The Hebrew-speaking group must exist, and the work of the development of our Hebrew language and literature [must continue].

Remember that the Hebrew language is being revived now, and that our Hebrew group must be revived along with it! Forget that you are living in Exile, and

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JEWISH

Daily Jewish Courier, Apr. 15, 1909.

think about our freedom and our national language! Come, help us revive the Hebrew-speaking group!

With Hebrew greetings,  
Yehoshua Seligman, secretary.

WPA (ILL.) PROJ. 30275

The Courier, November 22, 1907.

LITERATURE EVENING OF HEBREW.

The Agudath Ivrit, (Hebrew Literary Society), is an organization for the purpose of spreading the study of the Hebrew language. The organization has club rooms at 332 W. 12th Street. Room #21, where one may find many current Hebrew Newspapers and Journals.

Every day from 3 to 7 P. M., the Hebrew language is being taught to the small Jewish children in accordance with the latest methods. There is also going to be a Hebrew class for adults, for which we are accepting applications now every evening.

This Saturday evening, the 23rd of November, we are having at the club a special literary evening. Mr. Haft, will recite and read a few compositions of some noted Jewish Hebrew writers. After this free debates will be in order.

Respectfully,  
I.J. Seligman

THE DAILY JEWISH COURIER, October 23, 1908

"Ben-ishiah" In Chicago

Mr. David Greenberg, the well known Jewish poet, who writes under the name of "Ben-ishiah," yesterday arrived to Chicago, in order to celebrate the 50th Jubilee of Mr. Aaron Heller, which will take place tomorrow evening at the Hull House.

Mr. Aaron Heller, who is celebrating the 50th anniversary, has attained recognition through his poetry. Those who read his work derived a great deal of pleasure. At the celebration a capacity crowd of business people is awaited, among whom Mr. Heller has made a name for himself, as well as all friends of Jewish literature.

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JEWISH

Courier, October 4, 1907.

New Series of Lectures Started by Hebrew Literary Society Tonight.

The new series of lectures of the Hebrew Literary Society, of this winter season, starts tonight with a lecture on "Americanism and Zionism," by Leon Zolotkoff, editor of the Daily Jewish Courier, and known throughout the country as one of the most brilliant Jewish speakers in the world today.

The following will lecture on successive Fridays: Rabbi Stolz, Rabbi Fisher, Dr. Yudelson, Rabbi Israelson, Rev. Budjinsky, Mr. Harris Horwitz and Mr. Max Schulman.

Everyone interested is invited to attend regular Friday night evening meetings. The Sabbath School of the Hebrew Literary Society will open next Saturday. Your children may still be enrolled. Do so now.

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The Reform Advocate, Vol. 21, Wk. of May 4, 1901, P. 368.

In 1889 the Hebrew Literary Association of Chicago, a society organized by a number of Russian Jewish reformers in the interest of the Hebrew language and literature, made an attempt to publish a monthly magazine in Hebrew. Two issues appeared under the name of "Keren Or" (Ray of Light). These numbers contained articles written by Dr. Felsenthal, Mr. Peretz Wiernik, and H. Eliassof. But it seems that no Hebrew paper can exist for any length of time in this country, and it was discontinued.

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The Reform Advocate, Wk. of May 4, 1901, Vol. 21, p. 322.

The Washington Literary Society was organized in Chicago in the year 1860, and was the first Jewish social organization in the State of Illinois. It catered mostly to the social side of its members, but it took great pride in its literary debates and dramatic performances. Among its members were Mr. Emanuel Mandel, Mr. Adolph Shire, Mr. Jacob Metzler, Mr. Louis Rosenthal, Mr. Louis Oberndorf, Mr. Jacob Katz, Mr. Max Polachek, and Mr. Jacob D. Cahn. It had a very prosperous existence for a number of years. Then the majority of its members entered the state of matrimony and lost interest in the society, which died a natural death. Following is a list of the officers who served in 1866.

J. Greenhood, President; Mr. Newberger, Vice-President; Jacob L. Cahn, Secretary; J. Kahn, Treasurer; and J. Katz, Librarian.

From this list it appears that the society also maintained a library, the nature of which we are unable to state.

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The Reform Advocate, Wk. of Nov. 11, 1893. p.208.

The two Russian societies, Sopho Berwiah and Dorshai Safruth, have united under the name of Sochrai Sfath Ever. The new organization is a strong one and will accomplish much good in its main object, the instruction of the young in Jewish history. The rooms, at 63 Judd street, are open daily to all, until 10 o'clock at night.

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JEWISH

The Reform Advocate, Wk. of Nov. 4, 1893.

✓HONOR MEMORY OF ZEDERBAUM✓

The Sopho Berurah and Dorshai Safros, two literary societies of this city, composed mainly of intelligent young Russian Jews, held a joint meeting last Sunday evening, to do honor to the memory of the late Mr. Sederbaum, editor of the Hamelitz.



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JEWISH

The Reform Advocate, Nov. 14, 1891.

ORGANIZE NEW SOCIETY

In answer to the call issued by Dr. Moses for the formation of a society for the study of Jewish History and Literature, a number of ladies and gentlemen met last week in the vestry room of K. A. M. Temple and formed a temporary organization, with Mr. Israel as chairman.

The society has adopted the name of "The K. A. M. Knowledge Seekers," its object, religious and literary culture and the establishment and maintenance of a library. The membership is not limited to members of the K. A. M. congregation. Applications must be signed by two members of the society, and are then passed upon by the Executive Committee.

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JEWISH

The Reform Advocate, Wk. of Sept. 26, 1891.

[NEW LIBRARY ESTABLISHED]

The Lasker Literary Society has established a library of the best class of books and magazines. Additions in all lines of literature are being constantly made to it. As soon as the society secures permanent quarters, the library will be open to the public on the regular meeting days.

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The Reform Advocate, Wk. of June 19, 1891.

[LITERARY SOCIETIES IN DEBATE]

The Lasker Literary Society will hold its next regular meeting at Lincoln Hall, 68 E. Adams St., Sunday, June 21. One of the principal features of the program will be a joint debate with the Cremieux Literary Society. The subject to be discussed is "Whether success is due more to perseverance than to genius." The Lasker representatives will maintain the affirmative cause, while the negative will fall to the lot of the Cremieux.

The Reform Advocate, May 22, 1891.

/LASKER SOCIETY PROGRAM/

The Lasker Literary Society will hold its next regular meeting on Sunday afternoon at Liberty Hall, 70 Adams Street. The following program will be delivered:

Criticism -----	H. Jelonek
Piano Solo -----	Miss T. Stifel
Essay -----	Max Samuels
Postponed Debate -----	Affirmative, Moses Samuels
	Negative, Leo N. Stern
Essay -----	Anton Pollak
Vocal Solo -----	Miss B. Johnson
Lasker Review -----	Editor
Sketch of Washington Irving -	Simon Vehon
Reading -----	Henry Auerbach
Reading of Hamlet, Act I Scene 5	
	Hamlet --- Miss H. Ex
	Ghost ---- Oscar Lowenthal
	Marcellus - Henry Auerbach
	Horatio -- Miss J. Lewin
Critic of Reading-----	Miss T. Starr
Quotations -----	All Members

visitors are welcome

The Reform Advocate, May 15, 1891.

[CREMIEUX LITERARY SOCIETY WINS DEBATE]

The Cremieux Literary Society defeated the Columbia Literary Society in their match debate, Sunday, May 3rd. The papers of Misses Rose Stern and Nellie Kohn, were excellent and were highly appreciated. The next debate will be between the Cremieux and Lasker Literary Societies, Sunday, June 21st, at Washington Hall. The Cremieux will hold its regular meeting Sunday afternoon, at Emerson Hall.

The Reform Advocate, Mar. 27, 1891.

[LITERARY SOCIETY MEETING]

The Lasker Literary Society, will hold its next regular meeting at Haymarket Hall, Sunday, March 29th, when the following program will be presented:

Criticism - - Mr. Simon Vehon  
Vocal solo - Miss Belle Johnson  
Reading - - - Mr. Henry Jelonsk  
Essay - - - - Mr. Anton Pollak  
Piano duet - Miss E. Witkowsky - Miss T. Stiefel  
Recitation - Miss Hannah Ex  
Debate - - - Resolved: That Caesar was a greater states-  
man than general.  
Affirmative - Miss H. Simon, Mr. J.G. Grossberg  
Negative - Mr. H. Auberach, Mr. Moses Samuels  
Reading from Hamlet, Act I Scene 3,  
Ophelia - - Miss T. Stiefel

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The Reform Advocate, Mar. 27, 1891.

Laertes - - Mr. Moses Samuels

Polonius - Mr. Harry Wolf

Lasker Review - L. M. Stern

Quotations - - -

All members, all visitors welcome.

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JEWISH

The Reform Advocate, wk. of Mar. 20, 1891.

[ANNUAL CONCERT]

The Cremieux Literary Society, will hold its regular meeting at Emerson Hall, 45 E. Randolph Street, Sunday, March 22nd, at 3 o'clock. An interesting program, both literary and musical, is promised.

Preparations are being made for the annual promenade concert and hop of the **Cremieux** Literary Society. Professor A. Rosenbecker and his orchestra of thirty pieces, will furnish the music and a professional singer has also been engaged for the occasion. The affair will take place at the North Side Turner Hall, Saturday evening, April 4th.



WPA (ALL) PROJ. 30275

The Occident, September 10, 1886.

UNITED ORDER OF HONOR.

The Honor B. J. David, Deputy Supreme President, organized Occidental Lodge Monday Evening, September 6 inst. in St. Georges Hall 182 E. Madison Street, with a large Charter membership, composed of many of the most learned professional and able business men in our city.

After the election and installation of officers and appropriate speeches had been made by the various members, the Honor B. J. David replied,

"Officers and members, it affords me great pleasure to see so much enthusiasm in my midst, which demonstrates to me that you are well pleased with the noble principles of this Order. On April 26, 1881, the first lodge was organized, and now its usefulness has reached nearly every State in the Union. (Yellow-Fever districts excepted.) It is universally accepted by the most competent Judges to be one of the most refined, useful inexpensive and pro-

The Occident, September 10, 1886.

MPA (117) PROJ. 30275

gressive societies in existence, and endorsed by our best class of citizens. Its objects are literary, social and mutual aid, and gives its members the kind of protection they require, because it pays \$1,000, \$2,000, or \$3,000, the full amount, to its members first should they become permanently disabled by accident or disease by which they can enjoy it while living, or second when they attain the age of seventy five years, or third at the death of a member, the amount goes to their will and this endowment is paid within thirty days after being notified of such.

"I trust that you will ever bear in mind that charity is one of the noble principles of this order, and that you will never be guilty of withholding the hand of charity from any deserving member."

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JEWISH

The Occident, March 5, 1886.

The Jewish Slavonic citizens of Chicago met on Sunday last at 569 Canal St., for the purpose of organizing more fully their society, entitled..... "Developers of Hebrew Literature." Among the more notable persons present who addressed the meeting were:- Mr. A. Paradise, Dr. Albert Kadison, H. Eliasof, Dr. B. Felsenthal, Rabbi T. G. Lesser, Rabbi Abraham A. Alperstein, Elieser Anixter and others. With other citizens who were present were:- Mr. E. Rubovits, F. Kiss and Julius Silversmith, editor of the Occident.

After calling the meeting to order, Mr. Paradise welcomed the invited guests to whom he explained the object of the meeting. He stated that the society had been formed to give the young element an opportunity of improving their time for purpose of education, and social position; that the society had already a nucleus of some five-hundred Hebrew volumes, ten newspapers and were now endeavoring to raise sufficient means to enlarge this library.

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JEWISH

The Occident, March 5, 1886.

Dr. Kadison then made a stirring appeal to his countrymen to aid the society in their venture for the improvement of the Slavonic Jews in Chicago. In his endeavor to scientifically show that only through atomism were societies formed, he stated in brief that the object of the association was the education of its copatriots, that every Sunday evening there would be a business meeting, other evenings during the week would be devoted to the reading of papers and the delivery of lectures, and at stated meetings instructions in Hebrew would be given; thirdly general dissertations upon science would be held. Dr. Felsenthal followed with an able address in which he strenuously advocated the furtherance of this project, and was vociferously applauded.

After Dr. Felsenthal, Mr. Eliasof, delivered a lengthy Hebrew essay from manuscript, upon the progress made by the Jews throughout the Unites States;

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JEWISH

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The Occident, March 5, 1886.

he elucidated the necessity existing for their banding together for the purpose of preserving the literature of their ancestors; he stated that this country offers the grandest field for the development of a pure Judaism, consistent with the duties of American citizenship. The essay was listened to with marked attention throughout, and warmly applauded.

Next followed the Rabbis of the orthodox congregations, who addressed their countrymen in their own vernacular. During an interim a subscription list was circulated, and one hundred dollars were contributed by the audience, a transcript of which will hereafter appear in these columns.

Jewish Advance, November 22, 1878.

Chicago Sketches. by Ben Adam. Y. M. H. A.

About two years ago, a very warm and enthusiastic agitation for literary societies commenced to stir up the young men of the North Side, and they at once organized a society under the name of Y. M. H. A. The success and prosperity which they enjoyed in the first days of their existence, prompted some young people of the West Side to do likewise, and the Zion Lit. "became an established fact," and a short time afterward the Sinai and Progress, on the South Side, were organized, and they were followed by the members of the Standard Club, who instituted at their establishment the "alma mater of fashion, an extraordinary chair of literature and debate, and called the same "Literary Society."

For about a year these Literaries were all the rage with the young folks, they became absorbing topics of the day, but, alas, this did not last very

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Jewish Advance, Nov. 22, 1878.

long. The warm feelings for elevation and cultivation of the mind relaxed, subsided, and at last passed away like a cloud. The Y. M. H. A. was the first to give up its ghost, and on last Wednesday the Sinai Lit. followed them into the quiet waters of the Lethe.

At present we have here only three Literary Societies, the Zion on the West and the Standard and Progress on the South Side, and according to my judgment, the Zion alone stands today developed as an organization in full strength of a promising and useful existence.

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JEWISH

Jewish Advance, June 28, 1873.

(Resolution by Sinai Literary Society)

"We are thankful to the Standard Club for the use of their elegant library, which has been granted us. They have a valuable selection of English and German similar journals."



II. CONTRIBUTIONS  
AND ACTIVITIES

B. Avocational and Intellectual

1. Aesthetic

a. Literature

Daily Jewish Forward, Apr. 30, 1931.

### HEBRAISTS VERSUS YIDDISHISTS

It is an accepted fact that no matter where or when a group of Hebrew and Yiddish journalists meet a clash will follow sooner or later about the language problem. A perpetual conflict has been going on between Hebrew and Yiddish writers. The conference recently called by the Peretz Farband was not an exception [to an usual Hebrew-Yiddish meeting]; and the reason why it did not last long was that the Hebrew journalists were not represented proportionately.

Why should we deceive ourselves? We know that both Hebrew and Yiddish are "dying"--that both are in a "deplorable condition". Both languages are on the threshold of being destroyed in their struggle with the big and powerful living languages of modern civilization. The future of neither is secure: both hang from a burning thread; but instead of co-operating and helping each other, they are fighting against each other. I think it will be the greatest misfortune for the Hebrew language if Yiddish were to become dead--and vice

Daily Jewish Forward, Apr. 30, 1931.

versa. The Yiddish language is still the biggest prop of the Hebrew language. In the countries where Jews do not speak Yiddish there are no Hebrew-speaking persons--with the exception of a few scholars who studied Hebrew much in the same manner as some study Sanskrit, Latin, Greek, or any other dead language.

The Jewish Heder [Old World type of Hebrew school] has nourished the Hebrew and Yiddish languages throughout the ages. Should we close the Heder, it will mark the end of Hebrew and Yiddish--at least in the so-called Exile countries. If the Yiddish language disappears from the face of the earth so will the Hebrew language. Those Hebrew fanatics who bitterly attack the Yiddish language are not even aware of the fact that they are attacking themselves. These people are not only attempting to commit homicide but also suicide. The same misfortune would happen to the Yiddish language should the Hebrew language disappear.

Without Hebrew--without the Hebraic elements and expressions which are found in Yiddish--the Yiddish language would gradually become a Germanic dialect. By losing its Hebraic peculiarities and content, the Yiddish language would

Daily Jewish Forward, Apr. 30, 1931.

in time again become part of the German language. The Hebrew elements molded and shaped Yiddish and made it a rich and juicy language; they prevented it from degenerating--from good Yiddish into bad German. We all remember very well the peculiar Yiddish used thirty years ago in Europe and in America when it was more customary to write in German-Yiddish than in Hebrew-Yiddish. As matters stand now, Yiddish needs Hebrew no less than Hebrew needs Yiddish. This controversy is very harmful for both groups since they will only lose their energy and their strength--and gain nothing.

Both language groups have very wholesome and very important arguments to advance. We must, therefore, say that each group is right according to its point of view. The Yiddishists are most certainly right when they argue that Yiddish is the living language of a living nation. This is the best and the strongest argument. We all like the Yiddish language. It is very natural for us to like it--without giving explanations--because it is like a mother's love for her children. Yiddish is our native tongue. We were reared in it; we learned how to think and express our emotions, ideas, and ideals in it.

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Daily Jewish Forward, Apr. 30, 1931.

It appears to me at times rather preposterous that some of our theorists, educators, and philosophers should seek to convince us that Yiddish has "historical rights" because several prayer books were written in the vernacular, or because a Purim play was performed several hundred years ago in Yiddish. Yiddish does not need such historical rights to justify its existence. It is here, and it is alive; that is the best proof of its importance.

However, the Hebraists also have claims which qualify Hebrew as the cradle language of the Jewish nation. The Jews have created cultural treasures in Hebrew which have been, and still are, of universal significance. Hebrew has accompanied the Jewish race for over three thousand years. During their long wanderings the Jews have used and discarded various languages of various countries, but Hebrew always stayed with them. It was their literary and religious language--not their "weekday" tongue.

In Hebrew we find the literary treasures which the Jewish race has created during its long Exile. Even the literature of some of the foreign groups was

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Daily Jewish Forward, Apr. 30, 1931.

created by the Hebrews: for example, the Persian and Arabic literatures. Although very little remains of these literatures, there is still evidence of the priceless contributions of the Jews to the literary world. Had the Guide to the Perplexed, a work written in Arabic by the greatest of all Hebrew scholars Moses Maimonides, not been translated into Hebrew, it probably would have been lost together with many other great works like The Fountain of Life, written by the world-famous poet and thinker, Solomon Ibn Gabirol.

Yiddish does not need any historical rights because it is alive. Hebrew has enormous historical rights which cannot be ignored or slighted. In conclusion--both parties are justified in their claims.

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JEWISH

The Sentinel, Volumes 55-56. Week of July 4, 1924; Page 16.

Attorney Philip P. Bregstone has written a novel in Yiddish, entitled In the Storm of Life. The story concerns Jewish life in America.

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The Reform Advocate, Volume 65. Week of June 9, 1923, Page 682.

The poems, "Our Soldier Dead," and "The Epitaph for the Unknown Soldier," were written by Annette Kohn of Chicago.



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JEWISH

Sunday Jewish Courier, May 6, 1925.

BEN HECHT: LITERARY AND ARTIST

by

J. L. Loebner

(In English)

Ben Hecht, one of the most sensational of the modernist writers in America today, has made his public bow this week with the fifth number of his biweekly publication, the Chicago Literary Times. As in the previous numbers of this unique journal, Ben Hecht continues here his tirade against the absurdities of the literary cult. He is uncannily satirical and dispenses his advice quite freely to those authors with whom he can conveniently pick a quarrel. He arraigns the literature and the art of the day, the science, the politics, and the economic gospel of the times. These he considers as the essentials of life. He marshals life before him and issues his command. He cares never a whit for the doctrines of others. He follows his own counsel and pursues his way irrespective of the directions given him by others.

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JEVISH

Sunday Jewish Courier, May 6, 1923.

Ben Hecht dwells within a sphere entirely of his own making. Everything written by him represents the product of his mind. He is a well of many waters. He possesses a great fancy, an intense emotion, an original style, and is a fluent writer, a master of vocabulary. He is very prolific, too, and whether you fully grasp his meaning or not, you are fascinated by his language and are compelled to read him. He makes you curious and interested, and that, in effect, is really the greatest compliment an author can receive.

Ben Hecht is a man with no long list of honorary degrees. He was born in New York thirty years ago of poor parents who were emigrants from Ekaterinoslav [now Dnepropetrovsk]. He went through the public and high schools and experienced many hardships before he could earn a livelihood of his pen. He was one of the star feature men on the staff of the Chicago Daily News, and its war correspondent. His war cables were read eagerly by the news readers, for they possessed the fascination that all such reports ordinarily lack. They were photographic in their realism, yet significant in a spiritual sense also, the

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Sunday Jewish Courier, May 6, 1923.

comment of a man who sees and does, not merely gaze. He is also the author of a play called Under False Pretenses, and several novels--Frik Dorn, Gargoyles, and Fantazious Mallare--the latest a psychological study, which the censor thought too radical an expression of opinion, as well as of a number of short stories published in magazines and anthologies.

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Forward, March 18, 1922.

The local Jewish Intellectuals will celebrate tonight at eleven o'clock. The publication, in book form, of the collected poems of Israel Blum, will be celebrated at a banquet in Rosenthal's Restaurant, 936 W. Roosevelt Road. Israel Blum is one of our talented poets.

The poet wrote the poems now appearing in book-form, in the moments when the muse came "to call". Then he segregated himself from the material world and wrote poems of love of nature and of the working-class, life and struggle.

Representatives of labor and cultural circles will speak at this banquet.

Daily Forward, Feb. 23, 1922.

CHICAGO'S JEWISH ARTISTS IN YOUNG CHICAGO

This is the first time that Jewish artists are contemplating a Jewish album. It is being published by the Chicago Jewish poets. This poetry album, Young Chicago, which is being printed now, will be ready for distribution Sunday, March 5, and is approved of by the following artists: H. Zigerman, A. Protnov, and M. Schwartz.

Negotiations are being carried on with other local Jewish artists who wish to contribute to this project.

All those who wish to participate in the album of Jewish poetry, may apply at Young Chicago, 1224 S. Albany Avenue.

Every poet who is interested in the book, will be furnished with enough space in which to show his talent.



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Daily Forward, Feb. 23, 1922.

The following poets are the main participants in this new undertaking:  
L. Gorelick, B. Goldhart, M. Deits, Bessie Hersfield, Mates L. A.  
Esedin, and Isaac Ronts.

Daily Jewish Courier, Sept. 15, 1921.

### WRITING ESSAYS

The essay, as a form of literary writing, is not very old. It is a product of the Renaissance. The first great essayist in Europe was Montaigne, the great French writer of the sixteenth century. Montaigne had a Jewish mother, and his writings betray a great deal of his Jewish origin. In England it was Lord Bacon, the founder of modern philosophy, who introduced the essay as a new literary form. Both men, Bacon and Montaigne, recognized clearly that the scholarly treatise was too heavy for the average reader, and that the ascendancy of the middle class required a form of literary writing to be satisfactory to representatives of this class. The scholarly treatise, with its heavy load of quotations and its erudition, was only good for the professional scholar; religious books, folklore, and light poetry were better for the lower classes, and the essay for the middle class. The development of the essay as a form of literary writing is as old as the middle class.



Daily Jewish Courier, Sept. 15, 1921.

It can thus be seen that the essay, while it may express philosophical ideas and formulate deep problems, is not meant to be a scholarly treatise for scholars only. It is meant to be an attempt to commune intellectually with nonprofessional intellectuals, and the rich essay literature of the last couple of hundred years proves best that the attempt was successful. By today the essay has acquired full citizenship rights in the realm of literature. Able and great essayists are as rare as able and great philosophers. An essayist must combine the qualities of a thinker and those of a poet. An essayist must not only be a fluent writer, but he must be a thinker as well. The essay in short is a piece of popular, graceful, and philosophic writing. If the essay does not make smooth and pleasing reading, it is not an essay but a treatise. The essay must not be loaded with quotations, with erudition, and citations. While it is permissible to repeat what others have said regarding a certain subject, it is not permissible to quote too much or to argue with others while writing an essay. The essayist must express his own thoughts on a certain subject, and express them in a pleasant and graceful form. The place of the essay in philosophical writing may be compared to the



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place of the short story in fiction. It is an entity in itself, but still an essay is an attempt, an etude, and like the short story it must be brief, to the point, and still fascinating.

Of course essay writing has its own technique. One must never start an essay with a quotation, and not even with a proverb. In the first sentence of the essay one must express its main thought, and it must be brief and striking. It does not matter if the first brief and striking sentence reads like a paradox. An essay writer may be paradoxical, at least in form. The first sentence or paragraph of an essay may determine its worth and fate. An essay badly begun will not catch the reader's interest, and will not be accepted by the reading public. The beginning must be strong and striking, and the essay writer must be careful with the first few sentences of his work.

The founder of the essay as a form of literary writing was a half Jew, and to the present day the Jew has proven to be a master essayist. His temperament, his witticism, and his striking way of expressing things qualify him for essay

Daily Jewish Courier, Sept. 15, 1921.

writing. Max Nordau, the famous Zionist leader, is probably the greatest essay writer living, and Maxmilian Harden, the greatest German journalist living, is also one of the great essayists of his time.

All those of our readers who are anxious to try their luck as essay writers will do well to read Max Nordau and Maxmilian Harden, and, of course, the great French and English essay writers of today.

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Daily Jewish Courier, Sept. 14, 1921.

### OUR LITERARY CONTEST

The literary contest inaugurated by the English department of the Daily Jewish Courier is in full swing. Those who are ready and willing to participate in the contest will certainly be interested in the list of subjects for essays and short stories published in today's Courier. Ambitious young men and women, with scholarly or literary inclinations will do their best to say it in an original, striking manner.

A good essay does not consist of an enumeration of ideas and thoughts, but it consists of style, plus ideas. The contents of an essay, of course, are very important, but the style, the composition, how one expresses a certain thought or a certain idea, is as of much importance as the contents. Good style is first of all directness, then immediacy of expression and clearness of thought.

The list of subjects for the essays published in today's Courier are so

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Daily Jewish Courier, Sept. 14, 1921.

varied that they may appeal to, and inspire, young men and young women of different temperaments, and of different interests in life. We Jews are not only an individualistic people, but also an individualized people, and only the Jew Heinrich Heine could say that every grave is a world's history of its own. Every Jew or Jewess has his or her own specific literary interest, has his or her own literary and artistic inclinations. It is with this thought in mind that we have deemed it advisable to widen the scope of our literary contest , by giving wide variety to the list of subjects.

The same holds good of the list of subjects for fiction and poetry. They are apt to kindle the fantasy of young men and young women of different temperaments.

To those who are ready to participate in the contest, we wish to say: Don't go out of your way while writing an essay or a short story. Use simple language, and be sure that the premises are right, that your starting point

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Daily Jewish Courier, Sept. 14, 1921.

is logical, and that the conclusions at which you arrive tally with your starting point. The essays should not be of a technical nature and should not be scholarly in character. They should not consist of a compilation of extracts from books or from encyclopedias, but of a composition of the personal thoughts of the author, on the respective subjects. Therein lies the literary and educational value of an essay. The essays are not meant to be academic papers, but they are meant to be literary essays, thoughtful and beautiful at the same time.

To those who mean to try their expression in poetry, we have no advice to offer, for even the technique of poetry cannot be acquired. It is innate and inborn. But to those who mean to test their ability as short-story writers, we wish to point out that the short story is not a sketch, and that they should always be aware of the difference between a sketch and a short story. A sketch may be a description of a person or of a situation, etc. A short story, however, is more than that. Just as it requires two to make a matrimonial match, so does it require two for the make-up of

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Daily Jewish Courier, Sept. 14, 1921.

a good short story. There must be some sort of a conflict described, and those who are involved in the conflict must be visible figures and not ghosts. In short, character portraying plus description of a conflict are the component parts of a short story. There is a certain short story technique that can be acquired and developed, but as a rule, short story writers develop their own technique, and unless one has no literary experience at all and has not read very much either, it is not necessary to offer him or her advice regarding the technique of short-story writing.

We urge all Jewish young men and young women with literary ambitions and ability to participate in this contest, because it may prove to be a good starting point in their literary careers, and it may give them encouragement to concentrate on their literary work and to enter the literary profession. We can assure the contestants that the opinion or the verdict of the judges will be absolutely impartial, and that all the participants in the contest will have an equal opportunity to get both prizes and

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credit for their work, and to embark eventually upon a literary career in life.

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JEWISH

Sunday Jewish Courier, Sept. 4, 1921.

TO CREATE NEW LITERARY FORCES

The Courier will soon begin a literary contest for the best treatises, articles, essays, short stories and poems about Jewish matters, Jewish problems, and Jewish types and motives.

The literary contest of the Courier has only one big purpose: to rouse the Jewish literary forces in Chicago, to give them an opportunity of self-development, to waken in them literary and artistic ambitions, and to give them the opportunity to begin their literary career.

In Jewish Chicago there are certainly many latent literary and artistic forces. They do not reveal themselves and are lost, because they haven't had the opportunity to appear in public. The Courier wishes to give them this opportunity, to gain a literary technique and a literary experience.

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Sunday Jewish Courier, Sept. 4, 1921.

The Courier strives to become the literary and artistic center in awakening the literary forces, and to encourage them further to work and develop their talent.

The Courier, in its striving to awaken the dormant literary forces in Jewish Chicago, pursues the great traditions of the Jewish press, which has always been the school of all our great writers and poets. Israel Zangwill began his brilliant career as a co-worker of the Jewish Chronicle of London. The great Nahum Sokolow began his writing career as a co-worker of the Hatzfiroh etc.

The Jewish press has constantly aroused, reared, and constructed great literary forces, and the Courier wishes to emulate these splendid traditions of the Jewish press throughout the world, and help to awaken the Jewish literary forces in Chicago.

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Sunday Jewish Courier, Sept. 4, 1921.

The enterprise is inextricably bound with a lot of money and much work, yet the Courier will spare no money nor work in its undertaking of this new feature, in summoning the young Jewish literary and artistic forces of Jewish Chicago.

In a few days we will publish three lists in connection with this literary contest. One list of themes for essays and articles. A second list for literary connoisseurs, who are to render their decisions over the literary contributions and a third list for prizes.

The Courier will soon make known all the details of the contest; to whom the contributions should be sent; how they should be signed in order that the literary judge should be absolutely impartial; how large the sums of money will be for the first, second, and third prizes. Other contributions will receive mention in accordance with the judges' decision.

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JEWISH

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Daily Jewish Courier, Aug. 29, 1921.

THE PRESS AS A MEDIUM OF LITERARY EDUCATION.

(Editorial)

The history of modern Hebrew and Yiddish literature is also the history of modern Hebrew and Yiddish journalism. All our great writers of the present day started their careers as journalists. Even the great Anglo-Jewish writers, who have won world-wide reputations and fame, like Israel Zangwill, Lucien Wolf, and from among the younger generation, Leon Simon and Harry Sacher, started their brilliant careers as contributors to the London Jewish Chronicle. The greatest Hebrew writer living, who is at the same time our greatest diplomat, Mr. Nachum Sokolow, started

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his career as a journalist and as a contributor to the Hebrew daily, Hazfirah. Even our great contemporary poets have started as contributors to the newspapers. Our press has proved to be the greatest literary educational agency. It has called into being and it has trained all our literary forces.

The city of Chicago, with its Jewish population of 300,000, is a great philanthropic center and also a great Zionist center, but it is not a Jewish literary center. There are but a few Jewish writers or poets. But still, among 300,000 Jews there must be scores of men and women with literary ability and inclinations. We have reason to believe that there is much dormant literary and artistic Jewish talent in Chicago, and all that is needed to bring these talents to the fore and to make them productive is to give them an opportunity to acquire a literary technique, and to awaken their literary ambitions. We suppose that

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there is any amount of dormant Jewish talent among the younger generation. There must be young men and women in our midst who, acquiring a literary technique, would enrich our literature and prove to be a great spiritual asset in our community.

Presuming that there are vast literary potentialities in Jewish Chicago, we have decided to do all we can to turn them into actualities, and to this end, the Daily Jewish Courier will inaugurate an extensive literary contest, with a certain number of prizes, so that all those with literary ability may have an opportunity to start a literary career. American Jewry has but few publicists of repute, and only a few novelists. Most of our literary forces in this country are imported from the other side. It is time that we produced our literary forces right here on the spot, and that we be no longer dependent on gifts from European Jewry.

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All our writers and poets who come here from the other side, able though they are, cannot possibly exercise a vast influence on the Americanized Jews, because they are still thinking in European terms. We ought to have American Jewish writers, American Jewish novelists, and American Jewish poets, that is to say, Jewish artists who are products of American civilization and American Jewish life, and who are connected with American Jewish life. The activities of such artists would enrich our life and would give it beautiful tone and color. We are anxious to see such forces arise. We are anxious to see American Jewry enriched spiritually and artistically, and we mean to do all we can to bring out these forces.

The literary contest to be inaugurated by the Courier this week, will give every Jewish young man and woman in Chicago an opportunity to test his or her literary ability, and to acquire training....



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Within a few days we will publish a list of subjects and themes, together with the prizes fixed for the best essays, the best short stories and the best poems, to be published in the Courier, and we hope that those who have any literary ability will use this opportunity and will make an attempt to show what they can do in the literary field. The editor of the Courier does not undertake to be the sole judge of the literary and artistic contributions to be sent to him for publication. The contribution will be examined also by competent literary judges, and their verdict will be accepted by the editor of this paper. The winning of a literary prize may prove to be a good starting point for able young men and women in the community, and may awaken their ambition to continue their literary activities and to make literature their sole profession in life. Within a few days we will publish particulars about this contest.

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Forward, June 19, 1921.

"Our Corner."

The first childrens journal, edited only by children in Chicago, and published by the Children's Clubs of the Douglas Park Workmen Circle, is ready for circulation.

The journal is composed of songs, stories, articles, and etc.,

32 pages. Price 25¢ per copy.



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JEWISH

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Forward June 6, 1921

The amalgamated Educational department deserves much credit in publishing literature, in book form, for the members. Before us lie four pamphlets published by the Amalgamated Clothing Workers. The pamphlets are:

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|--|-----|
| 1. The Development of the Clothing Workers | 10¢ |
| 2. Problems for Workers Organizations      | 10¢ |
| 3. Latest Developments in Trade Unionism   | 10¢ |
| 4. The open Shop (questions & answers)     | 5¢  |

The first two pamphlets were written by Joseph Schlossberg, general secretary of the Amalgamated. The third pamphlet was written by George Saul, a noted writer of trade unionism. The fourth pamphlet was written by Paul Blanchard. Each of the four pamphlets, discuss separate phases of the labor movement. They are on sale at the office of the Amalgamated.

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JEWISH

Daily Jewish Courier, Sept. 1, 1919.

THE ETERNAL IN JEWISH LITERATURE

by

Dr. S. M. Melamed

Even during the Biblical period, Jewish literature differed from all other national literatures. It is the only one which did not develop in any particular country and does not bear the stamp of a specific locality. It has neither a local character, nor a local color.

True, there are many scholars who assert that Jews have many literatures but no national literature, because a national literature can develop only in a specific territory, under a specific type of political organization, with specific national traditions. Those scholars claim that a nation can produce a large number of authors and poets and yet not produce a national literature. Superficially, it would seem that those scholars were correct; but when we take into consideration the psychological effect of Jewish literature since the Jews have become a nomadic people, we are then justified in doubting the

Daily Jewish Courier, Sept. 1, 1919.

truth of those scholars' claims. Although Jewish literature has undergone various radical changes, a change in language being one of them, and although it is not as stable as the Jews have been in their instability--they have been compelled to wander from place to place--nevertheless, it has been successful in maintaining certain high standards of a special character which would permit one to call it a national literature.

Every Jewish document has its [special] Jewish character even though it does not reflect a particular locality. The Hebrew-Italian school of the eighteenth century is, in many respects, similar to the Hebrew-Spanish school of the Middle Ages. And the Hebrew-Russian school of the present day is not only similar to the Hebrew school of the twelfth and eighteenth centuries, but is even very similar to the Biblical period. The work of Bialik alone is an illustration of how close we are to the spirit of the Biblical period.

This similarity of the Jewish literature of various periods is true with regard to poetry. When we consider prose writing, however, then we see the

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effects of Jewish wandering. The Jewish literature of the Alexandrian period is hardly similar to the Jewish literature of Babylon, and the Jewish literature created in Europe differs entirely from that created in Central Asia and Africa. In other words, during the period when Jewish speculative thought was fortunate enough to retain its highly original character, Jewish literature compelled certain [Jewish] groups to assimilate [themselves into the Jewish fold]. So long as the Hebrew language was used for the expression of the Jewish literary spirit, the wandering from one country to another affected the literature only in so far as it became more picturesque and more interesting. It did not, however, affect its content. Very often the new environment was not noticeable at all in the literature. This is only natural, because the Hebrew language, as it has developed, contains a certain philosophy of life. The fate of the Jews for many centuries, more or less similar in every country, has contributed to the psychological effect of Hebrew literary thought. This is particularly noticeable in the Hebrew elegy. When an individual reads Bialik's "Songs of Wrath," his thoughts immediately turn to poems written many centuries ago.

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But since the Jews entered the modern world and accepted non-Jewish languages as the medium of Jewish thought, the effects of the wanderings began to be felt in Jewish literature in an unpleasant way. The unpleasantness consists not in the fact that many languages are being used, which makes Jewish literature so colorful, but in the fact that a variation in thought and opinion is revealed. The work of Jewish authors in various European languages, who deal only with special Jewish problems, cannot be considered as a part of Jewish literature and cannot be considered as Jewish national treasures, because there are to be found non-Jewish elements in their work which impress their stamp upon it. Quite often it is very difficult to distinguish between the Jewish and non-Jewish in these works. Everyone who is acquainted with the theological development of Judaism for the past hundred years knows how Jewish theology in the West has gradually lost its original Jewish concept and has become closer to the Christian concept. No less a theologian than Schleiermacher characterized the so-called modern Judaism as very close to modern Christianity. We must understand that it is not modern Christianity that has come closer to Judaism, but Judaism that has come closer to Christianity.



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It would naturally be historically fallacious to assume that the non-Jewish element has stealthily crept into Jewish literature only in the past one hundred years. On the contrary, it is a well-established fact that since Jews began to use foreign languages many non-Jewish elements have crept into their work. This was the case with Philo, as well as with maimonides in his Guide to the Perplexed.

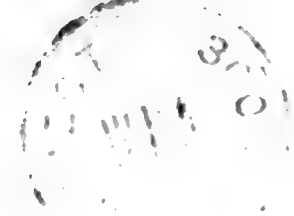
Isn't it remarkable that all the synthesists between Judaism and an alien world perspective have written their philosophical works either in Greek, Arabian, or another modern language, whereas all Jewish philosophers who wrote in Hebrew did not seek to be synthesists at all? Philo, who wrote in Greek, wanted to be the synthesist between Plato and Judaism. Maimonides who wrote his Guide in Arabian wanted to become the synthesist between Aristotle and Judaism. Naturally, there are exceptions. Nachman Krochmal was a true Hegelian and he wrote his Guide to the Perplexed of Our Time in Hebrew. But such an exception only proves the rule. Most of our philosophers who wrote in Hebrew have developed a Hebrew philosophy, more or less, and have contributed to the development of Jewish thought, which finds its true expression

Daily Jewish Courier, Sept. 1, 1919.

in the Bible, the Talmud, and the Agadah.

Thus, everything we have stated can serve as proof that the psychological effect of Jewish literary thought and the true development of the Jewish concept in general can only be preserved through the use of Hebrew. Hebrew is for the Jew and for the literature of the Jewish people more than an ordinary language. Hebrew contains the many different elements which are necessary for the healthy development of a national literature. We do not have a country, a political organization, local traditions, etc. However, as long as Hebrew is the language medium of Jewish literature, it will have a national character and will deserve to be called a national literature. If, however, Jewish thought is not expressed in Hebrew, then Jewish literary creations cannot possibly belong entirely to us and cannot be our national property. It will belong to others as well as to ourselves, and perhaps more to others than to us.

This is where the importance of the Hebrew language lies for the development of Judaism and Jewish thought.



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IV

January 10, 1911

MEMORANDUM FOR THE RECORD

The following is a summary of the proceedings of the Board of Directors, held on January 10, 1911, at the City Hotel, New York City.

Mr. Smith, in turn, presented the report of the Finance Committee, which was adopted by the Board.

Mr. Smith also presented the report of the Committee on the proposed new building, which was also adopted by the Board.

Mr. Smith then presented the report of the Committee on the proposed new building, which was also adopted by the Board.

Mr. Smith then presented the report of the Committee on the proposed new building, which was also adopted by the Board.



Daily Courier, Apr. 10, 1913.

sullen and disillusioned, until at last he took the Bible and found the passage "Eli, Eli, Lomo Azavtoni?" (Oh, God, my God, why hast thou forsaken me!)

From these beautiful words Mr. Sandler created his world-famous song.

The first to sing it was Mrs. Karp, who had a great success. The song, published without the authors's name passed from mouth to mouth and became popular among both Jews and non-Jews as a folk song.

Years later "Eli, Eli" became popular in the music world, and strange as it seems, Mr. Sandler, the author, was unaware of this fact.

He retired from the music world entirely to live with his family in the Bronx, where he established himself as a clothing salesman, and only during the High Holidays he used to conduct choirs in the synagogues. As the years passed by, he was totally forgotten as a Jewish song-writer.

One evening his daughter, coming home from an operatic concert in the Metropolitan Theatre, related to her father how Sophie Braslow had de-

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Daily Courier, Nov. 10, 1911.

lighted in a wonderfully simple way. "Eli, Eli."

Mr. Sandler also published the verses in the paper, but it was not too late to have it changed.

When several days later, Mr. Sandler, popular Jewish playwright, met Mr. Sandler in the street, he almost immediately took legal action for the rights of the verses. The publisher claimed it was a libel, and that the verses were changed in it. It is now known that the original "Eli, Eli" was not the same as the one published. The publisher claimed that the verses were changed in it. Mr. Sandler, however, insisted that the verses were the same as the ones he had published. Finally, he agreed to publish the story of "Eli, Eli" in the news columns.

Mr. Sandler is almost sixty years old, and has been a member of the Jewish community for many years. He learned that his beloved original verses were being published. The original "Eli, Eli," is very rhythmic and has a strong meaning.

It is about time that our citizens should know and appreciate this remarkable contribution to the Jewish literature and sincere musician's work.

Daily Courier, Apr. 10, 1919.

Mr. Jacob Koppel Sandler, although a clothing salesman and off-time choir leader during the holidays, deserves recognition as the author of this immortal song.

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Daily Jewish Courier, June 13, 1918.

A CALL TO HEBRAICALLY AND NATIONALLY-  
MINDED JEWS IN AMERICA

At this time, when the Jewish people [as a whole] are living through a period of terrible destruction on the one hand, and national awakening and great hope on the other--we find that Hebrew literature in America has entered upon an era of revival and new fruitful activity. Upon the ruins of the Hebrew literature of Europe and Palestine, which has been restricted during the last four years by the terrible war, there has gradually begun to take shape in America the structure of the Hebrew language [sic].

During the past three or four years, we have seen before us a phenomenon which has no equal in the whole history of American Judaism. In the last three or four years we have seen ,developing before our eyes, Hebrew magazines and newspapers which have gained a great number of readers. The American Hebraists, scattered in all corners of the land, had felt, until the last couple of years, lonely and forsaken, without any spiritual centers for their mental life. Now



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they are organized and enjoy a lively and prolific activity.

During the past few years there have already appeared several Hebrew enterprises that have succeeded in publishing several books. Thus they have enriched the field of Hebrew literature which, because of the war, had become forsaken and desolate.

This splendid and promising phenomenon that fills the heart of every true Jewish nationalist with hope and pride, has also, however, its detrimental aspect. And that is that the activity of most of our American Hebraists is one-sided and is directed towards one end, and that is towards beautiful literature, belles-lettres, poetry, etc. The realm of Jewish knowledge, of the "Wisdom of Israel" has to date been neglected. The portals that should have been opened to us, portals leading to the great treasures of creative Jewish genius, have hitherto remained closed. Many [works] of the Jewish spiritual nobility, which have lit the long road from the Diaspora with their aura,



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and are the foundation upon which Judaism exists, lie to this day scattered in dark dusty corners of libraries.

And because of this isolation [of Jewish spiritual lore] there arose a danger that Jewish thought would become impoverished, that its clear spring, which had not ceased to flow during the whole period of the Diaspora, would, God forbid, dry up. In order to avert this great danger, the organization "Ashkoloth" was founded.

The Ashkoloth Society assumed the task of issuing a whole series of important books in the field of the Wisdom of Israel. The Ashkoloth Society has assumed the task of creating in America a great spiritual center of Jewish thought. This society believes that just as it is the duty of the three million American Jews to preserve the physical life of the hundreds of thousands of our suffering and starving brothers and sisters abroad, so also is it their sacred



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duty to strengthen them spiritually. And this can best be done by founding a large publishing house that can feed the Jewish spirit with the best creations of our great men in the realm of Hebrew spirit and thought.

The Ashkoloth Society has been incorporated under the laws of the State of New York. Among its founders are renowned Hebraists and Jewish intellectuals who have placed it on a sound basis and a strong foundation. It appeals to all Hebraists in America to assist in this great permanent national work that this society has undertaken.

Hebraists of America! Help erect the structure of the Hebrew culture.

Hebraists of America! Buy shares of the Ashkoloth Society, become subscribers to the books which the Ashkoloth will publish. And thus help establish and strengthen a new center in America for the Hebrew language.

With respect and friendly greetings



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JEWISH .

Daily Jewish Courier, June 13, 1918.

Ashkoloth Society,  
159 East Broadway,  
New York City.





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JEWISH

WPA (ILL.) PROJ. 30275

Daily Jewish Courier, Apr. 23, 1917.

DAVID PINSKY RECEIVES HEARTFELT GREETINGS.

Last evening more than 1,200 people filled the assembly hall of the Hebrew Institute and with enthusiasm greeted the noted Jewish writer and dramatist, David Pinsky, now in Chicago for the first time.

It was a thrilling moment when Pinsky was introduced, at the close of the evening, arranged by the Dramatic Literary Society, when from all sides roses were tossed on the platform. It was one of the most spectacular welcomes ever given to a Jewish writer by the Chicago intelligentsia.

In addition to a colorful musical program, Dr. Israel Marcus, chairman of the evening, introduced the following speakers, who greeted the honored guest in behalf of their organizations:

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JEWISH

WPA (ILL) PROJ 30275

Daily Jewish Courier, Apr. 23, 1917.

L. Areshkes of the Dramatic Society, Attorney Julius Sovitsky, J. Duo, secretary of the Literary Club; Dr. Hyman Cohen, D. Aberson, H. Sneid, and many others. This reception of Mr. Pinsky was remarkable in that it showed how interested we are in Jewish literature. Mr. Pinsky emphasized this in a brief talk before reading his one-act "Beth Shevah."

David Pinsky will address the meeting of Local 197 of the Amagamated tomorrow evening at 409 S. Halsted St. The tailors will surely not fail to attend this lecture by their beloved friend.

Pinsky will address the National Labor Alliance Wednesday evening in the Hebrew Institute.

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JEWISH

Daily Jewish Courier, Feb. 2, 1914.

### THE JEWISH LITERATURE AND PRESS

At one time the effective literature originated with the classical drama or with the great lyrical poem. That time has long since passed. Today, as we become more "developed" and more "educated," such literature does not begin with the poem. But with the newspaper advertisements. Today, the press dominates the literary field and the most important part of the press is devoted to the interests of the publishers and the public, not the half-literary text, but the "unliterary advertisements." With this "development" we, who devote our lives to literature, cannot rejoice, however, we can not escape it. A newspaper that has many advertisements can also, if it wishes, publish good literary contributions. If it hasn't enough advertisements it cannot even publish half-literary articles. What I mean to say is that the literature, as it is afflicted at present, is entirely dependent on economic factors. The times no longer exist when a litterateur devotes his entire life to one literary piece; when the poet sacrifices himself for his muse--today, the writer and poet also want to live better. They can only live



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Daily Jewish Courier, Feb. 2, 1914.

by their literary efforts, provided the press publishes their literary work and pays them well for it. Today one can not eke out a livelihood from books alone--only the few great dramatists and novelists can live off their books. Today the press itself must be the medium between the creative writer and the public. If the press is powerful economically, the literature of the people can develop normally, making it possible for the writers to thrive and work. However, if the press is financially below the mark, as for instance among us Jews, art is exposed to beggary and the literature develops only through miracles.

I need not mention that nearly twenty-five of the literary productions in modern Hebraic and Yiddish literature, were first made known through the press. Bialik and Peretz, Chernichowsky and Rosenfield, Sholom Aleichem and Mendele, Jacob Cohen and Schneur, at first published their finest works in newspapers and journals. These men have no profession other than in the literary field, and must live by their writings.

If the multitude of Jewish and Hebrew writers are paupers, the only reason for



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Daily Jewish Courier, Feb. 2, 1914.

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it lies in the impoverished condition of the Jewish and Hebrew press. The Jewish newspapers have few advertisers because there is neither Jewish trade nor Jewish industry. The only Jewish business from which the Jewish, and especially the Hebrew press profits a little, is the business of the biblical literature, and particularly sacred objects, as phylacteries, prayer shawls, door-post schedules (parchment schedule with inscriptions from the Bible, attached to door-posts), or by doubtful doctors for still more doubtful ailments.

Although, there is no Jewish national trade or industry to support the Jewish and Hebrew press, there could still be a fragmentary power having more influence on Jewish life if publishers would be more practical. The Jewish or Hebrew journalist is almost likened to the Jewish Reverend. He has become a journalist, not because he is qualified or because he possesses the required political and social background, but because he could become nothing else, hence, our press is not taken seriously by the public.



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JEWISH

Daily Jewish Courier, Feb. 2, 1914.

What is the "Hatcheiya"?

It is a New York Hebrew newspaper founded by a Jew from Warsaw, Poland, who came to New York, and with no conception of the living conditions in America, established, on the day following his arrival, this journal. It features neither advertisements nor articles--it only offers complaints to the Jewish public. I could furnish more examples of similar publications.

Even the large Hebrew publications that have some influence on literature and Jewish life, display illiteracy, sophistry, and political ignorance. The reportorial work is poor, the so called light they shed is often too dim to be seen, the information on Jewish life is inaccurate, and the feuilleton is as poor as a gypsy.

To the youth, the Hebrew newspaper is a plaything, to the elders a luxury. The Jewish young man, having a knowledge of Hebrew, considers it his duty to contribute to the newspaper so that his name can be seen in headlines. But





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Daily Jewish Courier, Feb. 2, 1914.

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one might have a thorough knowledge of Hebrew, and yet have no literary ability. Writing at such a low degree is turned into a football in the hands of sophists. I am sorry to say that, with but a few individual exceptions, this writing is only a plaything for naive and incompetent youngsters and uneducated grandfathers. Thus, the Jews do not realize the significance of a Jewish press, because they lack the national Jewish, responsible sentiment.

If an English or French journalist knew an important fact and believed that the publication of this fact would harm his nation, he would never publish it, regardless of how poor he happened to be, because he is not only a journalist, but also a citizen possessing politico-patriotic, responsible sentiment. A Jewish journalist (of course there are a few exceptions) can not abstain from publishing such facts, even though he realized the harmful consequences.

I do not want to accuse any individuals because I am not considering this from a personal, but from a politico-historical point of view.





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JEWISH

Daily Jewish Courier, Feb. 2, 1914.

A people who have lived two thousand years without a country, thereby, not living a national-political life, can not have the same highly developed social and political responsible feelings as people living a normal political life.

What is the moral of this article? That the Jewish and Hebrew press must have at the apex, educated and cultured men. The Jewish and Hebrew press can acquire influence, not through economic factors, but through the personal, intellectual, and moral superiority of its members.

The fate of our literature depends upon our press, and the fate of our press depends upon its directors and representatives. And so long as a portion of the directors of our press will be uneducated men, without fully developed responsible sentiment, and without literary ability, it will remain what it is today; and fine Jewish literature will continue to ask alms.



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JEWISH

Daily Jewish Courier, Dec. 14, 1913.

### LITERARY DISCUSSIONS

Anyone interested in Jewish literature, having an understanding of the profound value hidden in it or being impressed by its beauty and clearness, can see the approach of new stars on our literary heaven dispersing dense, dark clouds and illuminating Jewish life, now depicted by the pens of these new authors in a way that we can understand, discern, and admire. The artist sees life in more detail than the average person, for to him, more so than to others, is revealed the general combination of its separate phenomena. Each particular venture of a person is but a part of the whole; one link in the chain. To the artist an individual's deeds are due to environment, which influences his actions. When his deeds are presented to us, embodied in his work, we can understand and re-live all his past life as an actuality.

But this is only possible in fiction, where the writer creates his own types and controls at will the characteristics and surroundings of his characters.

New fiction in Jewish literature is of importance to us, for it indicates

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Daily Jewish Courier, Dec. 14, 1913.

a new era in Jewish literature, with new interests and new inspirations. The two best novels to appear lately are, according to my choice, Marie, by Sholom Ash, and After All, by David Bergelson.

Sholom Ash not only possesses color, unity, and glamour to picture "a village," but the power to analyze a whole epoch of Jewish Russian life in the Revolutionary days of 1905. With beauty and forcefulness he brings forth in his novel the joys and sorrows of that time; the sublime, self-sacrificing types, and the enslaved Jewish spirit, the heritage of an exiled people. But Mr. Ash has painted these types and characters too lightly, even if he has adorned them with strong, poetic wholeheartiness. One feels frequently, when reading the novel, that something is lacking. In spite of the fact that we become acquainted with the whole existence of his main character, "Marie," yet he fails to explain who she is, so that we cannot enter or become a part of her soul.

The novel by David Bergelson, who deals with a much more complicated type, is so psychologically deep, has so strongly penetrated the soul of the small town "Mirel," that we are forced to live again each step of her innocent adventures.

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JEWISH

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Daily Jewish Courier, Dec. 14, 1913.

The novels of Ash and Bergelson display their romanticism in descriptions of the passing of our aristocracy, the fall of our nobility. We Jews have no princes or lords, but we do have an aristocracy of illustrious nobility. And just as the present capitalistic world broke through the fetters of world feudalism, so, in proportion, has the rich in the Jewish small towns of Russia commenced to destroy Jewish lineage. Social heights were being attained by the illiterate, newly rich, whose only claim to any pedigree is money, and who ridicule the true Jewish aristocrats.

We also have here another problem. The children, learning a strange culture (Russian), seeing the movement of an awakening world, become in the course of events estranged from their parents. They view the depth of their elders' genealogical pride, which is instilled in their own hearts, influencing their every actions, for they were reared in this atmosphere. But in a corner of their souls, they long for that world where there is a greater and unlimited happiness.

This develops a twofold personality in "Mirel," which Bergelson pictures

Daily Jewish Courier, Dec. 14, 1913.

and clothes in the richness of his imagination. He brings before us the constant struggle of the small town elite: "Mirel," the spoiled, beautiful, rich girl with her pride, and "Mirel," the girl longing for happiness, the girl who imagines another world obliterating everything about the small-town.

How well can Ash portray the rift between child and parent! When Hyman Rosenzweig hears his daughter speaking so enthusiastically to Misha in Russian, he feels the gulf between them widening. Only now does he realize how much of a stranger she is to him. He is ignorant of what she does or thinks. It appears that during her high school years she developed into a stranger, both to his language and his ways of thinking. This is not the same little girl, with the little curls, whom he held so often on his lap, who looked so adoringly up at her father. The little girl is a young lady, a person over whom he has no authority. It seems she has a contempt for him, nor does she consult him on books she reads, or even speak to him of things she speaks to "Misha." "Although I am intelligent, her father says to himself, "I know what are in books, and have even read Schiller's dramas."



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JEWISH

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Daily Jewish Courier, Dec. 14, 1913.

This tragedy is reflected in both novels. Both keep throughout a definite respect for the old elite, who so royally crowned our Jewish life. Both Ash and Bergelson took the feminine type from homes of nobility, for only there can be found material for such artistic work. Both portray Jewish tragedies of parents and their children due to a deep gulf between the two. Thus far are the two novels parallel, although painted in various profuse colors. There are also many differences on which I will write in another article.

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Daily Jewish Courier, Nov. 23, 1913.

MR. SCHMOEL HILLEL ISAACS IN CHICAGO

Chicago has a very welcome guest in the person of the famous teacher and master, Mr. Schmoel Isaacs, of New York, father of that active Jewish Chicago community worker, Mrs. Benjamin Davis, and the late Dr. Isaacs.

Mr. Schmoel Hillel Isaacs, was born 88 years ago in Rutsik, Subalker County, Russia. He studied the Torah with those great scholars, Mr. Moshe Laib, of Kutno, and Mr. Yehuda Bachroch.

When he was 22 years old he came to America and settled in New York. He spent most of his life there, and now he comes to Chicago.

He is the author of many books that have become famous beyond the pale of Jewish Literature. His Almanac and General and Jewish Permanent Calendar were cited and explained in the Scientific American of March 7, 1892; in

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Daily Jewish Courier, Nov. 23, 1913.

the New York Sun of September 14, 1893, and in the Seminar of March 1894.

Mr. Isaacs also wrote many articles for the American Jewish press as well as educational subjects for the monthly journal Torah from Zion, printed in Palestine. Many of his articles from this Palestinian organ were later published as separate pamphlets, Passover Theme, and My Twin Brother Tzeevia, being among them. His "Monthly Conceptions," pertains to the Jewish calendar. He covers the deep subject of the Rhombom in Halochus Kidush Hachudosh.

Chicago's educators and writers now have the privilege of meeting personally this noted scholar. He may be visited at the home of his daughter, Mrs. Benjamin Davis, 6120 Drexel Avenue.





Courier, April 11, 1909.

WPA (ILL.) PROJ. 30275

FROM WEEK TO WEEK.

Several of the prominent and well-to-do Jews in Chicago have started a movement which is still in progress, to organize a society to be named Yehoish Literary Group. The purpose of this body will be to translate into English, in complete or partial form the poetry of the famous Jewish poet, Yehoish (Blumgarten), in order to acquaint the English speaking public with his great literary works. A meeting will be called shortly, the group will be fully organized, and a definite program will be formulated and put into reality. We, on our part, congratulate this novel undertaking. From our brief acquaintance with this group, we can say that they are not merely trying to advertise themselves, but are actually willing to spend money and labor to put this plan in action. Yehoish is the only Jewish poet who has never made a living from his poetry. The translations of his works into English would be the only reward the Jews could give him.

Daily Jewish Courier, April 19, 1909.

WPA (ILL.) PROJ. 30275

### THE EXPECTED VISIT OF YEHOASH

The Chicago Jewish community is expectantly awaiting, with satisfaction merged with curiosity, the visit of the talented Jewish poet, M.S. Blumgarten, better known to lovers of Jewish poetry under his pen name, "Yehoash." A reception committee of perhaps a hundred intelligent Russian and German Jews, has been formed for the special purpose of welcoming the honored guest with all due cordiality that he deserves. On Sunday evening, May 9th, a literary evening and a concert will be given in his honor, at which the poet will recite some of his own poetry. A program of the finest music and recitations has also been arranged.

Those who were instrumental in arranging this reception deserve our sincere thanks. We do not know of any other Jewish writer or poet in America who deserves as much adoration and respect from Jews as Yehoash.

The main purpose of Mr. Yehoash's visit is not to claim the honor that the Jews of Chicago owe him. He comes here in the interests of the Jewish Consumptive Relief Society at Denver. Mr. Yehoash, who was forced to move to Denver because his lungs had been affected by tuberculosis, is, naturally, interested in the sanitarium for Jewish tubercular patients. Mr. Yehoash devotes much of his time and talent to helping the institution which is doing great work in saving many consumptive people from a premature death. In the East, his visit was a tremendous success,

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and it is hoped that it will be as equally successful in Chicago.

The Jews in Chicago have a two-fold reason for arranging a reception for the great Jewish poet; first, to give honor and respect to one of the finest Jewish poets of the age, and second to help a great charitable cause, a cause which will save thousands of lives from the dreadful white plague.

The Reform Advocate, Aug. 7, 1891.

["THE PENTATEUCH OF LIFE"]

One of the best selections in The Hebrew Almanac, is "The Pentateuch of Life", by Rabbi Calisch, which was taken from The Reform Advocate.

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JEWISH

The Jewish Advance, August 16, 1878.

WPA (ILL.) PROJ. 30275

The pamphlet entitled "Zur Proselitenfrage" (To the Problem of Proselytism) which has been recently published by Rev. Dr. B. Felsenthal of this city, has been copied entire, including even the "Nachtraegliche Bemerkungen" (After-Thoughts), in the Neuzeit of Vienna.



II. CONTRIBU-  
TIONS AND  
ACTIVITIES

B. Avocational and Intellectual

2. Intellectual

a. Libraries

Forward, Aug. 13, 1923.

The transformation of the Labor Lyceum into a cultural center for the workers started at a recent meeting of the City Central Committee of the Workmen's Circle.

The City Central Committee presented a recommendation to establish a library in one of the large rooms of the building, to provide books, magazines and newspapers to those wishing to read.

The recommendation was unanimously adopted and it was resolved to apply to all those having books to donate to the library, to notify the office of the Labor Lyceum.

It was also resolved to ask the Forward, and the general office of the Workmen's Circle, to submit their publications to the library. All of the publications of the Kropotkin Literary Society will also be printed.

The committee will procure all valuable books in Jewish and English, and all progressive and radical magazines.

The necessary preparations will be made to open the library, January 1.

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JEWISH

Forward, Apr. 4, 1931.

## GENTILE LEAVES HUGE LIBRARY FOR PALESTINE

Dr. William Hechler, a Protestant preacher, by the terms of his will has left a huge library to the Palestinian Museum. His library contains many rare and costly editions. He also left a book case which once belonged to Sir Moses Montifiore.

The will, which is in the possession of a Jewish family named Wise, was written in 1900. Dr. Hechler died recently in Vienna.

Dr. Hechler was an intimate friend of the late Dr. Herzl, and also and advocate of the Zionistic ideals.

Dr. Hechler is the author of a theological work in which he contends that Jesus Christ will not return in his full glory until the Jews return to Palestine and establish an independent Jewish state.



Forward, Apr. 4, 1931.

According to his will, this book and many other Christian theological works are also to be sent to the Palestinian Museum.

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JEWISH

The Reform Advocate, April 5, 1930. Vol.79, p.220.

THE POET IS DEAD! LONG LIVE POETRY!

During the latter part of October, 1892, a memorial meeting was held in Metropolitan Hall, Jefferson and O'Brien Street, to lament the death of the great Hebrew poet, Leon Gordon, who had passed away earlier in the month. Among the speakers were, Dr. Bernard Felsenthal, Dr. Herman Eliasoff, S. A. Schneider, and Leo Zolotkoff.

Many hundreds of Chicago's Maskilim gathered at the hall to pay homage to the memory of one who had bewailed the sorrows and sufferings of the Jews in stanzas and verses as poignant as those of Jehudah Halevi. It was an opportune moment to think again of Hebraic Literature. At the close of the meeting, a few of the leading Jews privately agreed, among themselves, to call a meeting in the near future for the reorganization of the Hebrew library.

MPA (ILL.) PROJ. 30275

The Reform Advocate, April 5, 1930. Vol. 79, p. 220.

Two weeks later, a conference was called in a private residence on Judd Street, where a literary society was formed and arrangements were made to collect all the old volumes of the old library and to procure proper quarters to house the new library.

When the settlement of the West Side Jews reached out further west, and the fine homes on Ashland Boulevard, Marshfield, and Winchester Avenues, bore "Mezuzes" on their door-posts, the library sold its home on Johnson Street and secured a new and more ostentatious site on Ashland Boulevard near Polk Street.

The "Shochre Sfath Over" served the Jewish community of Chicago faithfully from the date of the death of the great Hebrew poet, Leon Gordon in October 1892, until the realization of his dream when Palestine became the homeland of the Jewish people.

MPA (LL) PROJ. 30275

The Reform Advocate, April 5, 1930. Vol. 79, p. 220.

The British Government, through Lord Balfour, officially declared that Palestine was to belong to the Jewish people.

In the latter part of 1917, when our young men went forth to fight for the democracy of the world and the Jewish youth also for the possession of Palestine, the Hebrew- Literary Society and its library was practically deserted, except for the few men that were left behind. And so the building was sold, the books moved to the Douglas Park district, finally stored away, and the "Chebrah Shochre Sfath Over" ceased to exist.

Chicago Hebrew Institute Observer, October 3, 1929.

JEWISH PEOPLE'S INSTITUTE RENTAL LIBRARY OPENS THIS WEEK.

The Jewish People's Institute Rental Library opened this week on Sunday, September 28, at 3. P. M. We wish here to bring to your attention some of the latest books, many of which will not be publicly advertised for a few weeks. These are called September books by publishers and are not for sale till the end of the month. These books will not be in the public library for months. You have the opportunity to read them here, now, for 1/10 to 1/20 their value, while the critics are evaluating and discussing them. Also, we shall conduct a bulletin board, bringing to your notice books recommended by literary periodicals and famous critics, together with good reviews.

We wish to emphasize that this is your library and any time we can do anything for you, if possible, we shall, if you let our librarian know of it. For instance, if you wish to buy books, we will do that for you, getting you books at less than retail value. If you wish to read special books, let us know. We will put them in the rental library. Our book shop will be behind the information desk, the right hand corner. Our rates are 15¢ minimum to be paid

Chicago Hebrew Institute Observer, October 3, 1929.

upon the drawing of book. The book can be kept for 4 days. 5¢ will be charged for each day thereafter. A membership fee of 25¢ a year will be charged.

Chicago Hebrew Institute Observer, January 28, 1929.

HERMAN SCHUR REFERENCE LIBRARY.

Although the reading room in our reference library is one of the brightest and largest rooms at the Institute, it is already proving too small for the students and readers who come to use it. In the center of a thriving Jewish community, with a variety of cultural activities in the same building - a high school, an elementary school, a series of lecture forums and the like - the library is admirably situated to attract large bodies of readers. The attendance has been mounting slowly, but steadily, on an average of about two-hundred persons, who come daily to utilize some of the 9,000 books on the various subjects available in the library, or to read the magazines and newspapers on file.

The library is made up of four departments. First, the reading and study room; second, the Judaica section; third, the magazine room; fourth, the pamphlet section. About 3,000 of the books of our collection deal with social sciences, under which are classified such subjects as Philosophy, Psychology, Sociology, Criminology, Ethics, Economics, Foreign Relations,

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Chicago Hebrew Institute Observer, January 28, 1929.

Political Economy, Finance, Civics, Education, Domestic Economy, and Business.

The Judaica section contains upward of 3,500 books, which in themselves make up a very exclusive library in this field. Some of the contents of this collection may be described by such generic terms as Biography, Drama, Psychology, Philanthropy, Education, Judaism, Philosophy, etc. Many books in this section are rare and cannot be duplicated except in some of the great collections of Judaica, elsewhere.

The reference section contains about 712 reference books. All the important encyclopedias, source miscellanies, dictionaries, compendiums, of one kind or another are available. The seating capacity is about sixty-five persons in the main reading room alone. About 125 current magazines are on file in the library. These magazines are all of the kind that serious people and students wish to read. There are no trade magazines and none of the kind that do not merit real reading. All of the old numbers of important magazines are kept on file alphabetically, and are available



Chicago Hebrew Institute Observer, Jan. 1929.

to readers. Within the last three months, another branch has been added to our library, and that is our pamphlet department, corresponding to the civics sections of the general library. At present we have pamphlets on about thirty-five different subjects, but from the rate of growth of this section, we may expect in the near future to find valuable information in a large pamphlet library.

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JEWISH

The Reform Advocate, Volume 73. Week of March 26, 1927, Page 243.

The Rosenwald Library, the first modern scientific library to be established in Upper Egypt, was open at Luxor, on March 15. The library is named for Julius Rosenwald, who, with his son, made the principal endowment.

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JEWISH

The Reform Advocate, Volume 71; Week of May 29, 1926.....Page 620.

In memory of her husband, Mrs. Herman Schur has contributed \$17,000.00 to the new J.P.I. This contribution is to be used for the installation of a specialized library on Judaica and the Social Sciences, to be known as the Herman Schur Reference Library.

When completed, it will contain the most comprehensive Judaica in English in the country.

MPA (111) P701 0075

Chicago Hebrew Institute Observer, May 25, 1926.

HERMAN SCHUR REFERENCE LIBRARY FOR NEW BUILDING TO SPECIALIZE IN JUDAICA  
SOCIAL SCIENCE.

In a desire to accomplish an act, serving a useful purpose in memory of her husband, Mr. Emma Schur, of Chicago, announced her generous contribution in connection with the contemplated construction of the Institute in the Lawn-Dale District, in the form of the installation of a specialized library on Judaica, the social sciences, and general reference library. Seventeen-thousand dollars have been contributed for the purpose. The library is to be known as the Herman Schur Reference Library.

The donor, in transmitting the gift, expressed the hope that the usefulness of the library will be demonstrated and that on future occasions, as they may arise, she may be given an opportunity to consider further contributions for this purpose in case they become necessary. When the announcement was made at the meeting of the Board of Directors last Thursday evening, the enthusiasm was so great on the part of the members of the Board, that an additional \$2,000 was contributed towards the library: \$1,000 by our President, Mr. Jacob M. Loeb, and another \$1,000 by Mr. John Wineberg.

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JEWISH

Chicago Chronicle, Volume 5. Week of September 26, 1924, Page 5.

The priceless library of the late Gerson Siegel, which took a lifetime to collect, was presented by his widow and his children to the Beth Hamedrosh L. Torah.

This library consists of over 800 Hebrew volumes, some very rare out of print editions, others two and three hundred years old, will enable the young students of the Beth Hamedrosh L. Torah to acquaint themselves with such literature, which is nowadays almost extinct.

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JEWISH

Daily Jewish Courier, Mar. 4, 1924.

AN ACADEMIC JEWISH LIBRARY IN CHICAGO

(Editorial in English)

Chicago is the only major Jewish community in the world without an academic Jewish library open to all who are engaged in Jewish scholarly work. Philadelphia has several good Jewish libraries, New York has several, Cincinnati and Washington have good Jewish libraries, but Chicago has none, and because there is not such a library in Chicago, those Jewish scholars who are anxious to do scholarly work must go to other cities to do it, or they do not do it at all. The establishment of a Jewish library in Chicago to serve primarily the purposes of Jewish learning and Jewish research work is of prime importance to the intellectual interest of the community, and an attempt can be made now to establish such a library in conjunction with the Beth Medrosh L'Torah [Hebrew Theological College]. The Beth Medrosh L'Torah is supposed to be an academic institution, and if it is not

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JEWISH

Daily Jewish Courier, Mar. 4, 1924.

deserving of its name, it will be deserving of it within a very short time because sooner or later it will have to engage academic teachers, and the institution will be transformed into a regular Jewish faculty. However, a Jewish faculty without an academic library is impossible. The students must be trained in research work and they cannot do it without an academic library. It is, therefore, obvious that it is the duty of the Board of Directors of the Beth Medrosh L'Torah to lay as much stress on the establishment of a good library as on any other branch of activities. It is as important as the teaching staff. We, therefore, suggest that the authorities of the Beth Medrosh L'Torah lose no time in organizing a special library committee, the object of which shall be to concentrate its activities on the development of the already existing library, so that it can become a truly academic library.

Such a library must possess three types of books; Hebraica, comprising the best works of Hebrew literature from the Bible to the present day; Judaica,

VPA (ILL.) p. 2

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JEWISH

Daily Jewish Courier, Mar. 4, 1924.

the literature on Jews and Judaism from Philo to the present day; and a good theological and philosophical library. To procure these books a sum of ten thousand dollars is necessary, and when the library will possess at least the fundamental books of Hebraica and Judaica, Jewish scholars in Chicago who are interested in various branches of Jewish learning will be in a position to do the work right here in Chicago, and the library will not only stimulate and further the cause of Jewish learning in Chicago, but it will make Chicago a center of Jewish academic activities. It is a disgrace that a community like Chicago, second to the largest Jewish community in the world, is a nonentity as far as Jewish learning is concerned. No great Jewish book, with the exception of Shure's Nesach Israel, is connected with the name of Chicago. The Jewish bibliographer will tell you that Chicago is unknown as a center of Jewish learning. An end must be made to this disgraceful state of affairs, and only an academic library such as we propose, can make an end of it. There are now in Chicago any number of young Jewish fellows who neglect their scholarly interests because there is no Jewish library at their disposal where they can do scholarly work.

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JEWISH

Daily Jewish Courier, Mar. 4, 1924.

The cause of Hebrew learning is the main sufferer, but the ambitious young Jewish scholars suffer too. We cannot possibly imagine an academic Jewish institution, such as the Beth Medrosh L'Torah will soon be, without an adequate library. Even these students of the institution who contemplate devoting all their ability, time, and energy to a study of the Talmud and Rabbinica, must have an adequate library at their disposal, but we dare say that a great many of the students will be interested in other branches of Jewish learning as well, in philosophy, theology, jurisprudence, who will be without an academic Jewish library open to all who are in need of a library to serve their specific purposes.

Now that the financial strain of the institution has been somewhat relieved by the results of the membership drive, and will be more relieved in the near future, the Board of Directors must tackle at once the library problem, because within a year or so, some of the students of the institution will be ready to do research work, and they must be given the opportunity to

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JEWISH

Daily Jewish Courier, Mar. 4, 1924.

do this work. It is true that a library is more than a collection of books. The books must be housed somewhere and must be cared for by somebody, but the main thing, are the books. When the books will be here, it will be easy to convince the public to give a certain sum of money for a library building, but the first attempt should be made to secure books or money to buy books. This attempt should be made at once.

WPA (ILL) PROJ 20275

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JEWISH

The Reform Advocate, Wk. of December 15, 1923. Vol. 66, p.600.

Through the efforts of Dr. Abraham Schechter of the Hebrew Theological College, the Chicago Public Library in the near future will establish a department of books in English on Jewish matters in the Chicago Public Library, Douglas Branch.

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JEWISH

Daily Jewish Courier, Mar. 23, 1923.

## A JEWISH CITY LIBRARY

(Editorial)

In every large Jewish community there is a Jewish city library that houses a collection of Hebrew books and of Jewish literature in all languages. At present, there is no such institution in Chicago, and if a Chicago Jew is in need of a Hebrew or Jewish book, he must go to the Chicago Public Library. The Chicago Public Library has Jewish books, but not enough to fulfill the needs of the many educated Jews who still evince an interest in Jewish literature. A city like Chicago ought to have a library of Hebrew and Jewish books, and thus encourage Jewish erudition and Jewish literature. If a Jewish educator in Chicago wants to do some research work, he simply cannot. It is impossible for one to purchase all the necessary books, and the Chicago Public Library does not have the books which are indispensable for research in Jewish studies. A city like

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JEWISH

Daily Jewish Courier, Mar. 23, 1923.

Chicago, which has four hundred thousand Jews, ought to have a library in a special building. A Jewish library ought to have its own home in Chicago. The masses, however, are busy in their lodges with sick benefits and cemeteries, and the upper strata are busy with charity, and there is neither time nor money for educational work.

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JEWISH

Daily Jewish Courier, July 30, 1914.

THE NECESSITY OF A LIBRARY FOR THE CHICAGO RABBIS.

Worthy Editor of the Courier:

I would like to call your attention to a thing which - as it seems to me - is very important and perhaps very necessary. The thing is of great importance and yet it isn't here. I feel it and I think there are many who share the same opinion.

Chicago has a beautiful Hebrew library containing modern literature, which was founded twenty-four years ago under the name, "Schocri Shefas Aver."

Daily Jewish Courier, July 30, 1914.

Everybody knows that this is a great asset. It has yielded good results. But unfortunately, there is no rabbinical literature. If one is in need of such literature, it can not be had.

Knowing there are many books that are owned by individuals who make no use of them, it would be a timely suggestion to establish such a society. A large number of people will also know that we own invaluable treasures of knowledge and science. In this way, we will stop throwing sacred literature unwittingly into garbage cans and alleys, which is not a novelty, and certainly is a tragedy.

I believe that every individual will turn over his books, which are useless to him, to the library. I also believe that the Chicago Jewish community will be proud of such an institution.

Respectfully yours,  
Rabbi Eleziarr, Mushkin  
Rabbi of Congregation B'nai Joseph,  
Chicago, Ill.

The Sentinel, Wk. of January 3, 1919, Vols. 33-34, p.24.

The Ladies Auxiliary of Temple Sholom have established the Abram Hirschberg Reference Library in commemoration of the twentieth anniversary of Rabbi Hirschberg's occupancy of the pulpit. The library consists of reference books on all subjects of Jewish interest including the Bible, Biblical Science, Jewish problems, etc. It is hoped that in time, Temple Sholom will have the most comprehensive Jewish reference library in the city.

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JEWISH



Daily Jewish Courier, May 28, 1914.

DOUGLAS PARK LIBRARY LEAGUE.

The rapid growth of the Douglas Park community shows us the aesthetic taste and the desire for a higher standard of living, which is innate among Chicago Jews, who for years past have spent their lives in the West Side Ghetto, on Maxwell and Jefferson streets. As soon as the opportunity presented itself, the Jews pulled out of that district and built up a beautiful community around Douglas Park. In a very short time, many cultural institutions were built, such as synagogues, a Kosher hospital, an orphans home, a home for the aged, children's Hebrew classes, etc.

But the committee appointed by the city to look after the spiritual and moral development of our youth, and whose aim and duty it is to furnish libraries and other educational institutions for residents in the different parts of the city, the Public Library Board, has entirely neglected our



Daily Jewish Courier, May 28, 1914.

community, with a population of over 50,000 inhabitants. And furthermore the community is still growing larger and larger. This is a district that has ten public schools with an average of at least 1,000 in each school. There is a high school also in the district. The Jewish people of such a large district lose lots of time and are very much inconvenienced by having to travel on more than one street car, to get to the main library downtown for their book necessities.

The Poale Zion and the National Workers Alliance have taken upon themselves to influence the Board of the Chicago Public Library to open up a branch library on the West Side with enough reading rooms to accommodate the Jewish inhabitants in this district. A committee for that purpose has been appointed. Messrs. K. Mahmer and I. Stillman are at the head of this



Daily Jewish Courier, May 28, 1914.

committee which is called the Douglas Library League. This league has, with its energetic hard work, gotten up a petition with over 5,000 names, which will be presented to the Library Board by Mr. Phillip Seaman, the Superintendent of the Hebrew Institute.

The work of this league is more than appreciated by the citizens of this district. All the public schools, high schools, and the Catholic schools with all their superintendents are earnestly promising to cooperate with the league in this undertaking. The Chicago press is also cooperating and everyone is full of hope that our thickly populated Douglas Park district will soon have the long desired branch library.

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JEWISH

WPA (ILL) PROJ. 38175

Daily Jewish Courier, Apr. 16, 1914.

### THE SHORTAGE OF A LIBRARY.

The Public Library of Chicago, in recent years has conducted its affairs on modern business principles. It publicizes its reading material and seeks to attract an even larger number of children to its various branches throughout the city. It takes pains to reach the masses who cannot come to the local centers. First comes the downtown library and then many branches in different localities of the city. When it is found that the patronage is too small for the establishment of a branch library, it opens up delivery stations and traveling libraries. We are at a loss for an explanation why the board of directors of this energetic institution is neglecting the opening of a branch library in such a large section of the city, as the Douglas Park neighborhood where there can be found many thousands of Jewish children who have always shown their eagerness for knowledge. Not only in this country, but in other countries also.

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JEWISH

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Daily Jewish Courier, Apr. 16, 1914.

The Jewish district begins on the east side of Douglas Park and runs along the west side of 40th Ave. It is approximately twenty-five blocks in length and ten blocks in width. Its population will run into the tens of thousands who feel that they are being mistreated by the board of directors of the Chicago Public Library. The board certainly does not fail to do all it possibly can for many other neighborhoods in the city. This district which is settled by a much larger population is very much neglected. We find that the public library has many interesting books, such as German, Jewish-English, and much Jewish literature, too numerous to mention, which can be utilized in a new library branch in the Jewish district. So it is nothing but right and fair, that the Jews, who live in the Douglas Park district and who always did their part in carrying the burden of public duties should have the same library privileges as any other part of the city. The nearest branch for the Jewish inhabitants of the Douglas Park district is the Hebrew Institute. As even the most

Daily Jewish Courier, Apr. 16, 1914.

eager readers are not very anxious to take the long walk to the Hebrew Institute; the result is that they get weaned away from reading and they spend their leisure time in other places which is not at all beneficial and **very often detrimental** to the upbuilding of the youth's character.

The Jewish public in the district feel the lack of a library very keenly and claim that an injustice has been done to the Douglas Park district by the board of directors of the Public Library.

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JEWISH

WPA (ILL) PROJ. 30275

Daily Jewish Courier, Nov. 5, 1913.

THE ANNUAL MEETING OF THE SHUCHRIE SFOSS AVER.

Last Sunday night, the yearly meeting of the Shuchrie Sfoss Aver was held in their library at 810 Ashland Blvd. The secretaries read their reports showing that in the year since they acquired their own building, they have attained tremendous success. The most interesting report was that given by the librarian, Mr. P. Dietch, who gave a complete account of the books and the kind of readers that frequent the library; which books are read the most, which the least, etc. This report is especially important to those Jews who are interested in the plight of the Hebrew language in America.

There was also election of officers.



Chicago Hebrew Institute Observer, November, 1912.

### Library.

Our library still remains one of the smallest in the city from point of view of space. However in circulation and attendance it continues to hold its own. The total attendance and circulation for the year were 206,131 (108,140 and 97,911 respectively) as against 131,044 (57,380 and 79,664 respectively) last year. Mr. Lecler, librarian of the public library, as well as Mr. Phelan, superintendent of the public branch libraries, have appealed to our committee on education for larger quarters. Thus far, however, we were unable to comply with their request. However, it is hoped that when our present gymnasium is moved to the new building, we may find it possible to arrange for larger quarters. It will have to be at least two-thirds larger than the present room. The character of the literature circulated is very different from what is found in other branch libraries. It is, we are informed, of a much more serious character and embraces almost all branches of knowledge.



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JEWISH

WFA (ILL.) PROJ. 30275

The Reform Advocate, Vol. 39, Wk. of June 18, 1910. p.927.

The Hebrew Literary Institute is an organization whose object is to maintain the Hebrew language and to propagate loyalty and love for Judaism. The Institute suffered a great loss in the destruction by fire of the Chicago Hebrew Institute. A library of 2,000 volumes in several languages, all on Jewish science and a collection of Jewish books on general subjects, vanished in the flames.

A young man, Mr. Rosen, has donated 1,000 books and a beginning has thus been made to rebuild the only Jewish library in Chicago.

Courier, June 17, 1910

WPA (ILL.) PROJ. 30275

### A Call To Hebraists

We wish to announce to the Chicago Jewish Public that the Hebrew Library, which was destroyed in the Institute, will again be opened in the very near future. A collection of one-thousand Hebrew books, the best Works of Hebrew authors, was donated by the well-known scholar, Mr. S. Rosen, from his personal library.

This and other smaller donations will form the nucleus of the new library.

The Hebrew Library Committee would appreciate any donations of books in Hebrew or any other language, so long as the books are of Jewish interest.

Those who have always desired to do something for the Hebrew-language can now satisfy this yearning by purchasing or donating from their personal libraries, books of Jewish interest.

We hope the Hebraists of Chicago will respond as generously as they can to this very worthwhile project.

Respectfully,

The Committee

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JEWISH

WPA (ILL.) PROJ. 30275

Courier, April 15, 1909.

WHAT THE PEOPLE SAY FOR A JEWISH LIBRARY IN CHICAGO.

Dear Editor of the Jewish Courier:

The necessity of a Jewish center in Chicago, where different Jewish groups are able to get together and express their views on various topics, freely, and at the same time feel that they are in a Jewish, national atmosphere, has been solved by the opening of the Hebrew Institute. This center has been recognized by all right-thinking Jews as a necessary function in the Jewish community here. But here, with the assistance of your paper, I wish to draw the attention of the officers of the Chicago Hebrew Institute to an absolutely necessary department which ought to be added soon to the institution, and that is a Jewish library. It should be a collection of various books, magazines, and newspapers, which should satisfy the mutual and spiritual needs of the Jewish masses and of which they have been sadly lacking.

Good Jewish literature cannot be obtained in every place. I have been a frequent visitor to the Hebrew Institute; I have walked around the building, but no sign of a library is to be found there. However, you will find

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JEWISH

WPA (ILL.) PROJ. 30275

Courier, April 15, 1909.

there some unnecessary clubs and dance halls where boys and girls get together and have a good time.

Respectfully yours,  
B. Katzen - 480 Morgan street.

Dear Editor:

I read the article of Rabbi Holtzman of Brooklyn, N. Y., about the education of Jewish children, and I think that the rabbi's plan is alright. But how many times have already been written, and plans formulated, about the pitiful neglect in giving the young generation a Jewish education? Look at the Gentiles! How they take care of matters concerning the spirit, and the religious education of their children! They see to it that their religion should be strengthened, while in our midst it is getting weaker and weaker. It is appalling to think of how many thousands of grown-ups as well as small children had or have no Jewish education at all, and Judaism is entirely strange to them. Many of them even go so far as to ridicule and to laugh at anything dealing with Judaism. They laugh at it because they

Courier, April 15, 1909.

don't know anything dealing with Judaism. They have not learned about our history, our religion, and about our language. Our Jewish elders, parents of children, are contributing money to the building of more synagogues, but for whom are they building them? Only the older ones go there to worship and to meet friends, but no young people can be seen there. Why don't we try to build something for them?

The Hebrew Institute is also a Jewish training school, and as such it should have been the first to open such classes where a Jewish education should particularly be given. Good and competent Jewish teachers who understand and are well versed in the English and Hebrew languages, and who have a thorough knowledge in Jewish history from its inception to the present time, should be intrusted with the education of Jewish youth. They are the ones who should be capable of instilling enthusiasm and love to the Jewish people and Judaism. Zionist clubs for children would not help anything. Only daily classes where a national spirit will be present at all times, and where the customs and mores of the Jewish people can be taught, will alleviate the trouble.

Anna Goldberg.



Courier, 11-3-07.

HEARD AND SEEN (continued)

The Public Library, after a great deal of coaxing by Jewish Organizations, have finally purchased a number of books in the Yiddish Language. Some of the finest Yiddish writers are represented in the collection numbering several hundred books. Directors of the library state that if this practice proves popular, many more books will be added to the present collection. We call upon our Yiddish reading public to take advantage of this very opportunity provided by the Chicago Public Library. Remember! The more books you read, the more variety of books you will be able to read because the Chicago Public Library is certain to increase the number of Yiddish books if a favorable response is forth-coming from the Yiddish Book lovers.

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JEWISH

Sinai Congregation, Executive Board, Minutes, May 8, 1893.

The Committee on (Semitic) Library Fund, through the president, reported having received in subscription, the sum of \$5,100.

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II B 2 a

JEWISH

Sinai Congregation, Executive Board, Minutes, August 14, 1893.

Letter of Prof. Wm. R. Harper to the president (J. L. Gatzert) accepting the appointment of member of the Committee to purchase books for the Semitic library, and acknowledging "the magnificent gift which you thus present to the university" was read and ordered filed.

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J. L. Gatzert



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JEWISH

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The Reform Advocate, Wk. of April 8, 1893. p.15C.

The intended contribution of Sinai Congregation to a fund for the establishment of a Semitic Library will be hailed with delight by all members of the University. Hitherto the students have been hampered in their investigations, owing to lack of books and without a well equipped library no scholarly research is possible. This action on the part of Sinai will insure the success of Semitic studies and make the University as it is intended, the center of such studies in this country.

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JEWISH

The Reform Advocate, June 5, 1891.

[LIBRARY GIFT]

M. David Montezinos has presented his library comprising 8,000 volumes, to the Beth Hamedrash, belonging to the Portuguese congregation at Amsterdam.

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JEWISH

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The Occident, March 23, 1888.

HANDSOME DONATION TO OUR PUBLIC LIBRARY.

The following letter from Mr. Carl Wolfsohn, the eminent pianist of Chicago, has given the Public Library of Chicago, the late Beethoven Society's valuable music scores of eminent authors, which has an intrinsic value of at least \$2,500.....

Mr. Adolph Moses

Dear Sir:

The Library of the Beethoven Society, which has been placed at my disposition by the Board of Directors of that society, I have held for several years, waiting for an opportunity to present it to a new musical society whose only and principal aim should be the Highest in Art. As no such opportunity presents itself and is even not visible in the near future, I beg you to request the Board of Directors of the Public Library to accept it as a gift on my part, to an institution fostering that, which through my whole life had had my deepest sympathy, - The advancement and culture of mind and soul.

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JEWISH

The Occident, March 23, 1888.

Should at any time the loan of the works of the Beethoven Library assist the new as well as now existing choral societies, it would fully meet my wishes, and an object attained I always had in view.

Carl Wolfsohn  
March 9, 1888.  
Chicago.

II. CONTRIBU-  
TIONS AND  
ACTIVITIES

B. Avocational and Intellectual

2. Intellectual

b. Museums

II B 2 b  
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JEWISH

Chicago Jewish Chronicle, November 3, 1933.

OPEN NATURAL HISTORY MUSEUM AT J. P. I.

Last Sunday the Jewish People's Institute opened its Museum of Natural History, which was presented to the Institute by Samuel Bornstein, who was personally responsible for the gathering of the material contained in the exhibit, consisting of more than 3,000 pieces.

It has been called a miniature Field Museum, for it contains sample exhibits in natural history and anthropology in a measure similar to that found in the Field Museum. This Museum will offer an excellent opportunity to nearly a quarter of a million people living within walking distance of the Institute to become acquainted with the wonders of nature.

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J. E. HUGH

Abendpost, Apr. 10, 1929.

### THE MUSEUM OF INDUSTRY



The Institute will be located in The Old Fine Arts Building, and will be named after Julius Rosenwald. The old Fine Arts Building, in Jackson Park, will undergo a complete change, the work to start June 1. The building will be occupied by the Julius Rosenwald Museum of Industry according to the announcement made by Waldemar Kempfert, Director of the Museum. Julius Rosenwald's contribution of \$3,000,000 together with the \$5,000,000 secured by a bond issue of the South Park Commission made this project possible.

The achievements of industry up to the present will be represented by models, which will show the "technical progress of mankind" in historical order.

Many items for permanent exhibition have already arrived; one of these is the apparatus used in measuring the velocity of light, an invention of Professor Albert A. Michelson, of the University of Chicago.



II B 2 b

JEWISH

The Reform Advocate, Week of March 2, 1929, Volume 77, Page 109.

For years it has been the idea of Philip Seman, general director of the Jewish People Institute, to establish in Chicago a museum of Jewish antiquities. The museum is now open and contains dozens of art objects brought from the old Jewish cities of Poland, Galicia, Germany, Italy and Palestine.

Chas. Shaffner, one of Chicago's oldest residents, is responsible for the purchase of many of the objects.

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JEWISH

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The Reform Advocate, Vol. 75, p. 406, Wk. of May 12, 1928.

At a meeting recently held at the Jewish People Institute a new organization was formed to be known as the Jewish Museum Association of Chicago. Its aim is to create in Chicago a Jewish art center which shall have the following departments: (1) A gallery for paintings and sculptures of Jewish artists, (2) A library of graphics, for impressions of etchings and wood-cuts of Jewish engravers, (3) An art library, for books and research material on Jewish art and artists, (4) A museum of antiquities to contain treasures of the Synagogue.

Mr. Todras Geller, the well known Jewish artist, was elected acting director of the newly formed association.

Daily Jewish Courier, April 8, 1909.

WPA (ILL.) PROJ. 30275

GREAT EXHIBITION AT THE HEBREW INSTITUTE

Mr. Harry Lipsky Wants to Acquaint the Jewish Public  
of Chicago with the Riches and Life of a  
Large Area of the United States

ALL ARE EXPECTED

To acquaint the Jewish masses of this city with the development of commerce and industry of the West, and to show the steps one must take in order to work oneself up, is the last plan to be carried out at the Hebrew Institute. The creator of this plan is Mr. Harry Lipsky, the associated superintendent of the institution. Mr. Lipsky is arranging an exhibition for which he is gathering numerous pictures representing in graphic form the wealth of the various states in the West, and he will be there to explain to the visitors the meaning of these pictures.

Daily Jewish Courier, April 8, 1909.

WPA (ILL.) PROJ. 30275

In this undertaking Mr. Lipsky received the cooperation of the large publishing houses, most of the railroad companies, mine owners, manufacturers, and farmers, and from all those who have been closely connected with the rapid growth of the wealthy regions in the country.

Most of the pictures, and valuable materials linked with them, necessary to make this exhibition a success, have already been collected by Mr. Lipsky, and in several days an announcement will be made when the opening will take place.

The exhibition at the Hebrew Institute will be called: "Industrial and Educational Museum." Through the pictures, maps, and literary works which are being gathered for this occasion, each visitor will get some idea of the activities and life of the Americans in the West, as well as to get a glimpse into the lives of those who live in the new states of Texas, Oklahoma, Colorado, Wyoming, Idaho, and Montana. The visitor will be shown, among other things, the development of various industries, such as horticulture, sugar plantations, cattle raising and modern farming.

Daily Jewish Courier, April 8, 1909.

WPA (ILL) PROJ. 30275

"To Jews, especially, this exhibition should be of great interest," Mr. Lipsky explained to a reporter of the Jewish Courier. "This should particularly be of interest to our newly immigrated brethren. The main purpose is to draw the attention of the public to the life and activities that go on in the far and wide regions of the West, and the opportunities one can get by going away from the large and densely populated American cities, and to look for a place to settle where the opportunities for betterment are much brighter."

Mr. Lipsky thinks that this exhibition would do much good for the Jewish masses, and he hopes that it would be visited by all Jews in Chicago.



**II. CONTRIBUTIONS  
AND ACTIVITIES**

**B. Avocational and Intellectual**

**2. Intellectual**

**c. Scientific and Historical  
Societies**

The Jewish Charities Minutes, Janurary 26, 1931

At the meeting of the Board, Mr. Becker spoke on the work of the Jewish Telegraphic Agency and its importance to world and American Jewry. He then introduced Mr. Jacob Landau, representative of the J. T. A. who presented the work of the Agency in covering throughout the world news of importance to the Jews.

Not only has the Associated Press and the Reuter Agency unqualifiedly accepted and paid for the news items which the Agency furnished them, but the active distribution of such news has been a protective force to the Jewish communities of Eastern Europe.

He stated that the Agency had a gross budget of some \$250,000 against which it had an internal income of \$125,000 leaving a deficit of about \$125,000 which had to be made up by contributions. Messrs. Felix and Paul Warburg, Mortimer L. Schiff and Julius Rosenwald among others had for a number of years generously contributed to the Agency. The American Jewish Committee had investigated the conduct of its affairs very thoroughly and was so convinced of the

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III B 1

importance of the Agency to Jewry that it had departed from its previous practice and had endorsed and sponsored a fund raising campaign for the Agency at a time when the Committee itself was in great need of funds.

Mr. Becker then emphasized the fact that the Chicago Community had not been doing its share in regard to the Agency and other national organizations and that it was the duty of the Board to see that Chicago participated and contributed its proper share to all such national and international activities.

Messrs Kline and Wormser pointed out that the problem can only be solved by creating a fund for this purpose. The Executive Director remarked that such a fund was in contemplation as soon as conditions permitted.

ALL INFORMATION CONTAINED HEREIN IS UNCLASSIFIED

The Chicago Jewish Chronicle, Wk. of Sept. 16, 1927, Vol. 11, p.1.

On Sunday October 2, Chicago Day, the Jews of Chicago and particularly the members of the Jewish Historical Society of Illinois and their families will celebrate the dedication of a memorial tablet in Lincoln Park, marking the location of the first Jewish cemetery in Illinois and the entire Northwest in 1847. Eighty years ago a group of men brought from the city a tract of land, which is now Lincoln Park, for \$40.00 and converted it into a Beth Hakvorath. It was the first corporate act of the Jews of Chicago, acting in unison for the entire Jewish community, small as it was.

Through the courtesy of David H. Jackson, president of the Lincoln Park Commissioners, arrangements are now under way to make this historical event a most memorable one in the annals of the Jews of Chicago.

Governor Len Small will be the guest of honor and Senator John Dailey of Peoria, an authority on Illinois' early history, will make the principal address.



The Chicago Chronicle, Volume 5. Week of June 22, 1923, Page 1.

Of the research work of the Jewish Historical Society there seems to be no end. The staff of the Society has been busy going over the original records, many of which have not seen the light of day for seventy-five years.

Thousands of questionnaires have been mailed out to men and women of Chicago, who have helped to make history. The results have been more than gratifying, and after a complete check of all the material, the book will be ready for press.

Those who have been privileged to see the manuscript and the illustrations are unanimous in asserting that not only will it be an inspiration for the present generation, but will be a guiding light for many generations to come.

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The Reform Advocate, Vol.65.Wk.of Feb.3,1923.-P.13

The American Society for the Advancement of the Hebrew University will hold an open meeting on February 4th. This society is unique in that its membership is limited to professional people and university graduates. It is in the final process of organization and the next meeting will witness the election of permanent officers.

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JEWISH

Daily Jewish Courier, Jan. 30, 1923.

AMERICAN SOCIETY FOR THE ADVANCEMENT OF THE HEBREW UNIVERSITY

(In English)

A club composed of Jewish professional people has been organized recently in the interests of the Hebrew University in Palestine. The formation of such a club seems to be very timely just now to judge by the response which has been evoked at the various meetings already held. The club fills a distinct place in the community. Since there are, no doubt, a great many who have been eagerly awaiting the formation of just such an organization, an open meeting has been planned for next Sunday. A social hour will follow the meeting. A cordial invitation is extended to all interested to come Sunday evening, February 4th, at Steinway Hall. [Editor's note: This article is in English originally. It has not been edited in the usual manner.]

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JEWISH

Daily Jewish Courier, Mar. 3, 1922.

ANNUAL MEETING OF THE  
JEWISH HISTORICAL SOCIETY  
A GREAT SUCCESS

The annual meeting of the Jewish Historical Society of Illinois took place last night in the Rose Room of the Morrison Hotel. Approximately one hundred and fifty of the most prominent Jews of Chicago were present. A fish dinner was served. Alexander Akimoff, of the Petrograd Opera House, sang some operatic arias and some Jewish folk songs. He has a powerful but sweet voice and he made a hit. He was accompanied by Miss Miriam Firstenberg, the celebrated pianist. Stereopticon pictures were then shown of the development of Chicago and the part the Jews had played in it; the explanations were given by Professor A. A. Friedlander.

The speakers were: Judge Harry M. Fisher, Jacob M. Loeb, James Davis, M. E. Greenebaum, B. Horwich, and Nathan D. Kaplan. S. J. Rosenblatt was chairman.

In speaking of the purpose of the gathering, Mr. Rosenblatt pointed out the

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JEWISH

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Daily Jewish Courier, Mar. 3, 1922.

difficult work that had been done during the past five years by Mr. H. L. Meites to gather material for the history of the Jews in this state. Mr. Rosenblatt declared that every Jew would be privileged to own the book that is soon to be published. Those present showed their great interest in this enterprise by subscribing for the forthcoming book.

WPA (ILL.) PROJ. 30275

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JEWISH

Daily Jewish Courier, Feb. 17, 1922.

S. J. ROSENBLATT ELECTED PRESIDENT  
OF THE HISTORICAL SOCIETY

At the offices of Mr. S. J. Rosenblatt, in the First National Bank Building, a meeting of the members of the Jewish Historical Society of Illinois was held. The following were elected officers: S. J. Rosenblatt, president, Jacob M. Loeb, vice-president, Judge Harry Fisher, vice-president, H. L. Meites, recording secretary, M. N. Reisenard, financial secretary, M. E. Greenebaum, treasurer.

The group decided to undertake at once the issuance of The History of The Jews in Chicago, in honor of the seventy-fifth anniversary of the first Jewish settlement in Chicago. The first Jewish public prayers in Chicago took place on the High Holidays, seventy-five years ago. This event will be commemorated with appropriate ceremonies this year.

On Thursday night, March 2, a dinner will be given at the Morrison Hotel, the purpose of which is to awake the interest of men and women who are active in

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Daily Jewish Courier, Feb. 17, 1922.

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social work, and to induce them to become members of the Historical Society. After dinner, a lecture will be delivered with the aid of stereopticon pictures, which will show the accomplishments of Jews in the development of Chicago.

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The Chicago Chronicle, Wk. of February 17, 1922. Vol.3,p.1.

The Jewish Historical Society of Illinois met at the office of S. J. Rosenblatt and elected the following officers: President, S. J. Rosenblatt; Vice-President, Jacob. M. Loeb; Vice-President, Judge Harry M. Fisher; Recording Secretary, H. L. Meites; Financial Secretary, Meyer Rosengard; Treasurer, M. E. Greenebaum.

The first efforts of the organization will be to launch a campaign for members to the Historical Society and to publish "The History of the Jews of Illinois," which is being compiled for a number of years and is now nearing completion.

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Daily Jewish Courier, Nov. 5, 1920.

### LELAMED BNAI YEHUDAH

"Lelamed Bnai Yehudah" is the name of a new Jewish organization on the West Side, whose aim is to study Jewish history throughout the centuries of Jewish suffering. This organization was founded by Rabbi Isaac Kaplan of Congregation Agudath Jacob Anshe Kroz, and is sponsored by the Adas Bnai Israel, an organization founded eight years ago to foster observance of the Sabbath. Meetings are held every Tuesday evening at the Congregation Agudath Jacob on West 15th Street and South Homan Avenue, where part of the evening is to be spent in group study of Jewish history. A speaker will conclude the evening's program with an address on some Jewish question or topic.

Large public meetings will be held November 14, 28, and December 12, 1920, in order to acquaint the Jewish people with the purpose of the organization. Rabbis S. Glick, Isaac Kaplan, A. Cardon, A. Fraum, and M. Fineberg have promised to help the organization. The charter is still open and all who are interested are welcome to join.

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Daily Jewish Courier, May 15, 1918.

PROMINENT JEWS ELECTED TO THE EXECUTIVE BOARD  
OF HISTORICAL SOCIETY

More than three hundred of the most prominent Jews of Chicago came to the meeting at Sinai Center yesterday, and heard the report of the special committee on bylaws for the new Jewish Historical Society of Illinois. After the report, members of the Executive Board were elected. This board will consist of thirty-three members, twenty-four of whom will be from Chicago and nine from the rest of the state.

The Chicago and Cook County members are: Mrs. Benjamin Davis, J. Davis, E. B. Felsenthal, Oscar Foreman, Henry L. Frank, M. P. Ginsburg, M. E. Greenebaum, Dr. Emil G. Hirsch, Nathan D. Kaplan, Max Klee, Adolph Krause, Sidney Loeb, Julian W. Mack, H. L. Maites, Lessing Rosenthal, Julius Rosenwald, Philip Seman, Samuel Philipson, Max Shulman, Edward Selz, Rabbi S. Silber, Dr. Joseph Stolz, Mrs. Julius Stone, and Dr. A. B. Yudelson. Next Monday the Executive Board will hold its first meeting and elect officers.



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Daily Jewish Courier, May 15, 1918.

Dr. Emil G. Hirsch addressed the gathering on the importance of history.



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JEWISH

Daily Jewish Courier, Apr. 30, 1918.

PERMANENT JEWISH HISTORICAL SOCIETY IS BEING  
FOUNDED IN CHICAGO TODAY

This evening a permanent Jewish Historical Society will be founded, which will contribute to the century jubilee of our state a printed report of the accomplishments of Jews to the success of the State of Illinois in these few generations.

The meeting will be held at eight o'clock in the evening at the Chicago Historical Society Building, Dearborn and Ontario Streets. For the benefit of those present, the rich museum of the Society will be open from seven until ten-thirty, enabling everybody to view the antiques and valuable articles which are to be found there.

Dr. Otto L. Schmidt, president of the Illinois Centennial Commission and Vice-president of the Chicago Historical Society will address the meeting on the very interesting theme: "The Jewish Pioneers Whom I Knew."

The well-known Jewish banker, M. E. Greenebaum, has agreed that his father,



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Daily Jewish Courier, Apr. 30, 1918.

Elias Greenebaum, the oldest Jew in Illinois, should be the honorary president of the Jewish Historical Society, which will be founded this evening. Mr. Elias Greenebaum is ninety-five years old.

All those who are interested in Jewish history in general, and the history of Jews of Illinois in particular, are invited to the meeting.

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Daily Jewish Courier, Apr. 18, 1918.



### ILLINOIS CELEBRATES TODAY ITS HUNDREDTH BIRTHDAY

One hundred years ago today, our State of Illinois was incorporated in the United States and this reunion will be celebrated with great pomp and splendor.

The holiday began yesterday at Springfield, the capital of the State, and will be continued a few days later in Chicago.

Mr. Hyman L. Meites of the Jewish Historical Society of Illinois was invited to this celebration. He left yesterday for Springfield.

The Jewish Historical Society will publish for this occasion--the State's century jubilee--a great work about the part played by Jews in the establishment, development, and growth of the State of Illinois. This work will be the most colossal and complete ever published by Jews, as well as a beautiful contribution for the great holiday.

Friday evening, a great holiday meeting will be held, and a lecture given about

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Daily Jewish Courier, Apr. 18, 1918.

the history of Illinois on the premises of the local Historical  
Society.



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JEWISH

The Sentinel, Volumes 27-28; Week of December 14, 1917. Page 6.

At a meeting held last week in the Sherman Hotel, H. L. Meites, secretary of the Jewish Historical Society of Illinois, announced that the society will dedicate a tablet upon the site where the first Minyan was held in Chicago on Yom Kippur, 1845.

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JEWISH

The Sentinel, Wk. of August 20, 1915. Vols. 19-20, p.2.

The Chicago Professional Men's Jewish League, consisting of 100 Jewish doctors, dentists and druggists, was organized last week. The body will be a unit of the National Jewish Congress, an organization which will attempt to participate in the peace conference of European nations at the close of the war. Dr. Hyman Cohen is chairman of the League and the temporary committee includes Dr. Louis J. Pritzker, Dr. George Halperin and Dr. Henry Frankel.

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JEWISH

The Sentinel, Vol. 15-16, Wk. of Oct. 30, 1914, p. 2.

At the Mississippi River Valley Medical Association conference in Cincinnati last week, Dr. Gustave Kolescher of the Michael Reese Hospital staff exhibited four patients who had been clinically cured of cancer and whose cases at first had been regarded as hopeless. This was the first announcement of the success of Dr. Kolescher's treatment made to the public. It is the opinion of Dr. G. L. Perusse, superintendent of Michael Reese, that almost any case of incipient cancer can be stopped.

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JEWISH

The Reform Advocate, Vol. 38, Wk. of Aug. 28, 1909. p.36.

Chicago is to have an institution for medical research similar to the one founded in N. Y. by John D. Rockefeller. The new institute is the gift of Mrs. Nelson Morris and the sum of \$250,000, which is needed for the erection and complete furnishings of the hospital, has been donated by her as a memorial to her husband. It will be known as the Nelson Morris Memorial Institute of Medical Research and will be connected with the Michael Reese Hospital.

The plans for the new building, which are being drawn by Richard E. Schmidt, will be ready for Mrs. Morris' inspection the latter part of Sept. Work will begin as soon as these plans are approved. It is hoped the Institute will be ready for occupancy by next Spring.

The building will be constructed according to the ideas of Dr. James W. Jobling, chief pathologist of Michael Reese Hospital and until recently pathologist at the Rockefeller Institute.

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The Sentinel, Volumes 15-16; Week of October 9, 1914. Page 2.

The Zeta Mu Phi Medical Fraternity, which is now meeting at the Hebrew Institute, has recently affiliated with the Aleph Yod He Fraternity. The former was organized in Chicago about six years ago, and now has chapters in all the leading medical colleges of the country. Its aim is the stimulation of interest in the solution of Jewish problems among medical students and physicians.

The local chapter of the Zeta Mu Phi is now working on a proposition to amalgamate all the Jewish fraternities, medical and non-medical, in the world. According to Dr. Max Kern, originator of the idea, the purpose of the movement is to form one strong federation with a common object, the elevation of the standard of Jewish students.

Plans are now on foot for the publication of a magazine to be known as the Zeta Mu Phi Herald, which is to be strictly Jewish in nature.

Among the leaders in the federation movement, in addition to Dr. Kern, are Dr. Benjamin H. Breakstone and Carroll A. Teller.

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The Reform Advocate, Wk. of Dec. 2, 1893. p.256.

The Jewish Culture Association of Chicago is the name of a new organization for the purpose of promoting a better knowledge of Jewish history and literature. The Association meets every Monday evening at the B'nai Abraham Temple.

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II. CONTRIBUTIONS  
AND ACTIVITIES

B. Avocational and Intellectual

2. Intellectual

d. Publications

(1) Newspapers

The Reform Advocate, September 12, 1931. Vol. 82, p.153.

On Saturday, February 4, 1911, The Sentinel made its appearance in Jewish Chicago. Louis Berlin and Abraham L. Weber were publishers and they promised a weekly journal devoted to Jewish interest. On its first appearance it contained the following announcement: "We intend to publish for an intelligent Jewish public, a Jewish newspaper devoted to its interests, without regard to the particular class to which the reader may belong. In promising that we shall discuss many Jewish questions, we have in mind that this term is broad enough to include questions relating to Jews reformed and orthodox, or the Jews, who have equal respect for both and all classes. The fact remains that however differentiated among themselves they may be, Jews have many interests in common, and the chief events affecting one class affect no less the others."

The Reform Advocate, September 12, 1931, Vol. 82, p.152.

### ANGLO-JEWISH PUBLICATIONS.

In the early eighties, Chicago Jewry was blessed with five publications in English, and one or two in German. Most of them were "weeklies," but "weaklings" in body and spirit. The only two which survived to the period where my story begins were the Occident and the Israelite and soon the Occident too, passed into oblivion.

The Occident went out of existence quietly and no one felt its loss. No obituary was written and no lamentation was chanted. Thus the oldest Jewish publication in English, at the present time, is the Chicago Israelite. It was founded in 1884, and was the legitimate offspring of the American Israelite, founded by Dr. Isaac Mayer Wise and originally published in Cincinnati. For many years the publication was managed and edited by Leo Wise, who wrote under the pseudonym of "Nickerdom," and who was the son of Dr. Isaac Mayer Wise. About fifteen years ago, the capable Miss Mollie Osherman acquired ownership of the paper and since then has been in managing editor and publisher.



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JEWISH

The Reform Advocate, June 13, 1931.

The Growth of Jewish Chicago.

Forty-Two Years' Recollections. By Philip P. Bregstone.

#### WIELDERS OF THE PEN.

To the uninitiated it may be surprising to learn that a Yiddish newspaperman requires a broader education than a newspaper writer in any other language. He must know Yiddish, the language in which he writes; to have a thorough knowledge of Yiddish he must know Hebrew. It is essential that he speak the tongue of the country in which he resides and those of Russia and Poland, since the heart of Jewry lies in those two countries. It is therefore no exaggeration to say that the average Yiddish reporter is by far superior in intelligence, education, and general information, to the average writer on any other newspaper.

The army of writers who now wield the pen for the two Chicago Yiddish dailies, the Courier and the Forward, are all seasoned men who display extraordinary skill in all departments. Besides Zolotkoff, Melamed, and Loebner, we find

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The Reform Advocate, June 13, 1931.

on the editorial staff of the Courier, Dr. A. M. Margolin, who for the past twenty-three years has been demonstrating his ability in every field of journalistic and literary endeavor. He abandoned a medical career that he might take to the pen. Dr. Margolin was born in Bobruisk, province of Minsk Russia, on May 5, 1884. He comes of a family where wealth, culture, and Jewish scholarship abide in close harmony. After he completed a general course of Jewish education in a Cheder and Yeshivath, at the age of sixteen, he wandered out to Plotzk. There he made his home with a relative, A. J. Papirna, one of the first neo-Hebraic publicists and critics. Papirna prepared Margolin for the seventh class gymnasium. In May 1905, he graduated with honors. His intentions were to enter the University of Warsaw and major in mathematics, but the political disturbances of the students at that particular period caused him to change his mind and instead he entered the medical school of the Berlin University. Four years later he commenced the practice of medicine and for two years he was house doctor in the clinic of Dr. Schwarts, in Karlsbad. In 1914, he came to London, England, and for three months he was connected with a German hospital, until the outbreak of the war. His experience as a Russian subject residing in England and being a conscientious objector as a matter of

The Reform Advocate, June 13, 1931.

principle is very interesting. His lot was thrown together with men of the type of Tchicherin, now Minister of Foreign Affairs for the Soviet Government, but then a political refugee in London. In 1917, Dr. Margolin was arrested on charges of preaching pacifism, but a week later was discharged and he emigrated to New York; six months after his arrival in New York, in October of the same year, he came to Chicago to join the editorial staff of the Courier where he has been ever since. Dr. Margolin began his first endeavor in the field of journalism in 1903, by contributing to Hebrew and Russian publications. His first Yiddish attempts appeared in the Warsaw Volkszeitung of the same year. Since then he has contributed to almost every leading Yiddish newspaper and magazine published in Europe. He translated Henry Bernstein's drama, "Samson" from French into Yiddish. He writes well in every branch of journalism and literature; essays on social, political, moral, and esthetic subjects, humor, poetry, and historical sketches, but his principal field is criticism and reviews of the drama. In 1911, he married Clara Bleichman, a well-known dramatic star on the Yiddish stage. Besides the daily articles in the Courier, and his work as Chicago correspondent for the New York Day, he is engaged in gathering material for a history of the Yiddish Theater and I know no writer who is as fit for the task as Dr. Margolin. His review of a Yiddish drama reminds one

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of a review by James Gibleous Huneker of one of Ibsen's dramas. He is all embracing.

Solomon Greenblau has been on the Courier staff for the past twelve years. He was born in 1876, in a small town in Lithuania. He attended Cheder and later graduated from the City Normal School of Jacobstadt, Courland. He prepared himself for the Gymnasium and successfully passed the entrance examination, but was refused admittance because of the "numerus clausus." He went to Warsaw and became a bookkeeper and later engaged in business for himself. In 1904, he emigrated to London and for the first time tried his hand at journalism. He worked on several London Yiddish newspapers. In 1909, he came to Chicago and began to write for the Yiddishe Presse, the daily published by Liebling. Shortly afterwards he became city editor of the Jewish Labor World; when this publication merged with the Jewish Forward, Greenblau joined the staff of the Jewish Courier. He writes in an essayistic style and has produced many short stories, monographs of historic men and women and biographical sketches of many literary characters.

Morris Indritz is one of the younger writers. He was born July 15, 1890, in Courland, Russia, now the Republic of Latvia. He descended from a Chassidic



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family and it is obvious from his writings that he journeyed to the "Rabbi" on many occasions, in the company of his father, Naphtoly Indritz, when Morris was still a youngster. The mystic soul which comes to him as a heritage, has absorbed the spirit of modernism, blending harmoniously into a marvelous background for his fluent and docile pen. His daily stories of Chassidic life which appear in the Courier, and the interesting volume which he had published some four years ago, under the title "In the Tents of H. B. D." in which he gathered the many legends and stories woven about the lives of the "Miracle Makers" are told in a splendid style, with a fine imagination, sincere sympathy, and much gusto. These stories find a large and appreciative reading public.

The finest work tendered by Kalmen Marmor in the literary field was done while he was a resident of Chicago, for here he was removed from the New York "Kibbitzarnies," the influence of which was hardly conducive to the best results of a genius of his type. Marmor is a man of vast learning and great erudition; an independent thinker, a dreamer of the highest type, possessing a rare imagination and a keen vision which penetrates the veiled vistas and above all, he knows how to give expression to his thoughts and phrases them in a most delightful manner. When Marmor first came to this country, Yehoash, the Yiddish poet, dedicated a poem to him. My appreciation for the poet and for the subject of his inspiration gave me sufficient courage to attempt to translate the poem

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from Yiddish into English. The title of the poem is "Dream on, Friend!"

The combination of a scholarly and philosophical mind coupled with a fine poetic vision is a rarity in the world's literature. Marmor is the happy possessor of both; he is a thinker and a poet. His greatest fault is that he is too often carried away by lofty ideals and becomes the propagandist and thus ceases to be the artist, for the one is incompatible with the other.

The editorial staff of the Forward is composed of Jacob Siegel, city editor; Morris Ziskind, labor editor; and Jonas Spivak, Dr. Z. Lorber, M. Bogdansky, Morris Tolchin, and Samuel Sand, who are all feature writers, and each in his own masterly way. The opportunities for a writer on the Forward, are more limited than are those of the Courier. The latter is regarded as being extremely conservative in its editorial policy and caters to the most orthodox elements in Jewry, but every writer of the staff enjoys the fullest freedom to write on any subject he deems proper and in any manner that pleases him best. The Forward is ostensibly a Socialist publication and as such is presumed to be radical in its tendencies, and progressive in its policies, but its writers are denied the freedom granted to the members of the staff of the Courier. They are strictly disciplined and are forced to follow a certain policy, any

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The Reform Advocate, June 13, 1931.

deviation from which meets with severe disapproval. This policy is highly justified for two reasons: A newspaper representing certain party principles, a philosophy of life and all that concerns the adjustment of a social order and an economic system must be uniform; it can tolerate no contradictions or variance of opinions. The second reason for the necessity of uniformity and discipline is that the main office of every Yiddish Forward in the United States is in New York and there is one editor-in-chief over all of them, in the person of Ab. Cahn, whose stamp must be borne on every paper. No one excepting himself is permitted to review a book, a drama, or a work of art. It is obvious therefore that the members of the staff must content themselves with cramping limitations and restrictions. They are deprived of the opportunity to develop individuality, the foundation on which alone all art is built. And yet the staff of the Forward is composed of a group of writers, all of whom are highly talented and a few endowed with even more than that. Ziskind, Siegel, and Samd display a great capacity for real newspaper work and would be extremely useful on any daily American paper.

Jonas Spivak possesses not only a fine talent for journalism, but he also masters a splendid literary style and is blessed with a fine imagination. A volume from his pen, containing some very delightful and original sketches of

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The Reform Advocate, June 13, 1931.

Chassidic life is soon to come off the press. Knowing how vividly and with what poetic realism he portrays a subject; and having been privileged to have read some of the stories from his manuscript, I am sure that this volume will find a great market among the readers of Yiddish.

Dr. Z. Lorber is an essayist; he presents his subjects on ethics, social science, and political economy in a smooth flexible manner, easy to digest and comprehensive, not too heavily overloaded with foreign words and phrases, as is usually the custom with those writers who try to overawe their readers with their knowledge and erudition. He lays no great claims and makes no pretenses; he delivers all he undertakes to give to his readers.

M. Bogdansky may be placed in the same category; he too writes in an essayistic style, but often tries his hand in a lighter vein, not without success.

Morris Tolchim is one of the younger writers and very modern in style. His mind runs towards all the novelle; the short story would be his real field. He knows how to tell a story effectively and his tales are very realistic in form and substance. All in all they are an able set of young men and every one of them is a "social Socialist."



The Reform Advocate, February 21, 1931. Vol. 81, p.77.

Leon Zolotkoff, who was among the first Yiddish journalists in America, is also widely regarded as one of its most eminent ones. Out of the forty-three years which he has spent in this land, he has given at least forty to Chicago. The Courier was not the only medium through which he emitted the brilliant sparks of his intellect. He was responsible for bringing many other Yiddish dailies and weeklies into being: The Yiddish Tageblatt, Die Yiddische Gazetten vun die West, Der Yiddisher Call, and the Jewish Record. Of all these publications, Zolotkoff was the first editor. Throughout his journalistic career he pursued the same policy which is characterized by a strong devotion to Jewish nationalism, a tendency to guide his readers towards the higher and finer aspects of life, and a tone of dignity and distinction. If we are to accept the American standard of journalism, Zolotkoff might not be called a journalist. His style is too fine and delicate, his imagination too strong, his humor too subtle, his metaphors are too nicely colored, there is too much flourish to his sentences, the whole is too finely polished, in short it is much too literary to be determined journalism. If I were to make comparisons, I can think of no other stylist than Lord Macaulay, with whom to liken Zolotkoff, the only difference being that the latter perhaps gives less attention to polish and is not

The Reform Advocate, February 21, 1931. Vol. 81, p.77.

quite as perfect as the Englishman. Besides, Zolotkoff is less the artist and more the idealist. He is no space-filler, he writes only when he has something of importance to say, with the result that he produces a composition whose meaning is unmistakably definite, complete, and incisive.

The Jewish Charities Minutes, February 5, 1931.

At the meeting of the Executive Committee of the United Drive, James H. Becker presented a few facts with respect to the Jewish Telegraphic Agency.

The Agency was organized 10 years ago and consists of two distinct organizations, 1) The Jewish Daily Bulletin, published in this country and probably the best news medium for Jewish news from all parts of the world. 2) The Agency itself, which functions somewhat like the Associated Press in this country, the Reuter Agency in England and the Havas Agency in France. It has representatives gathering news in all important Jewish centers and sells it to newspaper services in this and other countries. In this manner it obtains about half of its expenses.

The Agency started the year 1931 with a deficit of \$30,000. Together with its 1931 needs it will be obliged to raise over \$100,000. The Agency obtains money from individuals and from several community chests. Mr. Rosenwald gives \$10,000 a year and the Schiff and Warburg families \$25,000.

The Jewish Charities Minutes, Feb. 5, 1931.

The Agency is a powerful instrument for the Jews. This has been exemplified by the situation in Rumania during the past few years. During the Palestinian riots in 1929 it was of great service to Jewry in spreading quickly the actual facts.

There is a particular need for the news service of the Agency at the present time with anti-Semitism becoming so strong in Germany. The American Jewish Committee made a careful investigation of the conduct of the Agency, gave it its unqualified endorsement and stated that it was being efficiently conducted.

These facts on the J. T. A. were followed by considerable discussion by members present.

Mr. Davis remarked that the Reuter and Havas Agencies were subsidized by their governments. Although the Jews have no government, they must have their news service. The fine standard set up by the Agency is seen from the fact that

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The Jewish Charities Minutes, Feb. 5, 1931.

the Associated Press accepts, without qualifications, its news items.

Mr. Kline stated that the work of the Agency was more important now than ever before with the anti-Semitic agitation in Germany as well as in several of the eastern European countries. If Germany becomes definitely anti-Semitic it will affect unfavorably, Jewry throughout the entire world. In his opinion the Agency is more necessary, more important than any other request before the United Drive Committee.

On a motion by S. I. Frank, seconded by James Davis, it was unanimously voted that the sum of \$7,500 be appropriated to the J. T. A. for the year 1931.

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The Reform Advocate, Wk. of December 14, 1929.

In 1887, a few of the members of the Dorshe Sfath Ever were gathered in their library. A young man entered with the important news that Chicago was to have, at last, a Yiddish newspaper of its own.

Peter Wiernick was to edit this daily paper, together with Leon Zolotkoff, Paris correspondent of the Russky Evrey (The Russian Jew), a Russian weekly. Mr. Zolotkoff arrived in Chicago a few days later, and shortly after his arrival, the Daily Jewish Courier was born.

Leon Zolotkoff's presence in Chicago contributed much to the spiritual life of our Jewish population. His influence was great and he became the mouth-piece of the Ghetto Jews.

From "The Growth of Jewish Chicago" by Philip P. Bregstone.



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THE REFORM ADVOCATE, Volume 70; Week of January 9, 1926  
Page 704

The Chicago Daily News has been sold to Walter A. Strong for \$15,000,000. Among those associated with Mr. Strong in the new ownership are Julius Rosenwald and several other co-religionists.

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The Daily Jewish Forward, January 1, 1929.

TEN YEARS OF THE FORWARD IN CHICAGO.

## EDITORIAL

Ten years ago today the Forward, came to Chicago. It was in the year of 1918, when the members of the Forward Association granted the request of the Chicago Socialists and labor movement, to come to Chicago and establish a plant here and publish the daily Forward, in the same manner and the same form as the Forward is being published in New York.

The first issue of the Chicago Forward appeared January 1, 1919, and that day was transformed into a great folk celebration, participated in not only by Chicago's labor movement, but by all other Jewish organizations to whom the Forward was the great and powerful people's newspaper, and who already for the last twenty years, has been the most significant factor in their spiritual and cultural life.



The Daily Jewish Forward, January 1, 1929.

The coming of the Forward to Chicago ten years ago marked a new epoch in the social life of the Jews in the Middle West.

Publishing the Forward in Chicago which is the center point between the East and West, made it possible for such Jewish centers as Detroit, Milwaukee, Cleveland and St. Louis to receive the Forward the same day, with all their important local news and occurrences of the day.

Therefore, this day the tenth anniversary of the Forward in Chicago is a jubilee not only for Chicago, but for the Jewish masses in the Middle West, and especially organized labor in the Jewish centers of the West.

And just because of its interest in the labor movement in the various parts of the West and Middle West, the Forward was inveigled in to installing another plant in Chicago with a line of special editions for the various cities in the West. With this step the Forward had no profits

The Daily Jewish Forward, January 1, 1929.

in mind whatsoever, as at that time the Forward was too financially strong and powerful, to consider this undertaking of publishing the Forward in Chicago a source of increased income.

And what is more, that time in 1919, was the most unfavorable time for such a great undertaking, this was a year after the World War, had ended. The entire country awaited an economic crisis, which came soon enough and hit with such powers that it was felt in 1920, and 1921 - so, that from a natural business viewpoint, it did not pay the Forward to make such an expensive move.

The Daily Jewish Forward, January 1, 1929.

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But on this, depended the need of serving in the best manner, a great part of the labor movement throughout the country, and the comrades of New York at that time demonstrated the true Socialistic spirit. They took it for granted that if Chicago and the Middle West must have the Forward, in order to strengthen the Jewish labor movement, then there was no question of how much such a move will cost. If the Jewish unions of Chicago, and the West, will gain, in the Workmen's Circle, will, by this move, become stronger and more powerful, if all the other parts of the Jewish social life in the West will start blooming, then that alone, is the greatest impetus for the Forward to take this step.

At the present celebration of the tenth anniversary of the Forward of Chicago we can proudly say that the step we took ten years ago has provided a great success according to all indications.

The Daily Jewish Forward, January 1, 1929.

WPA (ILL) PROJ 30275

The Forward has for the last three years been in their own beautiful and magnificent home that stands out like a bright star in the heart of Chicago's Jewish center. The machinery setting and printing the Forward is the last word in modern presses.

The people engaged in all departments, from the girl at the switchboard to the manager, are all loyal and devoted to the Forward and feel as members of one large family. The home of the Chicago Forward is in the center of all branches of the Chicago labor movement that are organically connected with the Forward.

Today, the first day of the new year, let that be the beginning of a new and peaceful life, let the new year bring more luck and peace into the world and a more fortunate life for those who create all the wealth in the world.

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JEWISH

The Daily Jewish Forward, January 1, 1929.

WPA (ILL.) PROJ. 30275

The new year shall awaken, in the workers of America, their needy political consciousness and lead them to a great victory in their struggle for a better life.

Stronger and mightier may become the labor movement of America.

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JEWISH

The Jewish Daily Forward, April 12, 1928.

WPA (L) 100. 027:

THE CHICAGO FORWARD DETERMINED TO CONTRIBUTE TO THE FOLLOWING WORKERS  
AND CHARITY INSTITUTIONS.

The Forward distributes a certain sum of money each year to workers  
and charity institutions.

The following sums are distributed this year to the following bodies:

The Jewish Socialist Alliance	\$500
United Hebrew Trades	500
Workmen's Circle Schools	500
Cook County Socialist Party	350
Meyer London League	300

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JEWISH

The Daily Jewish Forward, April 12, 1928.

WPA (ILL) 400. 10275

United Charities	\$350
Socialist Women's Club	100
Chicago Consumptive Aid	100
Douglas Park Nursery	100
Daughters of Zion Nursery	100
Chicago Los Angeles Builders	100
Political Prisoners	50
Miscellaneous	<u>450</u>
Total	\$3,500

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JEWISH

WPA (ILL) NO. 30276

Forward, May 2, 1937.

In honor of the 30th anniversary, the Forward contributes \$4,000 to the following bodies in Chicago:

Jewish Socialist Alliance	\$ 900.00
United Hebrew Trades	900.00
Workmen's Circle Schools	700.00
Douglas Park Branch of the Alliance	200.00
Douglas Park Day and Night Nursery	200.00
Daughters of Zion Nursery, North Side	100.00
Chicago Building of Los Angeles Sanitarium	100.00
Cook County S. P.	500.00
Chicago Consumptive Aid	100.00
Association Emergency Fund	300.00
Total	<u>\$4,000.00</u>



Forward, May 1, 1927

ALL (ILL) PROS. 10273

OUR THIRTIETH ANNIVERSARY.

By Abraham Cahan, Editor-in-Chief of Forward.

It is thirty years today since a group of men and women, of whom the writer is one, founded the Forward. The Forward was called into being for a double purpose: (a) To organize the Jewish workers into trade unions and disseminate the principles of Socialism among them. (b) To act as an educational agency among the immigrant Jewish masses in the broadest sense of the word, and to spread among them high ideals of humanity.

Thirty years is a long time in the life of an individual; yet it is a very short period in the life of a movement or people. The last thirty years have been uncommonly rich in stirring events. The past decade will go down in history as perhaps the most eventful period of all time. Politically speaking, and to a large extent economically as well, vast upheavals have taken place.

The Jewish immigrant from Russia has undergone great vicissitudes during the last three decades. The Forward has been a living mirror of events in

WPA (11) ARC 136275

Forward, May 1, 1927.

Jewish life. It has remained true to the ideals which inspired its founders a generation ago, but it also kept abreast of the progress of events. As a consequence it has been growing stronger, and more influential from year to year.

The founding of the Forward was made possible through the self sacrifice of the Jewish working men and women who gave up their bank accounts, engagement rings and trinkets and in this way scraped together the necessary amount to start the paper. Today the Forward has a circulation of more than 200,000 copies daily, devoting much of its profits to the labor movement and other worthy causes.

The Forward today is what it always has been - a Socialist organ and promoter of culture among the masses. Its principle and program are identical with those of the Great British Labor Party. The numerous changes during the past decade have brought new needs and problems, and the Forward has been quick to meet them. Thirty years ago the Forward was a paper for immigrants only. Today it is read by very many American citizens, a large

WPA (ILL.) PROJ. 30275

Forward, May 1, 1927.

proportion of whom are Americanized in the best sense of the word. Not only the parents, but their American born children as well, find in the English section of the Sunday Forward a much needed organ of discussion, entertainment and intellectual and literary interests.

On the occasion of the 30th birthday of the Forward, I extend hearty greetings to all our readers.

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JEWISH

The Sentinel, Volumes 59-60; Week of July 3, 1925. Page 7.

There is a new Jewish monthly magazine being published in Chicago. It is called The Jewish Youth, and it is the official organ of the Inter-High Jewish Educational League.

The magazine is edited by Toby Kurzband and is sponsored by E.Harrison Chapman of the Jewish Education Committee.

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JEWISH

Daily Jewish Courier, Jan. 10, 1924.

THE NEW YORK JEW AS A DEFECTIVE

by

Dr. S. M. Melamed

In the year 5684 since the creation of the world [i.e., 1924], Israel Langwill, a great and celebrated man, came to Chicago. Sometimes he, like all great and celebrated men, gives his approval to certain spiritual things. In the same year of 5684 since the creation of the world, the "Bintel" newspaper, now known as the "Fordward" [two terms of derision applied by Courier to Forward], made a deal with Henry Ford of the kind known as "scratch my back and I will scratch yours". Henry Ford began to advertise in the "Fordward" and the "Fordward" began to eat him on the back, picturing him as an innocent lamb, led astray by bad men.

Jewish public opinion in America became aroused and sharp protests began to be expressed against a Jewish newspaper making a deal with the leader of

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Daily Jewish Courier, Jan. 20, 1934.

international anti-Semitism. The "Fordward" felt itself to be in a predicament. What excuse could it give for its criminal act--socialism, love of humanity, proletarian moral, class struggle, Jewish honor?

The situation was bad. The "Fordward" could neither admit that it was wrong nor could it give up the receipt of the fat Ford checks. The men connected with the "Fordward" had an inspiration: get the approval of a great man. If a celebrated Jew could say that it was permissible to take ads from Ford, then everything would be all right. This idea, however, had one serious drawback: all the leaders of American Jewry strongly condemned the Ford-"Fordward" deal. It was, therefore, necessary to get the approval of a great non-American Jew. Israel Zangwill's arrival in Chicago looked to the "Fordward" like an opportunity sent from heaven. Zangwill is a celebrated Jewish leader, a good Jew, a Zionist, and a nationalist. His approval would carry weight.

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Daily Jewish Courier, Jan. 30, 1924.

A "Fordward" hunt for the man began as soon as he arrived in Chicago. The "Fordward" wanted to get him into its office; they wanted to explain everything to him, get a statement from him, monopolize him, arrange lectures for him. The scheme was a simple one. Langwill is a stranger in America. He is a friend of the Jewish people. It would not be difficult for the "Fordward" to monopolize him. The "Fordward" boys, however, made their plans without considering what the boss had to say about them, and the boss in this case was J. Loebner.

J. Loebner disappeared from the world for ten days and became a shadow; he shadowed Langwill. Wherever Israel Langwill went, Loebner went. The days in Chicago were dark and cold. The sky looked like a great, gray sack. People could not imagine what the sun looked like. In those days, Langwill, the poet, believed that the sun was shining in Chicago because in front of him and behind him, there was a shadow. This shadow was none other than our J. Loebner who deemed it his duty to prevent an honest man from being

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JEWISH

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Daily Jewish Courier, Jan. 30, 1924.

besmirched.

"What do you think of a Jewish newspaper," asked J. Loebner of Mr. Langwill, "which accepts advertisements from Henry Ford and puts the anti-Semitic leader on the back?" Langwill did not even take two seconds' thought before giving his opinion: "Such a newspaper is a blackguard." In this way, the Jewish press in America immediately found out what Mr. Langwill thought about the "Fordward".

This, by the way, happened before the "Fordward" even had a chance to ask Mr. Langwill for an approval of their policy. Our pseudosocialist brethren, however, did not lose heart. Well, they thought, if we cannot get Mr. Langwill to give us his approval, let us, at least, show the world that he is a good friend of ours, gives lectures for us, attends our banquets, participates in our undertakings, in short, treats us as representatives of the people.

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Daily Jewish Courier, Jan. 20, 1924.

Suddenly there sprang up in Chicago a great many Jewish culture societies, culture leagues, culture associations, and women's culture associations. One would think that Chicago was swimming in an ocean of Jewish culture. All of these culture associations, culture leagues, and culture societies, bombarded Mr. Zangwill with invitations: "Speak to us, lecture before us; here is a check for five hundred dollars, a thousand dollars. We will give you as much as you want, only....." Israel Zangwill invariably replied, "Sure, speak to my friend, Mr. Loebner of the Courier. He arranges everything for me."

J. Loebner did arrange [everything]. He arranged a lecture at the Hebrew Institute, at the Covenant Club, and so on. He arranged them quietly, without any fuss, without any committees. The culture leagues, culture associations, and culture societies, which are all run by and for the "Fordward," had to apply to Mr. Loebner if they wanted Mr. Zangwill to lecture to them. Mr. Loebner, who had to protect the interests of a great

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Daily Jewish Courier, Jan. 20, 1924.

man and to see that his name was not besmirched, explained the whole situation to Mr. Langwill, and our great guest was grateful to the good Jew for his advice.

Our pseudosocialists evidenced signs of great activity. They ran around town, arguing, yelling, hoping that maybe they would succeed in reaching Mr. Langwill, even for five minutes, so that the next day the "Fordward" could brag that Mr. Langwill had visited its office, that he was friendly to it, and so on.

Mr. Langwill was close to the "Fordward" office several times. He was at the Palace Theater, he visited the office of the Courier, he visited relatives on the West Side, but he did not visit the office of the "Fordward".

There was a tense moment when Mr. Langwill found himself surrounded by the "Fordward" boys while he was at Glickman's Palace Theater. It seemed as

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Daily Jewish Courier, Jan. 30, 1934.

though there was no way for him to escape. How could he, when he was surrounded on all sides? There was a joyous sparkle in the eyes of our pseudosocialists. At last! Suddenly, J. Loebner appeared, grabbed Mr. Langwill by the arm, and they both left for Mr. Rosenwald's residence, in Mr. Rosenwald's big car. Our pseudosocialists felt like crying. Langwill was within five yards of their office and they did not succeed in getting him to enter it.

Right after this event, plans for lectures in this or that auditorium, began to be submitted to Mr. Langwill. People tried to convince him that he would earn a fortune from the lectures which the pseudosocialists could arrange for him. To all proposals, he invariably replied, "Sure, go and see my friend, Mr. Loebner."

I have never asked J. Loebner whether the pseudosocialists ever saw him, and what reply he made to them. However, if they did see him, I can imagine

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JEWISH

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Daily Jewish Courier, Jan. 20, 1924.

the kind of a reply he would give them, and I can imagine the innumerable curses he received. He had done, however, a good piece of work. He kept Mr. Langwill from getting a hurt bath, he showed himself to possess the talents of a detective, and he prevented the pseudosocialist comrades from laying hands upon Israel Langwill. He deserves the thanks of the community and of Israel Langwill for his work.

WPA (ILL.) PROJ. 30275

Daily Jewish Courier, Jan. 9, 1924.

[MR. HENRY FORD'S ADS]

by

Dr. S. M. Melamed

Henry Ford has committed many political blunders in his life, but the greatest blunder that he committed was his attempt to bribe the Jewish press in America by offering it large advertisements, and by believing that the "Ford-Ward" [name applied by Courier to Forward because latter printed Ford's ads], the only Jewish newspaper that printed his advertisements had any influence upon Jewish life in America. He does not know that the "Ford-Ward" has no more influence than any other rag which prints filthy literature and arouses the lowest instincts of the masses. People read the "Ford-Ward" just as they read the Chicago Star, a pornographic sheet which reports scandalous stories that no decent newspaper would print. The "Ford-Ward" would go out of business within forty-eight hours if it ceased its pornographic activity. People do not take the opinion of the "Ford-Ward" seriously, just as they do not take the opinion of the Chicago Star seriously. A "well-informed" man like Mr. Ford should have

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JEWISH

Daily Jewish Courier, Jan. 9, 1924.

known that his advertisement in the "Ford-Ward" did him more harm than good.

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JEWISH

Daily Jewish Courier, Jan. 6, 1924.

[THE "FORD-WARD" OFFERS AN ALIBI]

by

Dr. S. M. Melamed

The yellow "Ford-Ward" has at last broken its silence. It spoke up yesterday and it spoke in a manner that was to be expected from it. It claimed that about two years ago, the Courier printed an ad of Ford's and it wondered why the Courier was raising such a fuss now. The "Ford-Ward" to prove its contention, printed a two-line ad which a Chicago Jew, who had a few Fords to sell, had placed in the Courier last year and for which he paid a few dollars. The "Ford-Ward" calls this a Ford advertisement. The yellow journalists know that this contention is ridiculous but they could not remain silent any longer. The readers had begun to ask questions and since they could not answer those questions, they did what the rich thief in a certain story did. When the judge asked him why he had stolen the watch, the thief replied: "Why shouldn't I have a right to wear a watch? Don't you wear a

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JEWISH

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Daily Jewish Courier, Jan. 6, 1924.

watch?"

A Ford ad is an ad that Henry Ford places in a newspaper and for which he pays with a Ford check. When a Jew advertises that he has an old Ford for sale, it is a Jewish ad, and a Jewish newspaper may print a Jewish ad. The "Ford-Ward" is the only Jewish newspaper in America which gets Ford checks--all in the name of socialism, in the name of the Jewish workers, in the name of trade union principles. Ford will not permit any unions in his factories, and, logically, a Socialist newspaper should not accept any advertisements from him, but the Judaism of the "Ford-Ward" is worth as much as its love of truth, and its love of truth is worth as much as the education of its editors and managers.

PROJ. 30275



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Daily Jewish Courier, Jan. 4, 1924.

by

Dr. S. M. Melamed

The "Ford-Ward" [Editor's note: Name given by Courier to Forward because latter prints Henry Ford's ads] to celebrate its fifth anniversary, distributed three thousand dollars to "charity". Included in that amount is five hundred dollars for the Gewerkschaften [Jewish labor unions], which means the "Ford-Ward"; five hundred dollars for the Workmen's Circle, which means the "Ford-Ward"; five hundred dollars for the Socialist party, which means the "Ford-Ward"; two hundred fifty dollars for the Cook County Socialist party, which means the "Ford-Ward"; all these organizations support the "Ford-Ward" by their advertisements. Giving money to them means taking money from one pocket and putting it into another. There are in Chicago a great many philanthropic and cultural institutions, such as the Marks Nathan Orphan Home, Home For The Aged, the inmates of which are, for the most part,

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JEWISH

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Daily Jewish Courier, Jan. 4, 1924.

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poor Jews; in the majority of cases, they are former workers or orphans of Jewish workers. The "Ford-Ward" did not even give them one cent. There is in Chicago a Hebrew Theological College, where three hundred sons of poor Jewish parents, who are in most cases workers, are studying. The "Ford-Ward" did not give them one cent. There are in Chicago many Jewish Talmud Torahs, which are all attended by children of poor Jewish workers. The "Ford-Ward" did not give them one cent. The recipients of its charities are the Gewerkschaften, which means the "Ford-Ward"; the Socialist party, which means the "Ford-Ward"; the Workmen's Circle, which means the "Ford-Ward"; the "Ford-Ward" believes that charity begins at home. There is in Chicago an organization called Bread To The Hungry, which feeds the hungry; there is the H. I. A. S. [Hebrew Immigrant Aid Society], which helps the destitute immigrant. The "Ford-Ward" has not a cent for them but it donates money to the Socialist party of Chicago and of Cook County, which will use the money to advertise in the "Ford-Ward." The "Ford-Ward" thus gives charity to

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Daily Jewish Courier, Jan. 4, 1924.

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itself and it bluffs the people into believing that it gives charity to the poor and helpless. Henry Ford also gives such charity.

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JEWISH

Daily Jewish Courier, Jan. 3, 1924.

"FORD-WARD" BOSSES LAUGH AT THE JEWS;  
CONTINUE PRINTING THE ADS  
OF ISRAEL'S ENEMY

The "Bintel" [Editor's note: term of derision applied by Courier to Forward] newspaper continues to print the advertisements of Israel's enemy, Henry Ford, in spite of the criticism of the Jewish press, in spite of the protests of rabbis and community workers, in spite of public opinion. The "Ford-Ward" [Editor's note: Term applied by Courier to Forward because latter prints Henry Ford's ads] laughs at everybody. It has sold itself to the anti-Semite from Detroit and it serves him faithfully.

The "Ford-Ward" says, to justify its scandalous conduct, that Israel Zangwill told its representative that "a Jewish paper may print Ford's advertisements". It adds, in Zangwill's name, that "the Forward should donate the income from Ford's advertisements to propaganda against Ford."

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Daily Jewish Courier, Jan. 13, 1924.

This is what Mr. Zangwill actually said to two Courier representatives who visited him at the home of Mr. Julius Rosenwald, where he is staying. In an interview with him, he said: "Many people have sought to bring me and Henry Ford together for a conversation, but I refused to see him because this enemy of Israel and his servants are capable of reporting that I have said, God knows what, something in their favor. I have refused to see Henry Ford out of respect for myself, out of respect for the Jews of America and the entire world, whom he has besmirched and against whom he has spread the worst calumnies."

When the representative of the Courier asked Mr. Zangwill what he thought of the Forward which advertises Ford's products, the celebrated Jew and writer replied: "Its name should not be Forward but "Ford-Ward". When a newspaper prints on one page--which is a fact to be lamented--an advertisement of a product made by an enemy of Israel, and does not, on another page, fight the insinuations of the advertiser against our sisters and brothers, then that

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Daily Jewish Courier, Jan. 3, 1924.

paper is a renegade."

However, it is no use to demand justice and fairness from the "Ford-Ward". When one spits in its face, it says that it is raining. One points to a disgraceful act it has committed, and it raises the cry, "they want to break the labor movement".

The bosses of the "Ford-Ward" want money, and for money they have sold their columns to the enemy of Israel, who seeks to undermine the existence of all the Jews and who printed the following, among other things, in his Dearborn Independent:

"The Jewish trade unions are exclusively Jewish because the trades are exclusively Jewish. This means that the Jewish trade unions cannot be considered American trade unions. Neither are they mixed trade unions. They are Jewish. The aim of those trade unions is, as in all other Jewish activities, to help

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Daily Jewish Courier, Jan. 3, 1924.

Jewish interests. Those unions are a part of a united Israel."

The "Ford-Ward" works hand in glove with an enemy of Israel at the expense of the workers and the trades whom it claims to defend, and at the expense of the Jews whose language it speaks and from whom it derives its profits.

This is the proper place to ask a few questions. If Henry Ford is not as bad as people think he is, why should not the "Ford-Ward" bosses, if they are what they claim to be--Jews--persuade their new bosom friend to stop spreading calumnies against our sisters and brothers? Why do not the "Ford-Ward" bosses, who claim that they are union men, try to influence Mr. Ford to unionize his shops and factories, where the word "union" must not be mentioned? Why are the bosses of the "Ford-Ward" profiteers?



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JEWISH

WPA (ILL.) PROJ. 30275

The Forward, December 30, 1923.

WHAT THE FIVE YEARS OF THE FORWARD IN CHICAGO HAVE ACCOMPLISHED

FOR THE LABOR MOVEMENT.

by

Morris Ziskind.

In celebrating the fifth anniversary of the Forward, it will not be amiss of the difficulties encountered in attempting to induce the Comrades of the New York Forward Association, to establish a daily periodical in Chicago with its own printing plant, and with expenses amounting to \$200,000.

The Jewish socialists and trade unionists of Chicago, always strived to possess a daily working paper in Chicago, and it was always their hope that the New York Forward would publish a paper in Chicago.

The writer has at hand, a copy of a letter which Comrade Sam Golden, secretary of the board of directors of the Jewish Labor World, had sent to the Forward



The Forward, December 30, 1923.

Association in New York, demanding, on behalf of all Jewish Trade Unions, Workmen's Circle, branches, and the Socialist branches, the establishment of the Forward in Chicago as a daily newspaper.

That was on October 20, 1914, more than nine years ago. At that time, a conference was already organized to collect money for publishing a daily newspaper in lieu of the weekly Jewish Labor World.

The Comrades of New York were, however, at that time, unable to undertake such a difficult task, and they did not accept our proposal.

In 1916, we began anew our transactions with the Forward Association of New York, and Comrade Held, manager at that time of the Forward, came to Chicago, and at a conference of delegates from all parts of our movement, promised that we would have our own daily newspaper, if only the technical side of the issue will be met to the satisfaction of the Forward Association.

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JEWISH

WPA (ILL) PROJ. 30275

The Forward, December 30, 1923.

Our hopes, however, were in vain, due to certain impediments that barred the publication of the Forward in Chicago. The Socialist movement of Chicago was unwilling to wait, and we, ourselves, undertook to publish a daily paper, The World, which existed for one year and nine months.

The first number of the Forward appeared January 1, 1919, in Chicago, and our movement was liberated from the burden of supporting a daily periodical.

Who brought the Forward to Chicago and why? The answer is:- The Jewish organized labor movement, the trade unions, the Workmen's Circle and the Socialist branches influenced the Forward to establish itself in Chicago, to serve the movement.

Together with the general labor movement, which had undergone a crisis in the first few years after the war, the Jewish organized movement had also suffered very much.

The Forward, December 30, 1923.

WPA (ILL.) PROJ. 30275

The economic crisis compelled several large unions to accept a reduction in wages and a few small unions were weakened, due to the chaos that prevailed during the first few years after the war. However, most of the unions survived and determined to continue their services, to obtain higher wages and other improvements in labor condition.

For the past five years, we have seen how the men's clothing workers of Chicago have enlarged their union from seven thousand to thirty five thousand members, and built an organization which surpasses that of all other cities of America, and despite the fact that the greatest percentage of members are not Jewish workers, the Jewish members are the most aggressive and active in the organization.

The struggle to organize the clothing workers on as great a scale as they are now, was not a very easy task.

The Forward, December 30, 1923.

The Clothing Manufacturers fought bitterly against the Amalgamated Clothing Workers Union and against the leaders. They applied severe agitational methods to divide the workers in the shop.

During the first few months of the Forward's appearance in Chicago, the greatest clothing manufacturers (with the exception of Harte, Schaffner and Max), carried on propaganda in the shops against the Jewish union leaders, among the gentile workers. They attempted to organize company unions, promising the workers prosperity, and representation by committees to deal with the management. Kuppenheimer, Alfred, Decker and Cohen, Charles Kaufman and Brothers, and several others mutually agreed and contrived several panaceas to bar the Amalgamated from organizing the workers. This, however, did not help them.

A great number of workers were already members in the Amalgamated, and they declared a strike in their shops.

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JEWISH

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The Forward, December 30, 1923.

Throughout that strike, the manufacturers applied methods which indicated to what extremes the bosses will go to bring the workers under their yoke and control. One of the large concerns sent a letter to its employees which reads, in parts, as follows:-

"Do you know that the organization to which you belong is being controlled by Russian Jews? (The firm is Jewish.) That's why Hart, Schaffner and Max signed an agreement with the Amalgamated. Ten percent of the workers were Jews, the other ninety percent were of different religions. But now, ninety percent of the workers at Hart, Schaffner and Max, are Russian Jews. If you do not believe this, see the names on the committees.

"The Amalgamated Clothing Workers, is a scab organization, the letter reads on, and is not recognized by the American Federation of Labor. Do you know that there is no money in their treasury? That their treasury is in such condition that Hillman avoided any strikes until after May 1?

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JEWISH

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The Forward, December 30, 1923.

"Now answer the following questions:- Do you want to work in a shop that is being controlled by Russian Jews?

"Why am I on strike?

"How much have I lost by the strike?

"What will I gain by it?

"What protection can the Amalgamated offer me?"

This is only a part of the letter that the large Jewish firms distributed to thousands of its now Jewish employees.

The Forward, in that struggle between the employers and employees, as well as in all other struggles involving other workers, supported the workers with everything possible.



The Forward, December 30, 1923.

The influence that the Forward exerted at that time evidenced by a letter B. Kuppenheimer and Company sent to the Forward March 26, 1919, stating that they have not settled with the union and that they will always, as before, conduct open shops and will deal with the workers individually and not as an organized body.

The result of the struggle which the Clothing Manufacturers carried on in 1919.....their anti-semitic propaganda(they, themselves, being Jews who played the role of philanthropists), their injunctions, their golden promises for profits and dividends in the business, was unsuccessful. The Amalgamated Clothing Workers triumphed and the Forward contributed its share in the struggle, as it does with every working class struggle.

The same is seen when we relate the history of the Cloak Makers Union in Chicago, which had undergone in the past few years strikes and struggles to improve their conditions.

The Forward, December 30, 1923.

In 1919, the cloak makers were successful in introducing week work in the industry. Two years later, in 1921, the Cloak Manufacturers wanted to nullify their victory, by installing, anew, piece work, but the cloak makers defended the gained position, and did not permit the resumption of piece work.

In this, as in all other events of the cloak makers, the Forward served as the organ and defender of the workers of the women's garment industry.

The Jewish unions of the building trades, the carpenters and painters, have undergone a great struggle, which has required many sacrifices, and expenditure of much energy and money. The well known open-shop citizens committee, which was organized with the support of the enemies of organized labor, applied all methods that money could buy to force open shop conditions on the carpenters and painters.



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The Forward, December 30, 1923.

To the credit of these two trades, the citizens committee did not develop its reactionary plan. It is , here, important to mention the Jewish bakers, the fur workers, the butchers and Shochtim, (Orthodox Butchers) Unions, the Retail Clerks Union, Cap Makers Union, Amalgamated, Cigar Makers Union, Cleaners and Dyers Union, Shoe Repair Union, and the youngest Jewish union, the Waiters Union.

All these unions have, at various times during the last five years, struggled to improve their conditions, did not permit reductions in their wages, upheld union conditions, and withstood attacks by their bosses. The Forward was their place of shelter, and defence in all these struggles. The Chicago Forward has a portion in all their victories as one who struggled with and protected organized Jewish Labor in Chicago.

The United Hebrew Trades, to whom the above unions belong, participated in all their activities and struggles which occurred in the last five years and is convinced that the great assistance of the Forward to the unions, can not be measured.

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JEWISH

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WPA (ILL.) PROJ. 30275

The Forward, December 30, 1923.

In concluding this survey, we wish to state that the Forward will continue to serve the interests of the organized labor, as it has served until now.

Sunday Jewish Courier, June 3, 1923.

HOW THE JEWS READ THE NEWSPAPER

(Editorial in English)

The other day an elderly Jewish woman entered the office of the Jewish Courier and asked for the editor. With tears in her eyes she pleaded with him not to be cruel, not to be merciless to the young, righteous and good-looking Count whose doom seemed to her to be inevitable. When asked to explain her pleadings, she said that she was reading the serial story every day with the most thorough attention, and that she had a heart full of compassion and pity for the victim of the conspiracy in this story who, by the way, happens to be a Count, and she asked the editor not to let the young, innocent man die but to be more just and to let the conspirators perish.

The appearance of the elderly woman before the editor of this paper throws a glaring light on the relation of the Jewish reader to his or her Jewish newspaper. The Yiddish reading public especially has more respect for the printed

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word than any other group of newspaper readers and the readers of Yiddish dailies, an honest and unsophisticated group of people rely on the newspaper not only for news but also for truth in the news and believe what they read in the newspaper. And they read their newspaper in a manner different from other peoples. They read not only headlines or certain categories of news, but they read their newspaper from beginning to end and they read it on the installment plan--in the morning they read the first page, in the afternoon, when they have time, they read the inside pages, the articles and the advertisements, and in the evening they read the editorial comment. A reader of a Yiddish daily will not throw his paper away until he has read it from beginning to end and if everything that is reported in the papers does not seem probable to him, he will call up the editor and ask for explanations. If he disagrees with an opinion expressed in the paper, he will come up to the editor and try to argue the case with him, or he will express his point of view on the question in the editorial.

The relation of a Jew to his paper is quite a personal and intimate one. He is

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very careful in the selection of his paper. If he happens to be a conservative man, or not radically inclined, he will never touch a radical paper and he expects his paper to defend his point of view and his opinion on matters not only political but also theological, literary and social, artistic, etc. He does not consider himself a mere reader of the paper but a sort of a shareholder in the paper, so much is he obsessed by the idea of his paper. No other foreign language paper and no American paper is so much in touch with its readers as is the Yiddish paper. The Jewish reader considers the paper not only as the defender of his views but also as his impartial arbitrator and it is a daily occurrence in the editorial office of a Yiddish daily that two contending parties ask the publisher or the editor to arbitrate between them or call upon the publisher or the editor to take the initiative in certain communal matters or to try to solve certain communal problems not only by the way of defending a certain cause editorially but by personally participating in a certain movement, because to the Yiddish reader, the Yiddish daily is sanctum sanctorum and the idea that he buys a newspaper to read the news in it or to read some editorial comment made by a man who can speak with authority on a



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certain subject is strange to his mind. To him the newspaper does not consist of news and editorials only. To him the newspaper is an institution of truth-telling, an educational agency and an enlightening force and so forth. Everything printed in his newspaper is true not only as far as normal truth goes but is true also from a moral point of view. Everything that he reads in the paper he takes very seriously for he relies on his newspaper not only for a description of the world's history of yesterday but also for moral and intellectual truth.

In ancient times, when two Jews had a quarrel they went to the Rabbi to settle it. Today they go to a Yiddish newspaper. In short, the Yiddish newspaper is to the Yiddish reader not only a news-selling agency but a great moral factor and an educational institution.

One would be surprised to learn how much Yiddish newspaper readers know about the value of merchandise. An old-fashioned Jew or Jewess can tell you exactly the value of a suit, a pair of shoes, a piece of furniture, or of women's

Sunday Jewish Courier, June 3, 1923.

apparel because the [y] read the advertisements in the paper with the same attention and earnestness as they read news and articles, and the Yiddish reading public buys more than any other group of people in a similar economic situation because a Yiddish newspaper reader reads the advertising part of his paper very closely and it is the constant reading of the advertisements that stimulates his buying desires.

Every people read their papers in their fashion. The Americans are famous for their predilection for big headlines, and a great many of them read only headlines. The Germans are famous for their predilection for magazine articles in daily newspapers. The French turn first to the scandal column. The Spaniards turn first to the religious column, but the Jews have their own way of reading daily newspapers. They read it with the same earnestness and the same zeal as if the newspaper were not a newspaper but a religious book. They believe their paper, they trust it and they consider it much more than a news-selling business.

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JEWISH

Sunday Jewish Courier, May 27, 1923.

# IS THE JEWISH PRESS OLD-FASHIONED?

(Editorial in English)

The accusation is often made against the Jewish press, and especially against the great Jewish dailies in this country, that they are old-fashioned and do not compare favorably with the American dailies printed in the English language, because the Yiddish dailies devote less attention to the human side of things than the other papers in the country. Many people who read both Yiddish and American non-Yiddish dailies maintain that the former is somewhat dull and altogether old-fashioned, for they carry no social column, do not publish stories relating to crime and divorce scandals, and carry no bedroom stories and so forth. Instead the Yiddish dailies publish articles of a purely theoretical and intellectual nature and thus partake more of the nature of magazines than of newspapers.

The facts as stated above are true, but the interpretations placed upon them



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JEWISH

Sunday Jewish Courier, May 27, 1923.

are false. Every newspaper must reflect the mind, the sentiments, and the emotions of their readers, and the Yiddish dailies reflect the sentiments and the views of the Yiddish readers and these readers are not interested in bedroom stories, in crime, or in stories of scandal. They are interested in news and they want their newspaper to be a political, literary, social, economic, and religious world history of yesterday. That is all they seek in the newspaper, and therefore the Yiddish dailies would only impose upon their readers if they were to publish scandal stories and the like.

It must further be borne in mind that there are only two Yiddish monthlies in the country, both of which are not all too popular, either in tone or in content, for they publish more articles of a purely theoretical nature than so-called live-wire stories. The Yiddish daily, therefore, must serve a double purpose, that of a newspaper and that of a magazine, and this explains why the Yiddish dailies are not devoted to news only and why they publish more articles of a purely theoretical nature than the average American daily. In

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JEWISH

Sunday Jewish Courier, May 27, 1923.

addition, many features that make up part of the contents of an average American daily, such as the sporting section, the commercial page, the fashion page, the society page, the religious page, would have no place whatsoever in a Yiddish daily, for the man or woman who is already interested in sports or in fashions, or in the social side of religion, is as a rule a reader of an American daily, and it would only be a duplication of effort to publish such features in the Yiddish press. The Yiddish dailies are so made up as to serve the specific purposes, tastes, and needs of the Yiddish reader. He wants to find in his daily a great deal of international news, because he is more interested in international news than the average American reader, for the simple reason that he has seen more of the world than the American reader; he also wants to find in his daily all the local, national, and international Jewish news available, and, in addition to that, a few articles of a more theoretical character. The women folk are interested in a good serial story and therefore all of the Yiddish dailies carry one or two serial stories, mostly of a melodramatic or popular character. These and a few other features, such as an editorial, theatrical and literary

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JEWISH

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Sunday Jewish Courier, May 27, 1923.

criticism, and letters to the editor, make up the average Yiddish daily.

Taking the average American daily as a standard, the Yiddish daily seems to be old-fashioned, whereas in fact it is not, because it gives its readers all they want to find in it. The standard of a daily is the demand of the reader, and to give him something other than his demand or what he has no use for, is merely a waste of energy and an imposition on him. If the Yiddish daily is old-fashioned, then one might say that the French, English, or Italian dailies are also old-fashioned because they are so fundamentally different from the average American daily, yet no one claims that they are old-fashioned, because they serve the purpose of their readers and fit their taste.

The Yiddish dailies, with perhaps one exception, are a power for good from every point of view, because they do not carry demoralizing stories and instead publish articles that must enrich the knowledge and widen the vision of the

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JEWISH

Sunday Jewish Courier, May 27, 1923.

reader. In addition to their being daily newspapers, they are also educational agencies, and if this is to be called old-fashioned, then we wish that they remain old-fashioned for a long time to come, since by being so, they continue to remain a power for good.

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JEWISH

Daily Jewish Courier, Apr. 24, 1923.

NEW ADDITION TO COURIER EDITORIAL STAFF

To the large staff of collaborators of the Courier has been added another colleague from New York.

The Courier has succeeded in engaging the services of P. Novak, who has been a prominent contributor to the New York Jewish press. Mr. Novak has been engaged as a permanent collaborator of the Courier and will write each day on questions regarding everyday life, Jewish and American interests, and essays.

Mr. Novak is a journalist with vast experience. He possesses a brilliant and sharp pen, and writes in a simple but attractive Yiddish. His engagement is a great gain both for us and for the Jewish readers of Chicago and environs.

We also wish to inform our readers that a number of improvements for the paper are now in the making. The Courier will presently introduce several new

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Daily Jewish Courier, Apr. 24, 1923.

features each day in order to make the paper still more interesting than before.

In the meantime, we wish to announce that a new feature will begin Friday, i.e., the "Family Page," a page for the Jewish women, for the Jewish child, and for the interests of the Jewish home in general. This page will be interesting, easy to read, attractive, and will deal with the vital interests of the family; this page will also have a column for children.

On Fridays we will feature the "Theater and Music Page," where the most interesting and important happenings of the American Jewish stage, as well as of the movies, will find an echo.

Every Thursday we will review everything that takes place in the Jewish labor movement.

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JEWISH

Daily Jewish Courier, Jan. 26, 1923.

NEW FEATURES IN THE COURIER

(Advertisement)

Beginning next Sunday the Courier will publish a series of new features, which will be of great interest to all of our readers. A new column called the "World Mirror" will be published next Sunday, and will consist of the most interesting and latest developments in various fields, science, literature, art, theater, strange events, etc. All the members of the staff--Dr. S. M. Melamed, S. Greenblau, Dr. A. Margolin, J. Loebner, M. Indritz, L. Rinegold, et al.--will contribute to the "World Mirror".

Every Wednesday a column called "From The Old Country" will appear. It will describe life in your native town and will report everything that takes place in Jewish centers abroad.

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JEWISH

Daily Jewish Forward, Oct. 7, 1922.

ELECTIONS AT THE CLOAKMAKERS' UNION, LOCAL 100

The reactionary newspaper, the Daily Jewish Courier again falsely accuses the Cloakmakers' Union of internal dissensions. The Courier, however, received a sharp and well-earned answer to its lies from Comrade Max Brodsky, the secretary-treasurer of Local 100, International Ladies' Garment Workers Union. The answer speaks for itself. Brodsky said: "I deny all the statements that were published in the Courier under my name. I am absolutely not responsible for yesterday's scribbling in that paper, in which an attempt was made by the Courier to justify itself by using my name. I want to state that whatever the Courier writes about me is a lie.

"First of all, the Courier wanted to show that I was a candidate for secretary-treasurer of the Joint Board on the left-wing ticket. It also attempted to prove, in a rather torturous manner, that two opposing groups can be found in the Joint Board, a left and a right wing. I deny these statements. Furthermore, the Courier stated that Schoolman, and those who supported Rosen's candidacy for secretary-treasurer, compelled me to withdraw my candidacy for

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JEWISH

Daily Jewish Forward, Oct. 7, 1922.

secretary-treasurer of the Joint Board. This is not true. The truth is as follows: Brother Fogel, manager of the labor department of the Joint Board proposed that both candidates should withdraw in order to avoid certain misunderstandings. I immediately accepted the proposal of Brother Fogel and resigned. When I was later renominated, I refused to accept the nomination. Brother Rosen, however, remained a candidate, and the result was that Brother Conefsky was elected. This is the truth; not that written by the Courier."

WPA (ILL.) PROJ. 30275

Daily Jewish Courier, Aug. 4, 1922.

[NEW HEBREW MAGAZINE IN CHICAGO]

by

Dr. S. M. Melamed

I read in the paper that they are going to publish a Hebrew magazine in Chicago, to be called Barkai (Morning Star), and that Mr. Spector, a well-known Hebrew teacher in Chicago, will be the editor-in-chief and the staff of the new magazine. And yet people say that there are no more optimistic and courageous men in this world!

I, myself, am not a pessimist by nature, but I would be afraid to begin publishing a Hebrew magazine in Chicago, though I am somewhat known to the readers of Hebrew and I am not entirely unknown in this city. I estimate that there are about two thousand people in Chicago who understand Hebrew, and of these two thousand only about two hundred understand modern Hebrew, and out of these two hundred, there are perhaps seventy-five who would be willing to spend a few dollars a year for a Hebrew magazine. But even assuming that a thousand subscribers in Chicago and five hundred in the country can be found for the Hebrew

Daily Jewish Courier, Aug. 4, 1922.

magazine, I still fail to see how a Hebrew magazine can exist in Chicago.

This does not mean, of course, that I want to discourage my Hebrew friends in Chicago. On the contrary, I want to assure them of my co-operation and sympathy. They all know my address in case they ever need "copy" and they know that I will not let them go away empty-handed, but I do wonder at their courage and ambition.

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JEWISH

Forward, June 5, 1922.

WPA (ILL.) PROJ. 30275

The Daily Jewish Courier has only 8,000 circulation. The following facts have established it beyond any doubt.

1. On Monday May 15, we published an affidavit signed by Chas. Roeske, who worked for the Courier for the last nine years, and who was in charge of the circulation, in the Jewish section of the West Side, Lawndale District, Albany Park and the North Side. In that affidavit, Chas. Roeske stated that the net paid circulation of the Jewish Courier in March, 1922, was not more than an average of 7,400 copies daily. He also substantiated his statements by publishing copies of checks which represented the collection for the full circulation of which he had charge.

2. The Courier answered in their issue of May 16-17-18 by first showering a torrent of abuse on the Forward and the said Chas. Roeske, and then by denying point-blank that Roeske ever had full charge of their circulation in the districts mentioned. Furthermore, they made a cut of the signature

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Forward, June 5, 1922.

of Chas. Roeske, and above it have set up in type without any notary public seal or witnesses, a repudiation purported to come from Chas. Roeske, that the affidavit he published in the Forward was obtained through intimidation and threat of discharge by Mr. Turavlin, an employee of the Forward.

3. Mr. Turavlin is suing the Courier for libel for publishing the above mentioned false statement about him, and the case is now pending in court. He has witnesses to prove that the affidavit obtained from Chas. Roeske, was given in a voluntary and a legitimate manner. Suing the Courier for libel proves beyond any doubt the authenticity of the Roeske affidavit.

4. On the 20th of May, we published an open letter to the Courier, wherein we made the suggestion that an impartial committee of advertisers should be formed and the Courier should open their circulation books to them, in order to show their real circulation; or if the Courier objects to a committee of advertisers, they should become a member of the Audit Bureau

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JEWISH

Forward, June 5, 1922.

WPA (ILL.) PROJ. 30275

of Circulation and this bureau should investigate their circulation books. The suggestion was not answered.

5. On Sunday May 21 - we published an affidavit signed by Mr. Hyman Goldman in which he states, that he was working for Chas. Roeske for eleven months in 1920, doing the delivery of the Courier for him. This affidavit corroborates Roeske's statement, that he had full charge of the Courier's circulation.

6. On Monday May 29, we published an affidavit signed by Mr. Harry Greenberg in which he states that he also worked for Mr. Roeske, doing the delivery of the Courier, from December 1920 to May 10, 1922, and that he (Roeske) had full charge of the Courier's circulation.

All the above facts, establish beyond any doubt that the Courier's circulation in Chicago is not more than 8,000 daily.



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JEWISH

Forward, May 29, 1922.

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[CONCERNING THE COURIER]

Another statement that the Courier has no more than about 8,000 circulation in Chicago.

Charles Roeske, under oath, swore that he had full charge in the circulation department of the Courier in Chicago, with the exception of the South Side. Therefore, he knows that the Courier circulation in the districts where he was in charge, was no more than 7,400. The Courier denied that Mr. Roeske had charge of this entire circulation. Last week we printed the affidavit of a driver, Hyman Goldman, in which he swore that he worked for Roeske almost a year, delivering the Courier. Today, we present another affidavit of a second driver who worked for the same Roeske about a year and a half, delivering the Courier after Goldman left. He quit his job this 10th of May.

Read the following affidavit:

Forward, May 29, 1922.

WPA (ILL.) PROJ. 30275

State of Illinois )  
County of Cook ) SS

Harry Greenberg, being first duly sworn, on oath deposes and swears that he resides in the City of Chicago, and that he is working as a newspaper delivery driver; that he was employed by Charles Roeske to deliver the Jewish Daily Courier on the so-called West Side Route, comprising the vicinity from Jefferson St. on the east to Western Avenue on the west, and from Madison Street to and including 14th Street on the South.

Affiant further states that he remained in the employ of the said Charles Roeske, doing the delivery of the Courier on this route from December 1920 to March 8, 1922, and after that, when Charles Roeske left the Courier's Service he continued to do the same work for Jake Lichten, who is in charge of the Courier delivery now, up to May 10, 1922, when he resigned.



Forward, May 29, 1922.

Affiant further states that during the time of his employ by Charles Roeske, he has made all accounts of collections weekly to the said Charles Roeske and that his pay for his work he also received from the said Charles Roeske, and that the same is true of the other men who were working on the other routes of which the said Charles Roeske has had full charge.

Affiant further states that the average copies of the Daily Jewish Courier which he distributed were 2400 daily.

Further affiant sayeth not.

Witness:

Howard M. Fox

Edwin Alban

Harry Greenberg

Subscribed and Sworn to  
Before Me, a Notary, this 19th  
day of May, A.D., 1922.

Samuel Chapman,  
Notary Public

[SEAL]

Daily Jewish Courier, Feb. 17, 1922.

A FORTY-EIGHT-DOLLAR MIRACLE WORKER  
AND THE "BINTEL" PAPER

[Translator's note: The Jewish newspaper Forward has a daily column entitled "Bintel Brief", a bundle of letters.]

The "Bintel" paper, which is run by a few boys, is very anxious to get advertisements because experienced businessmen advertise only in a newspaper which brings good results. The "Bintel" paper gets its advertisements in various ways. It begs for some, others it gets by threats and terror, others it obtains through Democratic or Republican politicians, to whom it promises indirect support before election, and others it gets on the basis of a percentage proposition. The last-mentioned kind of advertisement it receives from concerts, cantors, balls, and theaters. It takes tickets from the advertiser in payment for the advertising. It forces individuals and labor organizations to buy those tickets, and thus it earns a few cents. No

Daily Jewish Courier, Feb. 17, 1922.

responsible newspaper conducts its advertising business that way. No private newspaper, no party newspaper, whether conservative or radical, would sell its advertising columns the way the "Bintel" newspaper does.

Recently, when the Courier exposed this method of doing business by the "Bintel" paper, the "Bintel" paper replied by publishing a list of "important firms" which advertise in its pages and do not advertise in the Courier. These firms do not advertise in the Courier because the Courier does not sell its advertising columns for small change. Moreover, the Courier demands payment for its advertisements because advertising is a business and because advertising in the Courier brings good results.

The "Bintel" paper, as mentioned above, published a list of "important firms" that advertise exclusively in it. This list can now be augmented by the name of a new advertiser who advertised a certain product as a "medicine for epilepsy and convulsions, nervous sickness, constipation, headaches, physical

Daily Jewish Courier, Feb. 17, 1922.

weakness--impotence," a medicine that is prepared by none other than the "great rabbi Jarachmiel Gdaliah Zucker, of Brooklyn, New York."

GOOD NEWS FOR ALL SICK PEOPLE  
of Chicago and vicinity:

Everybody in the United States Knows about  
RABBI ZUCKER'S

patent medicines for epilepsy, convulsions, nervous sickness, rheumatism, and headaches. These medicines are registered in the United States Patent Office and the Health Department of the city of New York. Many people use this medicine and all receive good results from Rabbi Zucker's patent medicine. We, therefore, announce that Rabbi Zucker will remain in Chicago for an indefinite period, and anyone who needs his

Daily Jewish Courier, Feb. 17, 1922.

medicine can visit his office,  
1248 SOUTH KEDZIE AVENUE.

Office hours are from ten in the morning until one  
in the afternoon, and from five to six in the evening.

This is the ad of the rabbi's miracle medicine. No responsible paper would print such an advertisement. The Courier rejected a contract for three hundred dollars which Rabbi Zucker sent in for his advertisement. The Courier did not want to be a party to the sale of a medicine which is of doubtful value. Furthermore, Rabbi Zucker is facing a law case against him in New York.

The "Bintel" paper, being very eager to get advertisements, sent a representative to Rabbi Zucker as soon as it learned that he was in town. The "Bintel" paper obtained forty-eight dollars from the rabbi for this advertisement, which it printed on Wednesday, featuring it with a special heading so that the "comrades" would buy the medicine, and Rabbi Zucker would have good results

Daily Jewish Courier, Feb. 17, 1922.

from his advertisement. Thus he would be induced to pay more money to the "Bintel" paper for printing his advertisement.

Statement

Phones: Haymarket 8030-8031-8032

JEWISH DAILY FORWARD

1128 Blue Island Avenue

Chicago, February 15, 1922.

To: Rabbi Zucker

1248 South Kedzie Avenue,

To advertisement...\$48.

Paid,

February 15

V. I. Levinson

WPA (ILL) PROJ. 20075

Daily Jewish Courier, Feb. 17, 1922.

Just as the "comrades" refused to buy the ham and pork which the Bintel paper urged them to buy, so the "comrades" refused to buy the doubtful medicine from Rabbi Zucker--and Rabbi Zucker now demands his forty-eight dollars back. "Bintel" boys, give the rabbi back his money!

We include in our columns a photograph of the rabbi's advertisement and a photograph of the receipt for the forty-eight dollars, which the "Bintel" paper gave the rabbi. The rabbi's advertisement suddenly became nonkosher on Thursday because the rabbi refused to pay another forty-eight dollars for the advertisement. "Bintel" boys, pay the rabbi back his money!

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JEWISH

Daily Forward, Jan. 1, 1922.

THREE YEARS FORWARD IN CHICAGO; TODAY WE CELEBRATE A HOLIDAY

Today is the third anniversary of the Daily Jewish Forward in Chicago.

The Forward has always had a large circle of readers and friends in Chicago. When it was decided to establish the Forward in Chicago, the Jewish public accepted the new venture with great pleasure and pride, and wished the new publication continued success.

In the beginning, it was a rather difficult task to establish the Forward firmly.





Daily Forward, Jan. 1, 1922.

But we can now tell all our friends and comrades, with assurance and pride, that our hardships are a thing of the past.

The Forward has been constantly growing during the past three years, and is now fully grown. From a business standpoint, considering the number of readers and the influence of the Forward, we can say that our publication is soundly established. Not only in moral strength, but in financial standing as well.

Three years is not such a long time. But when we look around and see what the Daily Forward has done in that time, we cannot help but admit that we are proud of our accomplishments.

Daily Forward, Jan. 1, 1922.

Chicago has the second largest Jewish population of any city in America, and of any city in the world. For a long time, it bore the reputation of a city where vice flourished. But a radical change for the better has taken place since the advent of the Forward. With the help of pious Jews, the Forward fought against vice in the Jewish community.

The Forward has served the public in a useful manner, by publishing latest news, interesting and educational articles, and literature written by some of the greatest Jewish writers.

From its inception, the Forward has been, (and still is) constantly working in the interests of the Jewish working-class in Chicago. It is the organ of the labor movement of the Socialist Party, the unions,



Daily Forward, Jan. 1, 1922.

and the Workmen's Circle. Therefore, it is natural for it to devote its efforts, its entire power, to the [labor] movement in the great struggle between capital and labor - the struggle between those who do nothing and have everything, and those who do all the work and have nothing.

In this great struggle, the aim of the Forward is to help abolish the present fetid social system that spells poverty, disease, misery, war, etc. At this moment, while these lines are about to go to press, the cloak-makers of Chicago are rejoicing over the results of their first victory.

When we first intended to expand, we pointed out that the New York Forward had many readers long before the Chicago Forward was established. The latter is now a branch of the New York Forward.

Daily Forward, Jan. 1, 1922.

New York Forward

The 25th anniversary of the New York Forward will be celebrated on the same date. A quarter of a century has shown the accomplishment of a few hundred Jews who contributed from their meagre earnings in order to organize a newspaper, that would not belong to any private individual and would not constitute a business for private profiteering.

The Forward is intended to be the exclusive organ of the working-class, a powerful weapon in the struggle for everything that is right and just. In the course of twenty-five years, the Forward has grown to be the largest, the best, and the most influential Jewish newspaper in the world.

At the end of this quarter century the Forward has also found a field in Chicago, a field so large and powerful that the success is much greater

Daily Forward, Jan. 1, 1922.

than expected. Today marks the New Year! The birthday of the Forward coincides with the first day of our New Year. When this issue is being taken off the press, horns will sound, bells will ring, and people, with mixed feelings of joy and regret, will bid farewell to the old year. A new year is being born, and with the new year, new hopes, new dreams, and new desires are also being born.

We wish you success during the new year. We wish the workers luck and success in all their movements and struggle and we hope that the new year will bring the Forward more useful work and still better results than it has had up to now.

Forward, November 5, 1921.

WPA (ILL.) PROJ. 30275

\$5,000 is waiting for someone !

Last week we issued a challenge to the Courier, which has not been accepted to date.

We are prepared to give \$5,000 to any charity if the following statements are proven false!

1. That the Courier has no more than 1/3 of circulation which it announced in a notarized circulation-statement.

2. That the Forward has twice as much paid-circulation in Chicago as the Courier.

(Adv.)

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JEWISH

WPA (ILL.) PROJ. 30275

Forward, May 21, 1921

The first check received at the office of the conference, for a daily English workingclass paper, was forwarded by the Joint Board of Chicago's locals of the Amalgamated. The check amounted to \$1,020.42.

The Amalgamated promised 10% of the total sum appropriated by May 1.

The Pinsk Branch, #252, of the Workmen's Circle, paid for twenty-nine shares.

A group of Jewish Women have organized themselves to collect money for the newspaper. The women are planning a bazaar at the Socialist Picnic in Riverview Park, Sunday, May 12. All proceeds will go for the paper.

Forward, May 18, 1921

WPA (ILL.) PROJ. 30275

At the last meeting of the Fur Union, Local 45 was concerned with the question: What should the Union do in establishing a daily English Workers' Newspaper in Chicago? Comrades, M. J. Frenkel, and Sophie Rodiguez addressed the meeting and pointed out the importance of the above-mentioned work.

A motion was made to withdraw \$500 from the Treasury of the Union and purchase shares for the newspaper. The motion was unanimously accepted.



Forward, May 14, 1921.

Chicago has seven Jewish newspapers, beside those coming from New York. We have made this discovery by observing the N. W. Ayer and Sons, "American Newspaper Annual and Directory." This is one, of the many directories published in America. The method by which these directories are compiled, is the following: When they receive a name from any newspaper, they write to the Newspaper Company requesting them to send an affidavit of their circulation and other information.

These directories do not merely rely upon the affidavits, but want to know whether it is a statement of the publisher or an A. B. C. (Audit Bureau of Circulation) statement. They clarify, in their explanations, that only the A. B. C. statements are certain and the other statements from the Post Office, etc., are worthless.

We find in the last American Newspaper Directory that Chicago publishes six Jewish newspapers, with the exception of the Forward, and those of New York, and

Forward, May 14, 1921.

here we submit them and their "circulation" as they appear in the directory: Jewish Call (daily) Independent - 19,000, Jewish Courier (daily) Independent - 42,040, Jewish Press (daily) Ind. Republican - 23,000, Jewish Progress (daily) Independent - 14,000, Jewish Record, Independent - 28,000, Jewish Tenies, Independent - 17,000.

The Jewry of Chicago know that half of these newspapers are not in existence, and that the second half does not have the circulation they assert, but some inexperienced gentile advertisers are unaware of this, and they therefore patronize these newspapers. They print a half dozen copies, on the day they receive an advertisement, forward one copy to the advertiser and the others are kept in reserve, in case an advertiser requests another copy. The news and articles of these newspapers are always the same; therefore, they have no expenses and as much as they receive is a total profit.

The Forward circulation statement is approved by the A. B. C. Why does not the

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WPA (ILL.) PROJ. 30275

Forward, May 14, 1921.

"Courier" belong to the A. B. C.? The answer is clear: Exact figures must be submitted to the A. B. C.

The Forward repeats its challenge, and is willing to deposit \$1,000 in any bank, that the Forward sells twice as many copies in Chicago than the "Courier" and all other newspapers (Jewish) put together.

The Jewish Daily Forward is the only Jewish Newspaper in Chicago that is a member of the A. B. C.

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JEWISH

WPA (ILL.) PROJ. 30275

Forward, May 1, 1921.

Branch 444 of the Workmen's Circle exceeds all the Jewish working class organizations in the activities for the drive of the daily English working class paper. The branch bought shares amounting to \$500 of which \$250 were already submitted. What organization can rate with this branch? The principle participants for the paper are I. W. Golden, N. H. Lashensky, Benderman and other active members.

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JEWISH

Forward, May 1, 1921

WPA (ILL.) PROJ. 30275

The following were proposed for the Forward Association:

Jacob Siegel, Member of the S.P., 15th Ward

Nathan Rosenfield, Member of N.W. Socialist Branch

A. Wallmein, Member of N. W. Socialist Branch

Isaac Averbook, Member of Douglas Branch S.P.

Morris Poznansky, Member of the N.W. Socialist Branch

S. Shipkowitz, Member of the West Side Socialist Party

All those having any charges to make against the above-mentioned are requested to inform:

Meyer Winetrib,  
2229 Ohio Street

II B 2 d (1)

JEWISH

Forward, Jan. 1, 1921.

WPA (ILL.) PROJ 20273

[THE JEWISH FORWARD CELEBRATES]

Today is exactly two years since the Forward first began to appear in Chicago, and the anniversary is to be celebrated by a banquet given by the Forward Association.

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JEWISH

WPA (ILL.) PROJ. 30275

Forward Dec. 22, 1920

A Declaration by the People's Relief Committee concerning the  
falsefying statements that appeared in yesterday's Courier.

**Falsehood No. 1:**

"The financial report, which was given at the Conference of the People's Relief last Sunday, was not signed by a certified auditor or finance committee." You will find, in tomorrow's Forward, a complete facsimile of the Auditor's report, under his seal. We affirm that the report was not only O.K'd by a finance Committee, but also by the entire executive of the People's Relief.

**Falsehood No. 2.**

"The report of the executive was not accepted by the bazaar Committee at the conference, which ended in a riot".

The report was unanimously accepted by the bazaar Committee, The Forward all the organizations, all the individuals that helped make the bazaar a success.

**Falsehood No. 3**

"The \$1300.00 that the Atterath Israel Synagogue contributed to the bazaar has



disappeared entirely."

The money was added to the total sum by the auditor. The Forward had recently reproduced the checks.

Falsehood No. 4 (excerpt from our editorial)

The Courier states that at least one thing, the delegates have learned from the unsigned report which they have turned down, and that is that the expenses of the Peoples Relief Committee was about, fifty percent of the income that is not only scandalous but plain theft and robbery."

Falsehood No. 5

"The People's Relief loaned \$10,000 to the bazaar. The bazaar returned only \$8000 and the other two thousand dollars were absent on the report."

In the auditor's report of the bazaar it is clearly understood that People's Relief loaned \$10,410.09 to the bazaar and received \$8000 in return. Naturally the balance remains in the receipts of the bazaar and since all the money of the bazaar is given to the People's Relief the balance is automatically included.



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JEWISH

Daily Jewish Courier, Dec. 3, 1920.

## JEWISH MONOTONY

(Editorial in English)

The average reader of Jewish newspapers often resents the apparent monotony of the reading matter. It seems to him that the Jewish newspapers are publishing every day the same news, and that the articles are all on the same style and on the same subject.

To a certain extent, the resentment has a certain foundation in fact. One may take any Jewish newspaper, a daily or a weekly, and one will find nearly every day or every week the same news--pogroms, Jewish massacres, anti-Semitism, anti-Jewish riots, Jewish oppression, Jewish persecution, slanderous libels against the Jews, and so forth and so on. We have only to look on the locality of information to know the contents of the information. If the news comes from Warsaw, it means Jewish oppression, Jewish persecution. If it comes from Lemberg, it means Jewish wholesale pogroms. If the news

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JEWISH

Daily Jewish Courier, Dec. 3, 1920.

is dated London, it means either an attack by the Morning Post against Zionism, or a new libel against the Jews, or it may have something to do with Zionism, and the Zionist organization. If the news comes from Budapest, we know that it carries a message of woe and pain.

So it is to a certain extent true that Jewish newspapers are monotonous, because Jewish life is monotonous; that is to say, it consists of one phase only. Of course, we are not the only people that is subject to suffering and persecution. There are many more people on God's earth who suffer just as bitterly as we do, if not more. But still their life is not as monotonous as ours, because they are not as passive as we are. If they suffer, they make their enemies suffer too. If they are being beaten, they sometimes beat their enemies too. And often enough they even enjoy full revenge.

That is not the case with us. Our people is beaten and maltreated, but no

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JEWISH

Daily Jewish Courier, Dec. 3, 1920.

one has the desire and the opportunity to beat and to maltreat others. For instance, there is an "Armenian-Turkish war", that is to say, a Turkish plan of massacre of Armenians. The victims are the Armenians, but still there are a few Armenians who take up arms against the Turks, and wage war against them. It has never happened yet that Jews should have an opportunity to do likewise. We only hear of Jewish pogroms, but we have never heard of the Jewish pogroms against their enemies, we have never heard of Jewish counter-acting the Poles. This being the case, the Jewish news is often monotonous, and we do not blame the reader who is getting tired of it.

What is true of Jewish news is also true of Jewish newspaper articles. No conscientious Jewish journalist can overlook the two main activities of the present time--of relief work and Zionism. And most of our publicists are actually devoting their time and their ability to the elucidation and exposition of these two problems and all the problems related to them. The Jewish press, if it should discharge its duty conscientiously, must devote

WPA 111, PROJ. 30272

### III H

JEWISH

Other peoples, better established than we are, have a life richer in colors than ours. They have their own government, their army, their navy, their administration, their domestic problems, their social and artistic problems, etc. But we are at present interested only in two problems--Zionism and relief. And hence the monotony of the Jewish press. But unless we solve these two problems satisfactorily, we will never have a richer life, and the monotony will perpetuate itself, so that in order to overcome the monotony, we must at present devote all our energies to the solution of these two problems, even if we feel the monotony strongly. A well established Jewish homeland in Palestine, and a settled Jewry in the Diaspora, will brighten Jewish life, and will give it tone and color, and will make our life more interesting and the Jewish press will be more interesting, too.

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JEWISH  
WPA (ILL.) PROJ. 30275

Forward, November 30, 1920.

A Rabbi testified that the editor of the "Courier" had taken bribe, Is it possible?

When the news appeared that Rabbi Ephraim Epstein, Rabbi of the largest synagogue in Chicago, had testified at the Holy Altar that the editor of the Courier was given bribe, a great many asked the question, is it possible? Is the editor a "person" who would write praises, if paid a few klingers, and abuse and inveigh when he doesn't receive anything?

The answer to all questions concerning the money scandal in which the editor of the "Courier" is involved will clear the situation this Friday in the Forward.

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JEWISH

WPA (ILL.) PROJ. 30279

The Forward, October 13, 1920

AGAIN A STRIKE AT THE COURIER

AN EXPLANATION FROM THE JEWISH PRINTERS OF  
LOCAL #16.

The Jewish printers today distributed circulars, which read as follows:

On the 20th of September, the Jewish printers signed a new agreement with The Forward and The Labor World. The Courier, on the other hand, resorted to legal procedure and the process protracted itself for so long a time that the printers became tired and stopped work.

The Courier announced, that the president of Local #16 is against the printers upon which Mr. Kaan, the president of Local #16, answered as follows:



II B 2 d (1)  
I D 2 a (4)

- 2 -

JEWISH

WPA (ILL.) PROJ. 30275

The Forward, October 13, 1920.

An article of The Courier draws my attention to the fact, that I warned the printers of The Courier that their dealings are contrary to the laws of Local #16. I never made any such statement. It is not my view, and I'm absolutely in sympathy with the Jewish printers in the Courier difficulties.

In my possession may be a wage scale agreement signed by a representative of The Courier. The president of Chicago Typographical Local #16, and also by Mardson N. Scott, president of the International Typographical Union. This agreement contains the following clause:

It is agreed that, at no time shall the weekly wage scale be lower, than the wages that are being paid by the English daily newspapers of Chicago.

Since the 22nd of May, 1920, the printers of the English newspapers have been receiving \$55.20 a week for day work, and \$60 per week for night work.

II B 2 d (1)  
I D 2 a (4)

- 3 -

JEWISH

WPA (ILL.) PROJ. 30275

The Forward, October 13, 1920.

As the president of the Chicago Typographical Union Local #16, I demanded that the Courier should follow the terms of the agreement and pay \$55 per week to the printers, starting September 20, 1920.

My demand met with all kinds of answers, and protests from the owner, who is looking after his own interest. It is my earnest desire, that the Courier agree to the demands of the existing wage scale agreement.

Mr. S. N. Kaan,  
President Chicago Typographical Union Local #16.

This letter speaks for itself. The fact is, that all the printers of The Courier left their work, and The Courier is printed now by several scales, who are practicing scabbery twice a year, every six months, when they must sign a new agreement. The Jewish readers of the Courier who have always showed their disgust for scales, will this time surely notify the Courier they're meaning about scales.

The Jewish Printers of Chicago.



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JEWISH

WPA (ILL.) PROJ. 30275

Jewish Advance, June 13, 1920.

The Judisihe Presse of this city makes, apropos of the late judicial election, some very good remarks. It ascribes the defeat of Julius Rosenthal, Esq., to the callousness of our German brethren, to their indifference in the work against vulgar prejudices of the masses against the Jews. The Presse takes occasion to urge the Jewish nations of Russia and Poland to throw aside their exclusive habits and customs, and to become true children of this country, where the law knows no distinction between the rights of Jew or Gentile on account of religious prejudices.

II B 2 a (1)  
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JEWISH

PA (ILL.) PROJ 30275

The Lawndale Press, Volume 1. Week of January 30, 1920. Page 5.

Mr. James Loebner was born in Jassi, Roumania in 1882. At the age of seventeen, he became the editor of a native humorous magazine, the Broom. He later contributed to well-known publications in Bucharest.

He came to Chicago in 1902 and joined the staff of the Daily Jewish Courier. He has a feature in the Courier, known as "The Galician Jew with the Nuts," to which the readers of the paper look forward on every Wednesday. He is known under the nom de plume of "Ben Dov," and "Shneyer Zalmen."

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JEWISH

Sunday Jewish Courier, Oct. 5, 1919.

FROM THE PUBLIC ROSTRUM  
by  
J. Loebner

It is no surprise to find a Jewish newspaper in America containing, in addition to its usual reading matter, an English section also. The surprising thing is that the venture is successful. Thus the English page of the Courier is a success--a very great success. This is so because the editorials offer a wealth of material and the articles throughout its other columns are selected, and because the public has shown great interest in them.

With every mail, the letter carrier, brings stacks of congratulations from readers of this English page. Neither does he fail to bring contributions from talented English readers both locally and from other

WPA (ILL.) PROJ. 30275

Sunday Jewish Courier, Oct. 5, 1919.

states where the Courier is read.

Since the advent of the English page our circulation department has been busier than ever before, taking large orders from newsdealers and filling those orders that call for delivery either by carrier or by post. We can truthfully say that, whereas formerly there was one reader for every copy of the Courier, there are now many more per copy. These are new readers the children of the older readers to whom the Jewish language is unfamiliar.

Yes, it is for these sons and daughters of Jewish parents that the publisher of this newspaper introduced the English page, in order that he might keep them in contact with Jews and their interests. Neither had he

Sunday Jewish Courier, Oct. 5, 1919.

far to seek for an editor. His own editor of the Jewish Courier, Dr. S. L. Melamed, also fills this capacity for the English page adding therein his unusual adroitness and ability. Dr. Melamed is a great editor in English as well as in German, Yiddish, and Hebrew. He writes in all these languages for various newspapers and journals in addition to the daily articles written for the Courier. That Dr. Melamed can write, especially that he has something to write about, is attested by those buying this newspaper and by those who peruse the famous American Jewish Chronicle (in English) of which he was editor.

It is the object of Dr. Melamed, by means of the English page, to keep young American Jews of Chicago and of the Middle West in contact with Jewish life, Jewish traditions, and Jewish aims, and thus induce them to take an active interest in all matters pertaining to Judaism.

Sunday Jewish Courier, Oct. 5, 1919.

And, by the way, Jewish readers of the Courier enjoying our Jewish news and literary items can now share these joys with their children and friends who read only the English page. Many articles from the pens of Mr. Leon Zolotkof, Dr. Margolin, S. Greenblue, Dr. M. L. Kord, M. Indritz, Dr. Morris Reinhardt, and others will appear in English on the English page as well. The two Galician Jews who have won so much popularity for their wit and tricks in the weekly Courier will not fail to appear on the new sheet.

Our young generation, the American born and reared Jewish sons and daughters, and all who now read the Courier's English page will acquire thereby the spirit and knowledge of the various Jewish problems both in America and across the sea.

All of us may congratulate ourselves upon this new undertaking. It is a

Forward, September 5, 1919

WPA (ILL.) PROJ. 30275

The Chicago Herald & Examiner of next Sunday (9-7-19)  
will contain a full page of sympathetically written  
articles by the most outstanding Jews of Chicago and  
the country. Articles will be printed by:

Judge Julian Mack. Judge Hugo Pan, Nathan D. Caplan,  
Samuel Philipson, Max Shulman, Rabbi Saul Silber, Dr.  
Stephen Wise, Jacob DeHaas, S. B. Konrath, Mr. Benj. Davis,  
and others.

(Adv.)



Forward, July 10, 1919

WPA (ILL) PROJ. 30275

To all Forward subscribers and agents of the following states:  
Illinois, Ohio, Wisconsin, Nebraska, South Dakota, Kentucky,  
Minnesota, Michigan, Indiana, Missouri, North Dakota, Kansas,  
Colorado, Canada.

After the first of July all business will be transferred from  
New York to Chicago.

All complaints, new subscriptions, changes of address, and gen-  
eral correspondence should be addressed to our western office:

Jewish Daily Forward  
1123 Blue Island Ave.  
Chicago, Illinois



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JEWISH

Daily Jewish Courier, July 10, 1919.

A BRANCH OFFICE OF THE COURIER  
OPENS ON THE NORTHWEST SIDE

(Advertisement)

The Jewish Courier wishes to announce the opening of a branch office on the Northwest Side for the convenience of the large Jewish community in that section of Chicago. The number of Jewish residents in this section is constantly increasing.

Our branch is located in the very heart of this Jewish quarter, 2448 West Division Street, the store of Mr. David Kenigsberg, who will be in charge of the office.

All types of "want ads" will be accepted here at regular office prices, as well as subscriptions and other business. Also, all Jewish news stories,



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JEWISH

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Daily Jewish Courier, July 10, 1919.

activities and private news will be accepted at this office.

Mr. Kenigsberg is one of the oldest and most well-known Jewish personalities on the Northwest Side. He is a well-known intellectual and one of the most active members of the Jewish Educational Alliance and other Jewish organizations.

The Northwest side branch office is open every day and evening except Friday night and Saturday morning. The telephone is Humboldt 7510.

[Translator's note: Please note reference to neighborhood.]



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JEWISH

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Sunday Jewish Courier, June 22, 1919.

[THE COURIER SERVES THE COMMUNITY]

by

J. Leibner



. . . . .  
It has been a year since a new department was installed in the Courier. We can truthfully say that our paper has accomplished much in the field of Jewish journalism in America.

With its large staff of fine writers, the Courier stands on a par with other large newspapers in New York. It is the barometer of Jewish Life, of Jewish influence, and Jewish creativeness in Chicago.

The Courier has grown in circulation and significance. It has many more readers than it had a year ago. It also has done much in various fields for the Jewish and general community in this city. The Courier not only

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JEWISH

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Sunday Jewish Courier, June 22, 1919.

had the interests of the local Jews at heart, but also of those across the sea. Thanks to its efforts, many institutions have liquidated their debts while other [institutions] have been established. Thanks to its efforts, Jews across the sea received all possible aid. The movement to build a home for Jews was naturally not neglected. "Judaism and Americanism" is written across its flag, to which end it has devoted its entire force.

The one in quest of good literature, enlightenment, or the latest news, the tradespeople of Chicago and other cities--all are grouped around the Courier. The worker possessing special interests also finds first-class information and a sympathetic voice therein.

For every department of this newspaper, as can be seen from its index, we have specialists, experienced persons with responsible duties--persons who know what they want and understand well the needs of the reader as well as the advertiser.



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JEWISH

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Sunday Jewish Courier, June 22, 1919.



The new department and the prosperity in the business world has elevated the Courier to the position in which it now finds itself. The readers may expect more improvements--the advertisers even greater returns. There must be more business for the advertiser when the newspaper improves. And the newspaper is improved when its circulation increases.

The Courier does not rest merely upon its laurels in this community which has given it a great clientele of Jewish readers and advertisers, but progresses, acquiring ever more writers, and improving its form.

The Jewish Community and the Courier in Chicago are one. The interests of one are those of the other. The welfare and progress of one are those of the other. Chicago Jews influence and keep pace with the Courier in all phases of community life.

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JEWISH

Sunday Jewish Courier, June 8, 1919.

JEWISH PRESS CLUB ELECTS  
NEW OFFICERS

Friday evening, at a well-attended meeting of the Jewish Press Club, the following officers were elected:

Z. B. Kameika, president; Louis Shaeffer, vice-president; N. Drezdov, treasurer; S. Greenblue, financial secretary; H. Segel, recording secretary.

To the executive committee were elected the following members:

J. Leibner, Jacob Segel, Saul Poisner.



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JEWISH

Sunday Jewish Courier, June 8, 1919.

Lawyer Jacob Underman was chosen to draw up a constitution for the Press Club.

The meeting terminated with a banquet in honor of Mr. Jacob Fishman, managing editor of the Morgan Szurnal (Morning Journal), who answered in response to the members numerous greetings with an inspiring speech, in which he touched upon the general Jewish situation and Jewish politics in Paris, from ~~where~~ he has but recently returned.

Another banquet speaker was Dr. S. M. Melomed, editor of the Courier. Among other things he said:

"Jacob Fishman is one of those rare Jewish Journalists in America who possess such healthy outlook on mankind and intellectual ethics as to





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JEWISH

Sunday Jewish Courier, June 8, 1919.

make them simply amazing. That is why all his colleagues and friends have so much confidence in him, a fact which puts him in the position where he can influence people without much effort."

"As an individual, Mr. Fishman is very interesting and pleasant. He embodies within himself the dry cold sharp intellect of the Lithuanian Jew and the inspiring warm-hearted animation of the Polish Jew."



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JEWISH

Sunday Jewish Courier, May 25, 1919.

BACK FROM FRANCE TO THE COURIER

Mr. Y. Dua, well known to our readers through his many years of service on the Courier, has just returned from France, from Uncle Sam's army, and again resumes his work with this newspaper.

Mr. Dua, during the last few years, was very active in the radical movement in Chicago and is well acquainted with all the tendencies and aims in the Jewish Workmen's movement, as well as with all its leading personalities.

By his re-entering the Courier's services, our staff becomes enriched with an able member and our readers will again be accurately informed of everything occurring in the Jewish Workmen's world. On page seven we print the first contribution by Mr. Dua under the pen-name of Elechem Sholom.



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JEWISH

WPA (ILL.) PROJ. 30275

Forward, January 2, 1919.

Reception for the Daily Forward a National Holiday.

Not less than 15,000 Chicago Jewish workers participated in the holiday. There were great ovations for the speakers and for Rosa Raisa, the great opera star. The memory of this event will remain in the minds of the participants for years to come.

On New-Year Eve, Tuesday December 31st, 1918, over 15,000 Chicago Jewish workers congregated at the Large Coliseum to celebrate the publication of the Forward in Chicago. The proceeds from the sale of the first edition was contributed to the people's relief. By 8:00 o'clock the hall was filled to capacity and even standing room was not available. Soon the platform was filled with honored guests. The first speaker on the program was J. Louis Engdhal, Editor of the Chicago Socialist. The applause was terrific. The next speaker was

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WPA (ILL.) PROJ. 30275

Forward, Janurary 2, 1919.

Seymour Stedman, a noted attorney who defended five defendants for socialistic propaganda, in federal court. Other speakers were as follows: Mr. Radriges, Robert Howe, the former Editor of the World, K. Marmar, former Manager of the World, Morris Ziokind, Representative of the Workers Ring, L. Beneson, representative of the United Jewish Workers Alliance, H. Shnide, representative of various other workers organization. Toward the end of this great event, a few more of the most highly honored guests, were introduced as speakers, Alderman B. Vladek, General manager of the Forward, and Judge Jacob Peukin, President of the Forward. The applaud for these two speakers was great beyond description. After the enthusiastic crowd finally quited down, the famous Prima Donna, Rosa Raisa, of the Chicago grand opera entered the hall. The audience simply went wild, happiness and applause beyond reason looking at the girl genius from Bialestock Russia. She sang Russian Melodies and other songs from the old Fatherland. She concluded her concert with the most beautiful of Jewish songs, Eli, Eli.

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JEWISH

Daily Jewish Courier, Dec. 1, 1918.

ON THE PUBLIC ROSTRUM

by

J. Loebner

With the opening of a branch office of the Courier on the Northwest Side, a new chapter is started in the history of our community in Chicago.

In that part of the city, the Courier reaches almost every Jewish home where Yiddish is read and Jewish customs followed, and where it obtains its share of advertisements from the businessmen. The Jews of the Northwest Side, who are active in various fields of public endeavor, are not too lazy to come over to the West Side--to the office of the Courier--to discuss this or that matter and in this manner most things are undertaken and carried out for the benefit of all, with no extra expense to this office.

The publisher of the Courier, who spares neither effort nor money to make this newspaper an outstanding daily, has undertaken not only to deliver a fine

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JEWISH

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Daily Jewish Courier, Dec. 1, 1918.

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Courier into their homes, but also to see that the Jewish Northwest Side accomplish for its own benefit and the benefit of the entire Jewish community, more than ever before; that more Jews become interested in the local Jewish institutions; and that everything there that concerns the Jew as a Jew, as a businessman, and as a **workingman**, shall have space in the Courier.

The branch office, which is located at 2448 West Division Street, is in the very heart of the Northwest Side Jewish neighborhood, and was placed under the supervision of the well-known David Kenigsberg, an honorable family man, a scholar, and an active businessman.

The representative of the Courier on the Northwest Side believes in impartiality and punctuality. He promises to investigate all reports, before they leave the branch office for the main office at 1214 South Halsted Street. He invites the representatives of all elements and groups of the Northwest Side Jewish population to visit him in his office for a closer acquaintanceship, with



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JEWISH

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Daily Jewish Courier, Dec. 1, 1918.

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III E the promise, that all their good-intentioned and important under-

III H takings--liberal or conservative--will receive from him all necessary attention and support, through the Courier.

In short, the Courier will do as much for the Northwest Side Jewish social life as it does for other parts of the city.

If matters of concern to the general public on the Northwest Side were either entirely neglected or improperly carried out, it was because the Jews there lacked a direct connection with the Courier. Now they have this connection. Institutions on the verge of decay will be revived; the flourishing ones will flourish still more and new, important ones will be founded.

Jewish leaders of the Northside! If you cannot pay a personal visit to your branch office of the Courier to have a talk with Mr. Kenigsberg, do so over the telephone, Humboldt 7510. Also, all those who know of an important happening or any other item of news value, are invited to report it at once to Mr. Kenigsberg. The new branch has the services of the pen of Mr. Kenigsberg

WPA (ILL.) PROJ. 30275



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JEWISH

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Daily Jewish Courier, Dec. 1, 1918.

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III E and of other reporters.

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The Courier strives for improvement not only for financial reasons. It has the personal satisfaction of knowing that the Yiddish reader finds rich and instructive material, as well as the latest news items. It, therefore, congratulates the Northwest Side Jews on the opening of their new branch office, and hopes to see them, their institutions, and their movements reach a higher standard and have a wider scope.

### Hanuccah Sunday is for Palestine

Today is Zionist Flag Day. Several hundred young Jewish girls will march into the streets to sell miniature, beautiful Zion flags for the benefit of the Jewish National Fund; our fair sex will stop every passer-by to pin on them the flag of white and blue, and will expect a nickel, dime or quarter for it. Don't refuse them, give as much as you can.

Hanuccah is a holiday in which we celebrate the national awakening of the

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JEWISH

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Daily Jewish Courier, Dec. 1, 1918.

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Jews during the time of the Maccabees. In such a time, the conscientious Jew remembers that he also is a member of a nation which at one time owned its own soil, spoke its own language, and conducted its own policies.

The great world upheaval gave us back our country. It is obvious that the redemption is here. Palestine awaits with open arms to embrace its exiled people.

Bear in mind, that every cent now going to Palestine is for bread for the Jews there. Work is being created for them on the farms and plantations, and industries are developed by it.

The National Fund is not an ordinary almsbox, but a "purpose box". This fund is to be used not merely to still the hunger of the individual, but to create a fund for public institutions, to buy ground in Palestine and populate it with Jews to work it and enjoy their labor; the soil can never be resold for

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JEWISH

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Daily Jewish Courier, Dec. 1, 1918.

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it belongs to the entire Jewish nation.

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As you see, the greatness of the National Fund is not merely temporary, but permanent. Therefore, buy the flag with affection, and pay for it generously. Support the already founded institutions and create new ones.

### [Reorganization of Young Judea Clubs]

The Young Judea clubs of Chicago are being reorganized. In order to give them real importance, they must have capable leaders. For this purpose, it was arranged with Mr. P. Rudens, a capable and experienced teacher, to give instruction to those who will undertake to direct the clubs. The directors are required to have a high-school education, and a profound knowledge of the Bible.

The function of the Young Judea clubs is to give a national Jewish education

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JEWISH

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Daily Jewish Courier, Dec. 1, 1918.

III A.

III E                    to our boys and girls who did not have it when they were small.

III H      A noble work! It brings back to the Jewish people the past, and their hearts glow with affection at the nation's present tasks and strivings for the future.

To direct the Young Judea clubs costs money, and it is the duty of every real Jew to help the clubs to function.

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JEWISH

Daily Jewish Courier, Oct. 1, 1918.

GREETING TO OUR EDITOR

Mr. Harry Lipsky, manager of the Jewish Courier.

My dear Mr. Lipsky: Permit me to congratulate you, the readers of your newspaper, and all the Jews of Chicago for the great achievement in obtaining the services of Dr. S. M. Melamed as chief editor of the Courier.

Perhaps I am in a better position to appraise the value of Dr. Melamed than any other Jewish reader, because I have followed Dr. Melamed's career of philosopher and publicist since his appearance in the Jewish neighborhood. I have read his works in more than one language, and had a worth-while visit at his home in London in 1914.

I have always admired Dr. Melamed's literary vigor and philosophical intelligence. Dr. Melamed is one of the few Jewish writers who have a historical

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Daily Jewish Courier, Oct. 1, 1918.

conception about Jewish life, who have studied and understand Jewish history, and who are in a position to compare the events of Jewish history with the history of other nations. Dr. Melamed has lived in many countries, has studied the literature of many nations, and uses it all in the field of Yiddish-Hebrew endeavor.

Notwithstanding his knowledge and views as a philosopher, Dr. Melamed devotes himself to the work of publicist and journalist, and for the last few years we have read his opinion about all questions concerning Jewish life in various countries. Dr. Melamed is not an academician who hides himself in a corner amidst old books, he is a writer full of life, he connects body and soul, and uses his historical information in explaining daily occurrences.

I must confess, that I did not agree with Dr. Melamed in all the subjects which

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Daily Jewish Courier, Oct. 1, 1918.

he touched upon. Nevertheless, I always have had the highest respect for his ideas and sincerity.

Concerning his style of writing, it can be said that he is magnetic. When you begin to read an article of his, whether it be written in Hebrew, Yiddish, English, or German, you do not wish to stop reading it until you have finished. His style is slightly flavored with humor, and his vocabulary is inexhaustible. he always finds the proper words for his thoughts.

It is impossible to enumerate Dr. Melamed's qualifications in a short letter. I only want to relate that, in a conversation with a doctor last week, he told me that he cannot thank me enough for the favor I have shown him in enlisting him into the ranks of subscribers to the American Jewish Chronicle, because he believes that it is the best reading matter that he has had in the last twenty-five years. Hundreds of readers of the American Jewish Chronicle read every article of that publication. The truth of the matter is that the American Jewish Chronicle, which Dr. Melamed has founded and edited, is the best Jewish-

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Daily Jewish Courier, Oct. 1, 1918.

English periodical that we ever had.

In view of the above-mentioned facts, I am taking this opportunity to congratulate you and your readers for the great achievement in securing the services of Dr. Melamed as editor in chief of the Courier. I trust that we shall appreciate Dr. Melamed, and that he will do for Jewish Chicago as much as he did for Jewish New York, and that he will help us in all our important undertakings.

Devotedly yours,  
A. Levinson.

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JEWISH

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The Reform Advocate, Vol. 55, Wk. of July 20, 1918. p.565.

Mr. J. B. Loebner, formerly managing editor of the Weekly Jewish Record, has accepted the position of associate editor of the Daily Jewish Courier.

Mr. Loebner has achieved a reputation as a critic and a publicist, contributing to various Jewish papers. Many of his articles have been translated and published in the English press.

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IV (Polish)

JEWISH



Daily Jewish Courier, June 21, 1918.

### GREAT HONOR SHOWN MR. LOUIS HAMMERLING IN CHICAGO

A luncheon was given yesterday afternoon in the La Salle Hotel in honor of Mr. Louis N. Hammerling, president of the Foreign-Language Newspaper Association of America. Publishers and editors of the foreign-language newspapers in Chicago, and Americans prominent in various fields, over a hundred in number, attended the luncheon. The luncheon was given on the occasion of the tenth anniversary of the Association. Mr. Hammerling has been at the head of the organization since it was founded.

The speakers at the luncheon were: Mr. Merrick, of the National Security League; United States District Attorney Klein; Mr. Schtreckman, of the Liberty Loan Committee of the Seventh Federal Reserve District; Mr. Gerring and Mr. Palandek. They all praised Mr. Hammerling for his brilliant leadership of the Association and for his patriotism as well as the patriotism shown by the foreign-language newspapers of America.

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JEWISH



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IV (Polish)

Daily Jewish Courier, June 21, 1918.

The last speaker was Mr. Hammerling himself. He thanked those present for the friendship and support which they had given him. And with his usual enthusiasm and candor, he assured them that in the future as in the past, he would fulfill his obligations as an American patriot and conscientious businessman.

The publishers and editors present also passed a resolution expressing their loyalty to America and assuring President Wilson that they would support him in every undertaking to help win the war against militarism and autocracy.

The resolution was drawn up by the committee which arranged the luncheon. John F. Smulski, Harry A. Lipsky, V. Gerringer, Hector Durande, Peter Lambroz, Alexander Johnson, John R. Palandek, and Reverend Francis Gordon were members of the committee.

The luncheon in Chicago is one of a series of luncheons that is being given in honor of Mr. Hammerling in several large American cities. Being a national

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IV (Polish)

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JEWISH



Daily Jewish Courier, June 21, 1918.

figure in this country, he has met many people, outside of the publishing field, such as prominent American businessmen and high public officials who know him because in the newspaper world of this country, he has done such fine work for the foreigners.

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JEWISH

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Daily Jewish Courier, June 19, 1918.

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IV (Bohemian)

SABATH TAKES UP CAUSE OF  
FOREIGN-LANGUAGE NEWSPAPERS

The proposal to suppress the newspapers of this country that are printed in foreign languages on the ground that no faith can be placed in their loyalty to America, brought forth many protests from prominent people and national leaders who are well acquainted with the foreign-language newspapers and are convinced of their loyalty.

In Washington, Congressman Adolph J. Sabath represents a district that was virtually settled by foreigners. He knows how loyal these people, as well as their compatriots in other parts of the country, are to America, an attitude that is reflected in the newspapers that are printed in their tongue, and which they read. He therefore had a conference in Washington recently with the Honorable George Creel, chairman of the Committee on Public Information, to discuss this question. Mr. Creel requested the Congressman to submit in



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Daily Jewish Courier, June 19, 1918.

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IV (Bohemian)

writing the reasons he had for asking that the newspapers in question should not be suppressed. Here is the contents of a letter that Mr. Sabath later sent in on this question:

"My attention has been called to the attempt being made to suppress the newspapers, magazines, and books printed in foreign languages.

"The number of foreigners who read only in their own language is, with certain reservations, approximately four or five millions of people. Unfortunately, the nature of their work is such that although they may, with great hardship, try to learn to speak English, they can never learn to read or write English. To clarify for them the purpose of this war which we are carrying on against a brutal enemy, to familiarize them with the democratic spirit of our government, and to teach them how highly important it is that everyone here should be patriotic, we not only dare not suppress their newspapers, but we must encourage them, since they are the only means of propagandizing among the foreigners.





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IV (Bohemian) "The newspaper in the foreign language is the only means by which we can inform them of all the disastrous incidents which take place today. The people who do the great work in our mines, factories, mills, plants, and other similar establishments, could never give such wholehearted support to the government's preparations to win the war, if they did not read their newspapers which rouse them to their duty and obligation to the land in which they live; thus the workers work with greater diligence and we, directly and indirectly, benefit thereby.

"Personally, I am able to read newspapers in the Bohemian, Polish, Slavic, Jewish, and German languages. And for the last six months, I have derived great pleasure from following the strong appeals that they print daily to help the government in all its undertakings.

"I believe that it would be an unforgivable mistake to suppress any one of the foreign newspapers at this time. I believe that such a step would be directly in opposition to our present national needs, and would be a great



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JEWISH

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Daily Jewish Courier, June 19, 1918.

IV                    loss to our best interests. I believe that the newspapers in  
IV (Bohemian)    the foreign languages prevented hostile groups from spreading  
                     hatred for government enterprises. I urge therefore, with all  
my heart, that, for the reasons enumerated above, the newspapers in question  
should be left alone.

"Instead of being restricted, they should be encouraged and praised so that  
they may continue their patriotic instruction.

"Respectfully yours,

"A. J. Sabath."

Congressman Sabath is prepared to fight in Congress any bill that will be  
proposed for the suppression of foreign-language newspapers. He also knows  
that such a bill, if passed, will particularly harm the Jewish press in



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Daily Jewish Courier, June 19, 1918.

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IV America, and the spiritual sustenance of the Jewish reader

IV (Bohemian) will be taken away.

He expresses his hope, however, that such a thing will never happen. Nevertheless he is already busy winning other congressmen and senators to his side so that, if such a bill is proposed, it will be voted down.

Ex-president Theodore Roosevelt and the head of the National Security League are among those who want the newspapers in foreign tongues to be suppressed. They want only English spoken and written in America.



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JEWISH

Daily Jewish Courier, June 17, 1918.

WORK BEING DONE FOR THE COUNTRY BY OUR GOVERNMENT

All the details of the work being done in Washington in behalf of our boys who are "over there" helping to win the war against the world's foe, Germany, will be announced for the readers of the Courier once a week. This news will appear under the above-mentioned caption. The first installment will appear tomorrow on this page. Translator's note: No caption is given here; however, in the succeeding issue, the caption appears as "What Our Government Is Doing For The Country".



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Daily Jewish Courier, June 17, 1918.

HELLO, READERS OF THE COURIER!

by

J. Leibner

I'm beginning my work as associate editor of the Courier, I wish to say to all of you that I realize my responsibilities in this capacity, and that I hold in great esteem the honor which the publisher of this newspaper has accorded me.

I did not come here to install new policies, to collect debts, or to do anyone a favor. I came here for the mutual interests of myself and the Courier--which means also the interests of the reader. I came here to make the Courier a better, finer, and richer newspaper both in content and significance.

I have been a journalist since my youth. I have always been active and have often joined in the demands made by Jewish interests in every aspect of human endeavor, both through the periodicals to which I contributed and through the



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Daily Jewish Courier, June 17, 1918.

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organizations with which I was connected. Thus I obtained a broad personal acquaintanceship with prominent people, and generally gained valuable ideas not only pertaining to Chicago, but to other parts of the country as well. The advantages thus gained I will gladly share with the readers of the Courier through my articles.

The present World War causes many changes, in business, in politics, and in social conditions. It will be my task to observe these events, and to discern where and how they affect the interests of the readers and the advertisers, then to state the facts as they are. I shall discuss problems as impartially as possible and will fight for all that is just.

As a journalist, I wish to say modestly, that I am very well known to the local Jewry. I am also known to non-Jews. I know everyone, and everyone knows me. I know all institutions and organizations from the ground up; I know what they have and what they lack. I know their usefulness and their shortcomings.





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Daily Jewish Courier, June 17, 1918.

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They shall all receive my due consideration.

I believe in encouraging and helping every worthy undertaking. I wish to see the businessmen more successful, and the workers more satisfied. I shall agitate for the observance of the sacred traditions and high ideals of the Jewish nation; and I will seek to effect a better understanding between our various elements so that opinions shall be respected and principles shall not be attacked with insults and threats.

Henceforth I shall dedicate my loyalty, time, energy, experience, as well as my pen, to the Courier. I shall serve no one group, but rather work for the benefit of all. It is therefore in place, here, to unite everyone in our community to consider me as their friend, and to assure them that their voices will be heard and their opinions will receive their due place.

A new life, a new interest in the Jewish community, is approaching. My profession, as a journalist, compelled me to take an interest in every department





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Daily Jewish Courier, June 17, 1918.

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of the publishing business. I know everything, from the where and how of getting news, to the distribution of the newspapers to the newsstands. I have studied and analyzed the latest and best methods in the non-Jewish newspaper world, methods that make possible the utilization of each department to the greatest extent.

I am not a stranger to the Courier. I worked here for almost six years. Since I left, it has grown to be one of the biggest Jewish industries in the country. It ranks with the most successful of our newspapers; in its circulation it includes Jewish Chicago and most of the cities of the West; it is the highest Jewish platform in this part of America and its voice resounds everywhere. I know all this; and because I know it, I shall consider my task even more sacred as long as I am working for the Courier.

I do believe that this newspaper, even though it is a Jewish newspaper, should also deal with problems of general interest. Don't forget that besides



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Daily Jewish Courier, June 17, 1918.

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being Jews we are also American Jewish citizens, citizens of a glorious republic--America! As such, we have other duties as well. I shall write about all of this. I only beg (of my readers) a little patience. My heart is in my work, and my sole aim is to make myself worthy of my profession as a writer in the Courier--the newspaper of and for Chicago.



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Sunday Jewish Courier, June 16, 1918.

MR. LEIBNER IS BACK WITH THE COURIER

After an absence of about ten years, Mr. Jay Leibner has returned to the Courier as a co-worker on the editorial staff. Mr. Leibner is one of the best-known men in Jewish newspaper circles. He has an eye for local interests and knows how best to present such material to the public.

Mr. Leibner knows Jewish Chicago and its institutions very well, and his return to the Courier will, without doubt, prove to be to the best interests of the Chicago public. His first article will appear tomorrow.



Daily Jewish Courier, June 10, 1918.

LET THE COURIER ACCOMPANY YOU  
ON YOUR VACATION

(Advertisement)

Wherever you may go on your vacation this summer--to the seashore, to the mountains, or to a quiet peaceful country place--see to it that your paper, the Courier, is delivered to you every day that you spend there. You will feel lonesome and cut off from your home without your paper.

The Courier is sent out on the early morning trains, and is delivered in most of the summer resorts of Michigan and Wisconsin on the same day. We will send the Courier to you daily to any place you wish for only thirty cents a month, payable in advance.



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Daily Jewish Courier, June 10, 1918.

Mail us your remittance for the summer subscription, in stamps, or bring it in to our office.

Daily Jewish Courier  
1214 South Halsted Street Chicago, Illinois



The Sentinel, Wk. of March 8, 1918. Vols. 29-30, p.18.

J. B. Loebner is the editor and general manager of the Jewish Record. He has achieved a great reputation as both a critic and publicist and many of his articles have been translated and published in the English press.

Mr. Loebner was born in Rumania and when only seventeen became editor of a native humorous magazine. Seventeen years ago he emigrated to this country and for five years served as city editor of the Jewish Courier. In 1909 he and Leon Zolotkoff began to edit the Jewish Record. Incidentally, Mr. Loebner has done considerable work toward the furtherance of the Progressive Party.

The Sentinel, Wk. of March 8, 1918. Vols. 29-30. p.18.

The Jewish Record occupies an unusual position in its field. It is a weekly newspaper, printed in Yiddish, and is the leading literary publication in that language in the West. I. Shapiro, commissioner and secretary of the West Park Board, is the publisher.

Its regular contributors include K. Marmor, editor of the Chicago Daily World; Dr. Morris Reinhart; S. Greenblau, formerly editor of the Daily Jewish Press; Israel Blum, the poet; Dr. Israel Marcus; J. M. Wolfsohn, formerly, editor of the Daily Jewish Courier; Roman G. Lewis, and S. H. Album, the foremost orthodox rabbi in Chicago.



WPA (LL) PROJ. 30275

The Daily World, January 8, 1918.

THE COURIER'S POGROMS ON JEWS. (Editorial.)

Several of our readers will perhaps wonder angrily why we continually bring to their attention the existence of the Courier. They must not forget that the reactionary elements in Jewish life are rich in material resources and are able to publish a paper even though it is despised by the Jewish masses. The Jewish Press actually exists in Chicago, edited by Abe Liebling, and the Courier by Leon Zolotkoff. Both are "patriots" and "pro-war" until the end. The difference between them is that the Courier has the power to hypnotize the Jewish masses in time of election.

The Courier controls the Vad Harabonin (organized rabbis), the Central Relief for war victims, the Marks Nathan Home, and other charitable institutions, Hebrew schools, presidents of the synagogues, and the entire Zionist movement of Chicago. The Courier takes advantage of these organizations for its political, financial, and "social" purposes.

The Courier recently made a sandwich of Jack Loeb's Christmas-Zionism and "war until the end patriotism." It reiterates all the reactionary editorials

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The Daily World, January 8, 1918.

from the capitalist press and disguises its vile form under the blue-white banner of Zionism.

The Courier is a bad actor and only idiots believe its "patriotism," "Judaism," and "Zionism." It has greater success in the role of a Purim actor than by declaring that its Zionists do not recognize the government of Trotsky and Lenin and they did so on the same day that mighty England hinted that she will recognize them.

The Courier is a greater cripple when it wants to throw a stone at the Socialists in an indirect manner. Being in constant fear that the Jewish Socialists will succeed in tearing off its mask of "American Patriotism," "Jewish Social Work," and "Zionism," the Courier, therefore, seeks to discredit the Jewish Socialists, who want to cleanse the Jewry of Chicago from the plague from which it wishes to become free. The Courier is too much of a coward to publicly attack the organized Jewish Labor Movement of Chicago, so it seeks to discredit it indirectly by spreading false rumors about its comrades.

WPA (ILL.) PROJ. 30275

The World, October 22, 1917.

**JEWISH SOCIALIST PUBLISHING ASSOCIATION ALREADY ORGANIZED.**

The conference for a daily labor periodical in Chicago that finally realized the old dream by publishing The World, at a meeting yesterday, held in the United Hebrew Trades Hall, 1145 Blue Island avenue, terminated that glorious chapter of its work, by creating the Jewish Socialist Publishing Association.

The Jewish Socialist Publishing Association is an organization of representatives from three sections of the Jewish labor movement in Chicago - Socialist branches, trade unions, and the Workmen's Circle, and this association has now officially taken the paper under its control, guaranteeing its success by that great undertaking. After adopting the constitution, stating that every Socialist or Progressive organization may become a member of that body, the association immediately took up the question as how to enlarge The World to meet the great demand of the masses. It was understood that above all, it is important that our paper shall possess its own press, so that it should not be printed some where else, which creates considerable difficulties in publishing the newspaper in regular

The World, October 22, 1917.

time. For this purpose, the association determined to issue loan certificates at five dollars and higher, for a general fund of \$5,000.00

The Jewish Socialist Publishing Association expects all workers and organizations that are in sympathy with the workers, as well as individual persons, to participate in the loan and help further the success of The World. The certificates can be redeemed within one year after its issuance, i.e. the association borrows \$5,000 from the friends of The World for only twelve months time and then everybody will receive his or her money back for the certificates at maturity.

The following were elected officers of the association: Hyman Schneid, president; Sam Diamond, secretary-treasurer; H. Snyderman, recording secretary, and I. Silverstein, sergeant at arms. Members of the administrative council are: H. Witt, M. Lerner, A. Stern, I. Blumen, A. Alpert, and L. Hanock.

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The World, October 17, 1917.

JEWISH COURIER THREATENS THE FRIENDS OF THE WORLD.

The Jewish Courier moves convulsively in despair; it sees and feels that its reactionary doctrines, in the Jewish districts, comes to a quick ending. In the course of three days, the fact is affirmed that the readers of the Courier will cease reading it as soon as a new daily newspaper is published. The World has completely demonstrated it.

Thousands of readers of the Courier of yesterday are readers of the World today. This hurts the owners of the Courier and they seek to terrorize the advertisers and the standkeepers. They have also attempted to write warnings to the printers' union, against the publishers of the World. The great success of the first two numbers of the World was surpassed by our third number and the burning wrath of the publishers of the Courier also ascended in proportion. They actually lost all patience; they threatened the standkeepers by saying that they would post news-boys at the stands and drive them out of business if they keep the World.



The World, October 17, 1917.

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The truth, however, is that the standkeepers cannot be involved; they are merely workers seeking a livelihood by selling papers that the public demands and the public now demands the World. The owners of the Courier are greatly mistaken if they think that by threats they can compel the readers to read their paper. The great masses of advanced men and women of Chicago do not recognize the Courier and longer; they have now their own "World."

The publishers of the World, the labor organizations of Chicago, are highly pleased that the paper received such enthusiastic reception from all strata of the masses. The contrivances of the Courier will not help. Fate determined that the World shall replace the Courier for the Jewish masses of Chicago. The advanced laboring masses have now their own periodical.

The World, October 15, 1917.

THOUSANDS EXTEND GREETINGS TO THE FIRST EDITION OF THE WORLD.

The old revolutionary melody that once inspired and carried the armies of liberty to the great triumph over the Bastille, the "Marsellaise," with the song of the revolution, the "International," is announcing the glad tidings, Saturday evening, that a new "World" was born; that the Jewish workers of Chicago have finally found their "World;" that the local organized working class has finally succeeded in establishing its own organ - that our daily paper The World is already published! More than 3,000 men and women, representatives from all branches of our movement, filled the gigantic hall of the Second Regiment Armory and extended greetings to the birth of our daily paper, with indescribable enthusiasm.

Comrade Karl D. Sandburg, on behalf of the Cook County Socialist Party, extended greetings by presenting \$100 and promising further support to the paper; Professor Scott Nearing, chairman of the Peoples Council, spoke about the power of a labor press, and a few other greetings followed, with a donation of \$25 from the Bialystock Branch 127, Workmen's Circle. Several copies of The World were later auctioned. The first copy was bought for \$25. The auction sale cleared a total of \$150.



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JEWISH

WPA (ILL.) PROJ. 30275

The World, October 14, 1917.

The organized Jewish working class is the publisher of the Daily World. It will be the paper of the Jewish masses. It is published with their help and for their interests.

The labor organizations struggle for the abolition of capitalism and for the reconstruction of a social system in which every man, without discrimination on ground of religion, race or sex....shall receive the full fruits of his labor.

The principle task of the World shall therefore be to help the Jewish Masses in the struggle for a better standard of living. It will honestly enlighten them on all problems of the day and on the views and demands of the organized working class; the trade unions; the Socialist Party; the Workmen's Circle and the Cooperative movement.

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WFA (ILL.) PROJ. 30275

The World, October 14, 1917.

The World, is above all, interested in the life of Chicago. It will devote a greater part of its columns to the local Jewish and general welfare. It will not only be limited to labor problems. It will also disclose to Chicago Jewry the defects and the necessary improvements in the children's education, the conduct of the public institutions and every thing else pertaining to social life.

The World is not interested in fooling the public nor in flattering it. Its news will be compiled honestly and will give a clear picture of actual life.

The World will not only supply its readers with dry facts, but also with an explanation of the facts. It will illuminate them with the beacon light of the ideology of Socialism. It shall enlighten them with editorials and articles in which the events of life shall be discussed from the standpoint of the organized working class.

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JEWISH

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The World, October 14, 1917.

The World will furnish its readers with popular scientific articles on the nature of mankind, countries and races; easily comprehended articles on hygiene and health of the individual as well as the whole of society; it shall also devote much space to art and literature; good novels, instruction and poems; through which, it shall enrich the minds and ennoble the sentiment of its readers.

In order that it may be in a condition to fulfill its task, the World shall have the following sections:

News, Jewish and general, domestic and foreign, especially of the laboring masses. Editorials and articles. Consideration on the most important problems of life, which shall interest every reader.

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WPA (ILL.) PROJ. 30275

The World, October, 14, 1917.

Socialism. (1) The teachings of the socialist theory, its history and development. (2) Contributions, reports and news of the S. P., Jewish Socialist Federation, and of the Socialist Movement in general, domestic and foreign. (3) A weekly survey of the socialist press from all currents.

Trade Unionism. (1) Popular articles on trade-unions written by well known labor leaders. (2) Communications and reports from the local labor organizations. (3) Correspondence and news of the labor movement in the United States and all other countries. (4) A weekly survey of the Jewish press and other languages.

Periodicals and Magazines. (1) A survey of the Jewish papers: The readers of the World shall be informed with the problems dealt with there, what opinions are being voiced and the opinion of the Daily World. (2) Everything that the Non-Jewish papers speak about the Jews, about the workers, about socialism and about other things which should interest the readers of the World.

The World, October 14, 1917.

Correspondence from United States and other countries. Belles Lettres, novels, essays, poems, feuilletons, and humor.

Critique, Criticism on literature and art. Review of books in various languages, especially on such books which are written in Yiddish or have a Jewish or social content.

Scientific Division. Hygiene, (health, cleanliness), astronomy, biography, history and so forth.

Peoples Voice. Every reader may contribute to this column, his or her opinion on any problem, which the rules permit to publish.

Social Life. The editor will accept, in this column, short announcements on social activities and public gatherings.

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The World, October 14, 1917.

Almanac. Conventions and speeches of every day.

Letter Box. In this section, the World will answer all questions submitted by its readers.

These are the main features of the program of The World. Now, we will not promise anything else, but we can assure our readers that we shall always attempt to improve the contents and to bring The World, to the standard to which we strive.

E ditorship

(This is the first edition of the World )

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JEWISH

The Sentinel, Volumes 23-24. Week of October 27, 1916. Page 24.

Peter Boyarsky, who occupied a leading place in the field of Jewish journalism under the pen name of "Ikele Mazik," died on October 20. He was born in Grodo, Russia 51 years ago, and came to Chicago from New York. Shortly after his arrival here, he started the Jewish Daily Courier and for 13 years, was its editor.

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Daily Jewish Courier, Sept. 15, 1916.

### THE WHEEL OF LIFE

Starting next Sunday, the editorial office of the Courier will feature a new column for its readers entitled: "The Wheel of Life". Our readers themselves will be the sole contributors to this column, its editors, if you will, because all well-written human interest stories will be printed there. This column will be an honest reflection of life; one can expect to find joy, as well as sorrow, depicted there.

We wish to take this opportunity to speak briefly about [the vicissitudes of] life. Life has been likened unto a wheel. Life does not remain static any more than a wheel does. It [life] is constantly moving and changing. Everything that happens is momentary, and soon disappears. Other incidents take their place; these also are subject to change by still other events. The life of an individual is like a wheel; its spokes are the joy and sorrow, the hope and disappointment, the love and hate, the belief and despair

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JEWISH

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Daily Jewish Courier, Sept. 15, 1916.

[which he experiences]. Thousands of voices call upon man to enjoy his life. The sun shines brightly upon him. All of his energy is awakened. His soul is filled with joy, and melodies of love ring in his ears. From thousands of women, a man selects but one and vice versa.

When a couple marry, who are as happy as they? The world appears to be a paradise to both the husband and wife. All difficulties are minimized. They cannot believe that they will ever have to bear a heavy burden.

But life is not what it appears to be in one's dreams. When the wheel [life] begins to turn, it often becomes so complex that it becomes a difficult burden for man to endure. Life is changed into a well of tears, an abyss of profound suffering.

Many years after marriage, when a man and wife have brought children into the world; when they have become accustomed to each other, the wheel of

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Daily Jewish Courier, Sept. 15, 1916.

life begins to spin. Occasionally a serpent comes between them, in the form of an intrigante, and a quiet, peaceful family life is shattered. Both the man and woman begin to look at each other wryly. This arouses hatred in them, which poisons their souls, or jealousy, which disturbs their consciences. And their peaceful life becomes an unbearable hell.

And what about unfortunate love affairs? These also will have their place in the "Wheel of Life". There was a time when an unfortunate girl, forsaken and uncared-for, whose heart was broken, and whose life was ruined, was the sole ideal of some young man. At least, that is what the girl thought. Her path in life was covered with roses and blossoms. The perfumed air exhaled a fragrant aroma all around her. Ecstasy pursued her and good fortune smiled upon her. Who else could attain such happiness? She would call her loved one, "my happiness," "my treasure," "my friend," "my soul." Who said that the world was bad, or that life was horrible? Probably they were people who had never been in love. This is what the innocent girl thought. She did not realize that the wheel was constantly spinning. She was duped by

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JEWISH

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Daily Jewish Courier, Sept. 15, 1916.

her sweetheart. Her lover was untrue to her. When he wasn't with her, he was unfaithful to her. And at a time when he had promised to be eternally faithful, when he took her in his arms, he was either thinking of someone else or he was only satisfying his physical desires. And when she realized the truth, she felt bitterly defeated. She would cry, and murmur, despondently, "Why am I so unfortunate? Why was I born into this world? Why is fate so horrible, why am I tortured?"

A shadowy cloud covers the life of this young soul. She strikes the chords of lamentation and despair on the harp of life. Tears stream from her eyes and her soul is enveloped in sadness. It seems as though she can never again attain peace, and she despairs of finding love and fortune.

Even among elderly people, those who have passed their youth, and have lived through all the hopes and disappointments, all the joys and sorrows of youthful love--even among these people, changes take place. Each time

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JEWISH

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Daily Jewish Courier, Sept. 15, 1916.

that fate spins the wheel, the poor suddenly become rich and the rich, poor; the hope of receiving happiness from children is shattered by the bitter realization that children can also bring grief and trouble to their parents. Parents face many hardships when they raise children. They work constantly in order to make their children's lives comfortable. They give them an education and teach them either a trade or a profession. Are the burdens of life too heavy for a father or mother? No! They carry their burdens joyfully, disregarding their weight. But the aged mother and father trust that their children will respect them and repay them for the hardships they have endured. But great disappointments often occur. The wheel of life, which is constantly spinning, turns and the happiness of parents is shattered when their children ignore them. The parents of such children are brokenhearted because the latter are ungrateful.

Such events go on without stopping. Who can enumerate and count so many? These incidents will be reflected in the new column, "The Wheel of Life," which will begin next Sunday in the Jewish Courier.

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JEWISH

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Daily Jewish Courier, Sept. 15, 1916.

The readers of the Courier will be the authors and editors of this column, and everybody will be given a chance to record his or her experiences. Each will receive an appropriate answer to all questions.

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JEWISH

WPA (ILL) PROJ. 30275

The Daily Jewish Labor World, April 28, 1916.

IMPORTANT DECISIONS REGARDING A DAILY NEWSPAPER.

A conference was held Wednesday night in reference to a local daily publication, and the following resolutions have been adopted:

To recommend Comrade Litvak as editor of the daily paper, to the publisher of the Jewish Labor World; to inform the workers that the Daily Labor World will have its first appearance on Labor Day, Monday September 1; to raise a fund of two thousand dollars by Labor Day; to immediately send an appeal to all Workmen's Circle branches and trade unions in the country for the Daily; and to inform the Forward not to come to Chicago to publish a local newspaper; and to organize a large publishing association.

It was also determined that this conference shall hold its meetings every Second and Fourth Sunday morning at 1125 Blue Island Avenue.



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JEWISH

The Daily Jewish Labor World, April 28, 1916. WPA (ILL) PROJ. 30275

Twelve new organizations have joined the conference making fifty-five organizations represented and all the delegates are full of enthusiasm for the work of raising funds for the daily newspaper. All organizations appoint delegates for the next conference, Sunday morning May 14.

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JEWISH

WPA (ILL.) PROJ. 30275

Daily Jewish Courier, June 22, 1914.

THE NEW JEWISH DIRECTORY IN CHICAGO.

Mr. I. M. Wolfson's Chicago's Jewish Directory, for the Jewish Year 5675, is now ready for publication and distribution. It has been augmented, and now will contain names of many Jewish organizations, lodges, vereins, unions, synagogues, etc., of men and women in the Chicago suburbs, not listed in last year's directory. This directory is to be forwarded to the Daily Jewish Courier for its immediate publication.

Even among those organizations mentioned in the older directories, there have been ~~many~~ changes in the names of officers, etc., and hence we are including each and every organization with names of the new officers and their addresses.

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JEWISH

Daily Jewish Courier, Mar. 23, 1914.

A NOVELTY IN THE ANGLO-JEWISH NEWSPAPER WORLD

(Editorial)

Among the many newspapers especially the Anglo-Jewish weekly periodicals, which deluge a newspaper office and which a journalist is subject to peruse, we have found this week the Sentinel. This weekly periodical, which is published in Chicago, is new to us.

When opening this periodical, with the usual yawn which a writer is wont to give when he is about to look through the large stack of papers and journals, we become intensely interested in it. We immediately notice that the Sentinel is somewhat different from all other Anglo-Jewish weekly journals. It is a novelty in the Anglo-Jewish newspaper world.

We have in mind the literary side of this journal. The news items are treated much the same as in all other periodicals. As far as obituary notices or social announcements are concerned, the Sentinel is no exception to the rule.



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JEWISH

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Daily Jewish Courier, Mar. 23, 1914.

Naturally, the Anglo-Jewish periodicals are organs of the editors. Most of the editors of the Anglo-Jewish periodicals are rabbis. And in most cases the rabbis' articles are merely a repetition of their sermons. Therefore most editorials appearing in the Anglo-Jewish newspapers are along religious lines and not secular.

The Sentinel is distinguished from all other newspapers because its editorials do not only correspond with but are rather diametrically opposed to the views of the editor. In this respect, the Sentinel is almost like the daily Jewish newspapers. The editor of the Sentinel is Rabbi Abraham Hirschberg, a Jew who "believes" that every Jew who is a Zionist ought to be deported from America. Yet the Sentinel is adorned with the Star of David and its associate editors are constantly disseminating the principles of Zionism.

Upon looking at the Sentinel, with the Star of David and Rabbi Hirschberg as editor, all this caused us to cease yawning.



American Jewish Year Book, 1916-17 - Pg. 272-273

New Jewish Periodicals - Chicago

Jewish Provision Dealer. Yiddish-English. Weekly. First issue, November 12, 1915.

Unser Wort. Yiddish. Monthly. First issue September, 1915. Organ of Jewish - Socialist - Territorialist Labor Party of America.

Yiddish Art Companion. Monthly. First issue January 7, 1916. Established as weekly.

Zion Messenger. English. Monthly. First issue September, 1915. Official organ Knights of Zion during 19th annual convention.

Bnai Brith News, 1228 Tribune Building, Chicago. Monthly. Established 1908 P. 329.

The Chicago Israelite, 440 S. Dearborn. Weekly. Est. 1885. P. 329.

The Daily Jewish Call, 1107 S. Halsted St. Yiddish. Daily. Established 1900 as "Der Taglicher Yiddesher Kol". P. 329. (See also Sunday Jewish Call.)

American Jewish Year Book, 1916-17 - Pg. 272-273

Daily World, 1128 Blue Island Ave., Chicago. Yiddish. Daily. Established Oct. 14, 1917. Est. 1907 as "Jewish Labor World". P. 329.

Observer, 1258 W. Taylor, Chicago, Ill. Monthly. Established 1912. P. 333  
(See questionnaire). Official Organ of the Chicago Hebrew Institute.

The Reform Advocate, 7 S. Dearborn, Chicago. Weekly, Est. 1891. P. 333

The Sentinel, 14 W. Washington, Chicago. Weekly. Est. 1910. P. 334.

Der Sonntag Courier, 1214 S. Halsted St. Yiddish. Weekly. Est. 1887. P. 334  
Sunday Edition of Der Taglicher Judischer Courier.

The Sunday Jewish Call, 1107 S. Halsted. Yiddish. Weekly. Est. 1907 as "Der Sonntag Kol". P. 334.

Der Talicher Judischer Courier, 1214 S. Halsted. Yiddish. Daily. Est. 1887. P. 334. English title, "The Daily Jewish Courier".

Unser Wort, 195 E. Broadway, New York City. Yiddish. Monthly. Est. August, 1915 in Chicago. P. 335. Organ of the Jewish Socialist-Territorialist Labor Party in America.

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JEWISH

American Jewish Year Book, 1916-17 - Pg. 272-273

Der Yiddisher Record, 1127 Blue Island. Yiddish. Weekly. Established 1910.  
P. 335.

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JEWISH

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American Jewish Year Book, 1914-15, p. 277.

AMERICAN JEWISH PRESS ASSOCIATION.

Affiliated Publications, Chicago - The American Israelite, B'nai  
B'rith News, The Jewish Sentinel, The Reform Advocate.

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JEWISH

American Jewish Year Book, 1913-14, pp. 414 - 420.

JEWISH PERIODICALS APPEARING IN CHICAGO JULY 1, 1912 TO JUNE 30, 1913.

B'nai B'rith News. Monthly. Established 1908. The Chicago Israelite. Weekly. Established 1885. (Chicago edition of the American Israelite). Jewish Daily Press. Yiddish. Established 1901. Jewish Press. Yiddish. Daily. Established 1888. Jewish Progress. Yiddish. Weekly. Established 1888. (Weekly edition of Jewish Press). The Reform Advocate. Weekly. Established 1891. The Sentinel. Weekly. Established 1911. Der Sonntag Courier. Yiddish. Weekly. Established 1887. (Sunday edition of Der Täglicher Jüdischer Courier). Der Sonntag Kol. Yiddish. Weekly. Established 1900. (Sunday edition of Der Täglicher Yiddisher Kol). Der Täglicher Jüdischer Courier. Yiddish. Daily. Established 1887. Der Täglicher Yiddisher Kol. Daily. Established 1900. Yiddishe Arbeiter Welt. Yiddish. Weekly. Established 1908. Der Yiddisher Record. Yiddish. Weekly. Established 1910.

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JEWISH

Daily Jewish Courier, January 1, 1913.

WPA (ILL.) PROJ. 30275

CHICAGO JEWRY WILL RESPOND.

Although many Jews of Chicago, adhering to the class interested in the Hebrew language, will not approve of everything that Mr. I. Suballsky, the publisher and editor of the Hayahudi, stated when appealing to Chicago Jewry, to help him establish a newspaper, printed in Hebrew, in America, there will be many who will contribute, no less than one dollar to such a fund and there will apparently be several who will contribute an honorable sum.

The Jews of Chicago will not contribute toward this fund because of the reasons expressed by Mr. Suballsky in his appeal. The conception, that the American, or the Chicago, Jews are mendicants or parasites because they are satisfied merely with Hebraic newspapers from abroad is not only ridiculous but also very naive.

Daily Jewish Courier, January 1, 1913.

WPA (ILL) PROJ. 30275

If Mr. Suballsky will publish the Hayahudi in America, and if he will have as many subscribers as the European - Hebrew newspapers have in America, he will not exist very long.

Lovers of Hebrew, nationalistically minded Jews, rabbis, shochtim, cantors, and Zionists have no more reason to subscribe and to render aid to an Hebraic newspaper than the common layman, especially when the editor confesses that his newspaper will be an impartial one. The newspaper will hold the interests of nationalists, if the paper will be nationalistic; rabbis - if it publishes biblical literature; cantors - if it publishes musical literature; it is not the language in which a party man is interested, it is the matter which is being treated.

Daily Jewish Courier, January 1, 1913.

WPA (ILL.) PROJ. 30275

It is neither pitiful nor disgraceful that two million Jews are unable to support a small Hebraic press; they can support one should they want to. They fail in their support not on account of meanness, but merely because it is a Jew, holding reactionary ideas, who appears disguised in the word "Hebraic Press" and wants to impose his opinions upon the great masses.

The reason why Mr. Suballsky will receive the support which he requests - and from the non-Hebrew patriots - is due to the fact that we are well off materially and everyone will do his best to give Mr. Subalisky, or others an opportunity, to establish and support an Hebraic newspaper.

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JEWISH

The American Jewish Year Book, 5673, September 12, 1912 to October 1, 1913.

Edited by

HERBERT FRIEDENWALD

A LIST OF JEWISH PERIODICALS APPEARING IN THE UNITED STATES: JULY 1, 1911

TO JUNE 30, 1912. CHICAGO, ILLINOIS

B'nai B'rith News. English Monthly, Established 1908. (p. 268)

Chicago Hebrew Institute Messenger. English Monthly. First issue, November, 1909. (p. 268)

Organ of Chicago Hebrew Institute, Chicago, Illinois.

The Chicago Israelite. English Weekly. Established 1854. Chicago edition of the American Israelite. (p. 268)

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JEWISH

II B 2 d (2)

The American Jewish Year Book, 5673, September 12, 1912 to October 1, 1913.

Edited by

HERBERT FRIEDENWALD

Independent Order Free Sons of Israel. Established 1903.

Organ of the Order (p. 269)

Jewish Press. Yiddish Daily. Established 1888. (p. 270)

Jewish Progress. Yiddish Weekly. Established 1888. (p. 270)

Weekly edition of Jewish Press. (p 270)

Jewish Sentinel. English Weekly. Established (?) (p. 270)

The Reform Advocate. English Weekly. Established 1891. (p. 272)

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JEWISH

WPA (ILL) PROJ 30275

The American Jewish Year Book, 5673, September 12, 1912 to October 1, 1913.

Edited by  
Herbert Friedenwald.

Der Sonntag Courier. Yiddish Weekly. Established 1887.

English title, The Sunday Jewish Courier, Sunday edition of Der Taglicher Yiddischer Courier, (p. 272)

Der Sonntag Koll. Yiddish Weekly. Established 1900.

English title, The Sunday Jewish Call. Sunday edition of Der Taglicher Yiddischer Kol. (p. 272)

Der Taglicher Yiddischer Courier, Yiddish Daily. Established 1887.

English title, The Daily Jewish Courier, (p. 272)

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JEWISH

The American Jewish Year Book, 5673, September 12, 1912 to October 1, 1913.

Edited by  
Herbert Friedenwald.

Der Taglicher Yiddischer Kol. Yiddish Daily. Established 1900.

English title, The Daily Jewish Call. (p. 272)

Yiddische Arbeiter Welt, Yiddish Weekly. Established 1908.

Organ of the Jewish Socialist Publishing Association. English title,  
Jewish Labor World. (p. 273)

Der Yiddischer Record. Yiddish Weekly. First issue March 4, 1910.

English title, The Jewish Record (p. 273).

WPA (ILL.) PROC. 100275

The Sentinel, Wk. of April 14, 1911, Vols. 1-2, p.2.

West Park No. 2, will issue its first journal on April 14, under the title, For Better Humanity. This is the first newspaper to be published by any of the public parks.

E. Albert Aisenstadt has been chosen editor in chief. Advisors will be Sidney A. Teller, on the park, and C. H. English, on athletics. There will be four departments - the literary, under Samuel Jacobson; social, under Edward Harris; athletic, under Edward J. Joyce; and fine arts, under Isaac K. Sockel.

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IV

JEWISH

Jewish Courier, November 29, 1910.

WPA (ILL.) PROJ. 30275

### THE WORKERS GHETTO

Dr. K. Forenberg, a well known Jewish writer and former editor of the Future, is back in Chicago to take charge of the editorship of the Jewish Workers World. We hope that Mr. Forenberg will have better luck than he had in his last editorship; that he will understand this undertaking to better advantage, and that he will have this published in a workers weekly. We mean not only a newspaper with Jewish letters, but a real Jewish workers newspaper. Success to you, Dr. Forenberg.  
Resp. "Sochet Ben Harav"

Courier, November 8, 1910.

A NEW UNION WEEKLY PUBLICATION IN CHICAGO, FOR JEWISH WORKERS.

The New Union Weekly Jewish publication is beginning to show up at the various news stands in the city, and we are sure that it will be welcome in every workers home, for it will have all the necessary articles written in reference to Jewish workers in the clothing trade and ladies garment workers.

The trade union pages will be furnished by the International Garment Workers Union and will be edited by some of the best Jewish writers in America. A publication of this kind is certainly worthy of the support of every one connected with a union and to see that it should be read by all Jewish workers in the land.

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JEWISH

Jewish Standard, May 8, 1909. WPA (ILL.) PROJ. 30275

Mr. Abraham J. Liebling, son of Mr. Liebling, publisher and editor of the Jewish Daily Press was reappointed as a member of the Small Park Board Commission for the ensuing year.

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IV

JEWISH

Daily Jewish Courier, Dec. 27, 1908.

### HEARD AND SEEN

The Jewish public of Chicago should be grateful to Rabbi Shloime-Chaim for his decision to investigate many very important matters. Rabbi Shloime-Chaim is the most honest and most Orthodox rabbi in Chicago and in the whole world. He has recently shown that he is the most efficient rabbi--the most suitable person to take charge of meeting the needs of all the Jews in America, Russia, Poland, Latvia, etc. His uncompromising fight against intermarriage will go down in Jewish history as outstanding. Rabbi Shloime-Chaim offered a prize of \$5.00 for an article on the subject of intermarriage. This alone proves his great deeds.

According to the Jewish Standard, which is published by Rabbi Shloime-Chaim, he will, in the near future, investigate the Carmel Kosher Sausage Company and determine whether it is controlled by the Carmel Wine Company.

WPA (ILL) PROJ. 30275



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JEWISH

Daily Jewish Courier, Dec. 27, 1908.

We have over 100,000 Jews in Chicago; we have rabbis and shohatim--and no one ever thought of establishing this fact. The scandal is far greater when we consider that Rabbi Simon Harry Album, who issued a permit to the Carmel Kosher Sausage Company, had failed to establish this fact but left it up to Rabbi Shloime-Chaim!

Rabbi Shloime-Chaim also started to find out whether the proprietor of the Vilno Sausage Company owned the Vienna Sausage Company--for if two companies, one kosher and the other nonkosher are run by the same proprietor it is very doubtful whether the so-called kosher company is really kosher. At present everybody, beginning with Congregation Anshe Emeth and concluding with Kehillath Anshe Mayriv, knows the distinction between the Vilno and Vienna Sausage Companies.

Rabbi Shloime-Chaim was also worried about the "tens of thousands of dollars"

Daily Jewish Courier, Dec. 27, 1908.

which the Courier gets from various Jewish institutions--and this is no trivial matter! Why should the Courier get thousands when there is a Rabbi Shloime-Chaim who is willing to accept hundreds? After all, any child who knows addition and subtraction knows that hundreds are less than thousands.

We recognize the importance of these investigations and we would like to recommend to Rabbi Shloime-Chaim that while he is investigating he should also investigate who was the Orthodox rabbi who was mistaken for a gentile because of the views he expressed about Orthodoxy?--who was the rabbi who permitted himself to walk into a drug store during the Day of Atonement to drink a phosphate before he went to make his speech? These are the things he should investigate. The Jews of Chicago will certainly be grateful to Rabbi Shloime-Chaim if he would enlighten them about these matters--especially when he requires no remuneration for his work.

While speaking of the Jewish Standard we cannot help but express our regret,

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JEWISH

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IV

Daily Jewish Courier, Dec. 27, 1908.

together with those of other readers of the newspaper, that while the publisher and editor were celebrating Hanukah they could not write the Jewish news. However, their consolation lies in the fact that next week they [the readers] will again be in a position to read the beautiful language and thoughtfully composed news of the Jewish Standard.

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JEWISH

WPA (ILL.) PROJ. 30275

The Jewish Labor World, October 9, 1908.

### OUR THEATRICAL BENEFIT AND FURTHER ACTIVITIES.

Last Saturday night our entire family of the Jewish Labor World assembled at the Metropolitan Theatre for the benefit of our paper, the Jewish Labor World. When the audience came, we noticed that we have a big family. The theatre was filled to its capacity, hundreds of people were turned away.

The performers did all in their power to make this benefit a success, each actor played his part to the best of his ability. The public left perfectly satisfied. Comrades Ziskind and Litman held short talks. A collection was made to cover the deficit that the paper had, and everybody marched out of the theatre with the orchestra playing the Marseillaise, feeling satisfied that the Labor World will continue to exist.

The Jewish Labor World, October 9, 1908.

WPA (ILL.) PROJ. 30275

It now remains to our comrades and friends to take a little more interest in the Labor World. Each one who realizes the necessity of having such a weekly paper, should get to work and get subscribers. This is the main thing and easy to do.

Each one of you have friends and acquaintances who read papers, talk it over with them, show them the importance of having a labor paper in Chicago, then you will get their subscriptions, especially now when the public is commencing to stay more and more at home and read more. That should make it very easy for our readers to obtain two thousand new readers in a month.

The Jewish Labor World, October 9, 1908.

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If every one will do all he can, each one shall act as a free, willing, agent for for our paper - for your paper. This must be done without fail, if we want our paper to exist and to fulfill its mission.

We have no capital, and we all know that our income is limited. We do not have the income which any one of the capitalist papers have, and for that reason, we appeal to you again.

Comrades, you must take more interest in the paper than you have in the past. To you Socialist organizations, appeals the Jewish Labor World.

The publishers of the Jewish Labor World ask that you read our appeal to yourself, and act as your heart and mind dictates.

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JEWISH

The American Jewish Year Book. 5668.  
September 9, 1907 to September 25, 1908.  
Edited by Henrietta Szold.

A LIST OF JEWISH PERIODICALS APPEARING IN THE UNITED STATES. In Chicago,  
August, 1906 to July, 1907.

The Chicago Israelite - English weekly, established 1854.  
Chicago edition of The American Israelite. (p. 461.)

Chicagoer Wochenblatt - Yiddish weekly, established 1887.  
English title, The Chicago Weekly. Weekly edition of  
Der Taglicher Judischer Courier. (p. 461). Suspended  
publication.

Independent Order Free Sons of Israel - Established 1903. (Organ of the Order).  
(p. 461).

Jewish Press - Yiddish daily, established 1888. (p. 462).



The American Jewish Year Book. 5668.  
September 9, 1907 to September 25, 1908.  
Edited by Henrietta Szold.

The Reform Advocate - English weekly, established 1891. (p. 464).

Der Sonntag Courier - Yiddish weekly, established 1887. English title, The Sunday Jewish Courier. Sunday edition of Der Taglicher Judischer Courier. (p. 464).

Der Sonntag Kol - Yiddish weekly, established 1900. English title, The Sunday Jewish Call. Sunday edition of Der Taglicher Judischer Kol.

Der Taglicher Judischer Courier - Yiddish daily, established 1887. English title, The Daily Jewish Call. (p. 465).

WPA ALL INFO

The World, July 17, 1908.

[UNIONISM]

The Jewish Labor World is being published by workers for the purpose of helping to improve the material and spiritual conditions of the Jewish workers of Chicago and other large cities.

As a labor newspaper struggling for the workers' interests, the Labor World will aid and assist with all her might, the trade unionist movement, whose aim is to abolish slavery for the workers in the factory and sweat shop. We will help to enlighten the worker as to how sacred the union must be to him, always - be it in time of peace or in time of strike; how much his fate depends on the power of his union, depends on his loyalty and devotion. In time of a strike or any other trouble with his bosses, the worker will always find us a true friend, a defender and supporter - our newspaper. We will often have sections devoted to literature and art, of prominent critics and judges. Articles of history and philosophy and science, written so clearly that anybody will be able to understand, will also appear in our paper. In short, the program of the Jewish Labor World will be a newspaper teaching Socialism, science and literature.

The Socialist Publishing Association - publishers of the  
Jewish Labor World.

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JEWISH

Jewish Labor World, January 25, 1908.

WPA (ILL.) PROJ. 30275

All intelligent Jews, orthodox and radical understand what an ugly and harmful effect, the Jewish Courier has upon the Jewry of Chicago.

For the time being the masses are not yet familiar with the character of the Courier and there are people who believe that the Courier is a helpful organ for the Jewish community. In order to show these orthodox masses what a bad bunch of hypocrites are connected with the Courier - I will write a few articles.

The writer of these lines is an orthodox Jew, that has sought and studied the methods of the Courier and the characters of its bosses and its few petty writers. I wish to inform the Chicago Jewish public what a disease the Courier is upon the orthodox Jewry.

Jewish Labor World, January 25, 1908.

WPA (ILL) PROJ 30275

The intelligent Jews of all parties, who understand the dangers and the falsehoods of the Courier have no idea of its insolence. The boasting, the nerve of the Courier, are known only to those who come into close contact with its gang.

Very often the Courier brags of the good it has done, but never did they brag as much as in the issue of December first, where the braggart of the "Jewish Labor Ghetto" stated, "There is not enough money in the world to pay me for writing anything against **my** will, that the owner of the Courier is more liberal, more respectable than is the Jewish Socialist Publishing Association, giving freedom to all the writers, to write without censorship; that there are many writers in the Courier and that the least of them is a professor in comparison to the greatest of the Jewish Labor World."

Jewish Labor World, January 25, 1908.

WPA (ILL.) PROJ. 30275

Whether the Courier writers can write as they please will be discussed later. Meanwhile, I want to draw the readers' attention to the insolence of the statement that there are enough writers on the Courier and that the least of them may be a professor in comparison to the greatest of the Labor World. According to these statements, you are told that the Courier has 2,288 writers, but I will let you in on a secret, the entire Courier staff consists of two ignorant treacherous little anarchists, that is all the writers the Courier has and no more.

The Labor World has a much larger staff than the Courier and publishes more reading matters in one issue than the Courier prints in six

Jewish Labor World, January 25, 1908.

WPA (ILL) PROJ. 30275

issues. Most of the articles and sketches printed in the Courier are stolen. Original articles are printed only when they can make a few dollars by either flattering or insulting someone.

The articles now appearing in the Courier are being stolen from old European sheets, the Freind, Yud, magazines, etc. The Courier needs no good writers, and no respectable honest person can work there.

Mr. Zioni, whom the Courier brought from Europe and engaged as their editor, barely escaped from them. The bosses of the Courier figured on using Mr. Zioni as a tool to extract more money from the Jewish institutions and politicians, but when they saw that he refused to transform himself into a tool, they began to make things so miserable that he ran away from the editorial room before even supplying himself with another job.

II B 2 d (1)

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JEWISH

Jewish Labor World, January 25, 1908.

WPA (ILL.) PROJ. 30275

The owner of the Courier goes to the synagogue to pray, because it pays him in his business, yet he forces all his workers to work Saturdays which is against their will, even Yom Kippur, Atonement Day, they write for the Courier and the pious boss knowing this very well, goes to the synagogue and plays the role of the pious Jew. Even the owner's only son is forced by his father to work on Saturdays.

This article is written to inform the Jewish institutions and the entire Jewry of Chicago the true colors of their representatives in the press.



JEWISH

II B 2 d (1)

The Reform Advocate, Vol.33,Wk. of Mar. 16,1907, P.114.

The Jewish Standard, a new weekly publication, has joined the ranks of the Chicago Jewish press, Julius Rappaport is the Editor.

MPA (11-1) PROJ. 30276

The American Jewish Year Book. 5666.  
September 30, 1905, to September 19, 1906.  
Edited by Cyrus Adler and Henrietta Szold.

A LIST OF JEWISH PERIODICALS APPEARING IN THE UNITED STATES. August 1904, to August 1905. In Chicago, Illinois.

Der Amerikaner - Yiddish and English weekly. Established, 1904. (P. 181).

The Chicago Israelite - English weekly. Established 1854. Chicago edition of The American Israelite. (P. 182).

Chicagoer Wochenblatt - Yiddish weekly. Established 1887. English title, The Chicago Weekly. Weekly edition of Der Taglicher Jüdischer Courier. (P. 182).

Independent Order Free Sons of Israel. - Established 1903. Organ of the Order. (P. 183).

The Jewish Conservator - English weekly. Established 1904. (P. 183).

Jewish Press and Progress - Yiddish semi-weekly. Established 1888. Formerly Der Blumengarten. (P. 184).

The American Jewish Year Book. 5666.  
September 30, 1905, to September 19, 1906.  
Edited by Cyrus Adler and Henrietta Szold.

The Reform Advocate. - English weekly. Established 1891. (P. 186).

Der Sonntag Courier - Yiddish weekly. Established 1887. English title, The Sunday Jewish Courier. Weekly edition of Der Taglicher Judischer Courier. (P. 187).

Die Tagliche Stimme - Yiddish daily. Established 1896. English title, The Daily Jewish Call. (P. 187).

Der Taglicher Judischer Courier - Yiddish Daily. Established 1887. English title, The Daily Jewish Courier. (P. 187).

Zion Messenger - English monthly. Established 1904. (First issue in August).  
Organ of the Order Knights of Zion. (P. 187).

The American Jewish Year Book. 5663.  
October 2, 1902, to September 21, 1903.  
Edited by Cyrus Adler.

LIST OF JEWISH PERIODICALS NOW APPEARING IN THE UNITED STATES.  
In Chicago. (Pp. 168-171.)

Der Blumengarten - Yiddish weekly.

Chicagoer Wochenblatt - Yiddish weekly. Weekly edition of Der Judischer Courier.

The Chicago Israelite - English weekly. Chicago edition of The American Israelite.

Die Judische Presse - Yiddish daily.

Der Judischer Courier - Yiddish Daily. English title, The Jewish Courier.

Der Judischer Kol - Yiddish daily. English title, The Daily Jewish Call.

The Reform Advocate - English weekly.

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The Reform Advocate, Vol.21,Wk.of May 4,1901. Pp.368--369.

A new jargon daily and weekly under the name of "The Jewish Call" was started here a few months ago in the Jewish Settlement on the West Side. Morris Rosenfeld, the celebrated poet of the Ghetto, was engaged by the publisher to assist in editing the new paper. He wrote a number of editorials and poems for the journal. The name of Rosenfeld and his poems gained for "The Jewish Call" a wide circulation.

II B 2 d (1)

The Reform Advocate, Vol.21, Wk.of May 4,1901, Pp.367--368.

The first Jewish paper published in Chicago in the English language was the "Occident". It was started in the beginning of the seventies by Hoffman and Silversmith. Mr. Hoffman soon retired and Mr. Silversmith became the sole owner. For a number of years he was the publisher and editor. Dr. E. Schreiber and Herman Eliassof have also been editors of the "Occident". This paper has been discontinued.

About the same time the "Occident" was started, there appeared another Jewish paper in jargon, under the title of "Israelitsche Presse". It was published on South Clark street by a Mr. N.D. Ettelsohn. At intervals an article or two written in Biblical Hebrew would appear on the pages of this little weekly. This paper was also discontinued in a short time.



The Reform Advocate, May 4, 1901.

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[DR. JULIUS WISE PUBLISHES PAPER]

"The Chicago Israelite" was issued by Leo. Wise of Cincinnati, publisher of the "American Israelite". Dr. Julius Wise, son of the late Dr. Wise, is now in charge of this paper.

The Occident, April 6, 1894.

JEWISH PUBLICATIONS OF CHICAGO.

Four newspapers devoted entirely to Judaism are published in Chicago., They are all issued weekly. Three are published in English and the fourth is issued in Hebrew characters in the Russian and Polish dialect. Prior to 1889 there was but one paper published in the city in the interest of Jews and Judaism. The Occident was the first paper to espouse the cause and was started in 1873. The Jews then numbered about 20,000 in and about Chicago, and the Occident being the being the first venture of its kind west of New York City, it rapidly acquired a large clientage - for those days. The paper was first issued and edited by its present owner, Julius Silversmith. Besides being the first Jewish paper published in the West, The Occident was also the first Jewish reform paper to come into existence in the world. The next Jewish paper to make its appearance in Chicago was the Chicago Israelite. This was founded about five years ago. Rabbi Isaac M. Wise is the editor and the paper is edited in connection with the American Israelite published at Cincinnati. The Israelite is also in a measure a reform paper, although the Rev. Dr. Wise still favors the Saturday service. Three years ago the third Jewish paper, published in English, made its appearance under

The Occident, April 6, 1894.

the title of the Reform Advocate. Equally as radical in reform is the Advocate as The Occident, and its editorials are supplied entirely from the pen of its founder, the Rev. Dr. Emil G. Hirsch. Some few years ago a paper called the Juedische Courier (Jewish Courier) made its appearance on the West Side, published in Hebrew characters, in the Russian and Polish dialect. The paper was owned and edited by Leon Colotkof for three years, when Sarasohn and Son of New York City bought him out. The Courier circulates among the 25,000 Russian and Polish Jews of the city who speak no language perfectly, but who have a smattering of Hebrew, Russian, Polish and German. The Jewish Courier is issued also in New York City on the same day that it appears in Chicago, Thursday evening. Upon selling the Courier, Mr. Colotkof immediately started another organ, calling his new venture the Neue Welt (New World), but after a year of hard struggling the paper went out of existence; Mr. Colotkof being convinced that the Russian Jews of Chicago and the West would not support more than one paper - the Chicago Record.

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JEWISH

The Occident, January 13, 1893.

Our young friend, Leon Zolotkoff, late of the Jewish Jargon weekly, Jewish Courier, it seems has had some bitter experience with one Houvitz, to whom he intrusted the management of his venture.

The rotter turned traitor, sold out the concern and left Mr. Zolotkoff high and dry. But, it seems that the Jewish World, a new Jargon Jewish paper, has just appeared with Mr. Zolotkoff as editor.

The Sacasohn and Son of the Courier, will find it hard to combat the new paper.

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JEWISH

WPA (ILL.) PROJ. 3644

The Occident, November 25, 1887.

The Jewish Courier, will be the title of a new (Jargon) Jewish newspaper to appear on or about December 2, inst., at 422 S. Canal Street, under the auspices of Messrs. L. Zolotkof, I. Segal, and M. Mintz, and will be an organ devoted to politics, literature, and the sciences.

We understand that the form will be the size of the Occident and for the present will consist of four pages. The leading object of the Courier will be to inform the Russian-Polish citizens of country who are as yet unacquainted with the English language in regard to the history, customs, laws and political systems of our country in the Jargon and thus educate this foreign element in all that relates to the United States. But aside from that object, the Courier will contain foreign and domestic news relating to Jews and Judaism.

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JEWISH

The Occident, February 20, 1885.

HIS LAST TRUMP

Our Jewish reformed congregations of Chicago, with their progressive Rabbis, will now have to look to their honors. The Jewish pontiff of Cincinnati, (I. M. Wise), has invented a new coup d'etat. He has transferred his Cincinnati Israelite into a Chicago edition.

WPA (ILL) PROJ 30275

II B 2 d (1)

JEWISH

The Occident, May 25, 1883.

The Israelitische Press heretofore published in Chicago in the interest of our Russo-Polish citizens in their idiom, by Mr. N. B. Ettelsohn, has started for New York City where he will continue the Presse under greater advantages.



THE OCCIDENT, July 8, 1881

## Exit Jewish Advance

As we go to the press the news reaches us that Henry Gersem, with his Jewish Advance will become non est after this week and that organ will cease to grind. The gods be praised!

The editor and publisher, we hear, goes to St. Louis to preside over the columns of the Tribune.....The little mephist come near gobbling up the Occident. The Jewish Advance was a losing concern since it started, as Max Stern can testify.

MPA (ILL.) PROJ. 36275

The Occident, April 18, 1879

Again we change the figures on our title page and The Occident enters into the seventh volume of its existence. This time we have reason to congratulate ourselves that the precarious life of our journal is happily past and the Occident assumes its place among the journals of Chicago as a firm and well established newspaper enterprise. We had hoped that as a Jewish theological organ in its infancy, we might conduct it with profit and advantage, but in that we labored under misapprehensions. We trusted to awaken an interest in our readers for science and philosophy, and for that effort we were sadly berated.

We profited by this our latest course to make the Occident a purely Jewish Society organ---From every section of the Union and even from great Gotham. The news is portrayed through these columns. From that auspicious moment on, our subscription rose to a respectable list of names, and the Occident is now read by Young Israel in Washington Terr, as well as in wilds of Minnesota to the States bordering along the Gulf of Mexico.

MPA (ILL.) PROJ. 30275

II. CONTRIBUTIONS  
AND ACTIVITIES

B. Avocational and Intellectual

2. Intellectual

d. Publications

(2) Periodicals

Daily Jewish Courier, Aug. 6, 1922.

[NEW HEBREW MAGAZINE IN CHICAGO]

by

Dr. S. M. Melamed

I have before me the first issue of the Hebrew magazine Barkai (Morning Star), a four-page pamphlet, ordinary size, printed in Chicago. There is a "Declaration of Policy" on the front page, which "Declaration" says: "If we will it, there can be a daily Hebrew newspaper in Chicago". I look at the barometer (sic) and see that it is only eighty-five, so that it is not the heat of the sun that has affected my mind. A daily Hebrew newspaper in Chicago where there are about three and one-half dozen Hebraists--I wonder how the Jews can be so innocent and impractical!

In the magazine there is a translation of the proclamation issued by the Zionist leaders of Chicago, which was published a few days ago in the Courier. The Hebrew translation was done in the office of the Barkai. The translator is perhaps a very fine man, but he does not know Hebrew. The term "League of Nations" is incorrectly translated. The sentence "open the gates of Palestine" is incorrectly

Daily Jewish Courier, Aug. 6, 1922.

translated. In general, the translation was very poorly done. The translator deserves, for this translation, nine thousand blows, but the author of the article "Theodore Herzl" **deserves** not nine but sixty thousand blows because, while it is bad to talk nonsense in Yiddish, it is still worse to talk nonsense in Hebrew.

To sum up: if one cannot, if one does not understand and does not know, one should not undertake, or else one is a fool from the land of fools.

WPA (ILL.) PROJ. 36475

Forward, April 8, 1922.

New Jewish Journal Published in Chicago.

The New Star was published yesterday by the Verein Culture Home.

The journal was registered by Mr.M.Kaufmann and Mr.Kagan, and will contain articles by Meyer Kaufmann, I. Mann, Jacob Kagan, A.Bruno, F. Binko, S. Miller, Joseph Kapilow, D. Alexander, and M. Katz.



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JEWISH

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Daily Jewish Courier, Nov. 15, 1921.

A NATIONAL JEWISH WEEKLY IN ENGLISH IN CHICAGO

The East and West Publishing Company, with offices at 138 North La Salle Street, has issued the following statement: The East and West Publishing Company aims to publish a national Jewish weekly in English for the educated section of the Jewish population in America, and particularly for the Jews who do not read Hebrew or Jewish and who have to be enlightened about our problems.

The new Jewish weekly, East and West, will, like a mirror, reflect the entire life of our people in the East and the West. Its platform will be:

1. To preserve historical Judaism.
2. To fight for Jewish Solidarity.
3. To enlighten our readers concerning all national Jewish problems in all the lands of the Diaspora and in Palestine.





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JEWISH

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Daily Jewish Courier, Nov. 15, 1921.

IV

4. To acquaint the educated Jewish groups in America with all the tendencies and currents in the life of our people and with the spirit of the new Hebrew culture.

5. To fight against all the destructive tendencies in the spiritual life of our people.

Dr. S.M. Melamed has been entrusted with the editorship of the East and West.

P.S. Rudens is associate editor. The following will be the steady contributors to the East and West:

Israel Zangwill, Max Nordav, Hakam, Dr. Moses Gaster, Nahum Sokolow, Dr. Abraham Lipski, Louis Lipski, Dr. Frank Rosenblatt, Professor M. Slonimski, Dr. Isaak Milner, Dr. M. Berenfeld, Dr. Nahum Goldman, Dr. Jacob Klatzkin, Dr. Joseph Klausner, Dr. David Star-Jordan, Dr. Abraham Levinson.



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JEWISH

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Daily Jewish Courier, Nov. 15, 1921.

The first issue of East and West will appear in December. With the appearance of East and West, Chicago will become the greatest center of American-Jewish journalism.

Edward Katzinger, president,  
Max Shulman, vice-president,  
Alex Eisenstein, treasurer,  
David Pollack, secretary.



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JEWISH

Daily Jewish Courier, Sept. 20, 1921.

## AN ABSOLUTE NECESSITY

(Editorial)

There are seventeen thousand Jewish students in America, and only a very small number of them can read Yiddish or Hebrew; there are twenty-five thousand Jewish men and women with an academic education, and only a small number of them can read Yiddish or Hebrew; there are also a large number of intellectual Jewish men and women who are unable to read Yiddish or Hebrew.

There are, in America, about thirty Jewish weeklies printed in the English language. These weekly newspapers serve communal and social purposes, and help in the development of the local institutions and communities, but they are not good reading material for the educated. For the most part, these Jewish weeklies are entirely colorless. They lack outspoken views on Jewish questions, because they wish to have the sympathy of both the Orthodox and Reform Jews, and not having any outspoken views on Jewish

MPA (ILL.) PROJ. 30275

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JEWISH

Daily Jewish Courier, Sept. 20, 1921.

problems, they are only a gathering of general Jewish news. They still cling to their old grind organ--by combating anti-Semitism--by constantly complaining that the anti-Semites are not fine people. This will not attract the Jewish intellectuals in America to Jewish work, nor will the seventeen thousand Jewish university students in America become more educated or more sagacious Jews.

Many of the Jewish weeklies in the English language are not only colorless, but they are positively assimilative, and openly preach national apostacy. They are appealing pretentiously to Americanized Jews and to the Americanized Jewish youth. Just as the Americanized Jewish youth, and especially the intellectual youth, knows very little about Jewish literature, Jewish history, Jewish ideals, and Jewish life, so it accepts the assimilative propaganda as the teaching of American Judaism, and thus the circle of assimilation becomes steadily wider and deeper.

There isn't, in America, a single Jewish organ in the English language that

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JEWISH

Daily Jewish Courier, Sept. 20, 1921.

serves the interests of historical Judaism, nor brings the Americanized Jewish intelligentsia closer to Jewish life and Jewish worldly thought.....

American Jewry is the only large Jewish group in the world that hasn't a single Jewish organ in the Jewish and American sense. The great Jewish daily newspapers in America are national organs, but they are read only by Jews able to read Yiddish. A national organ for Jews unable to read Yiddish does not exist, and the establishment of such an organ is an absolute necessity. Such an organ is needed to attract the Americanized Jewish intelligentsia to Jewish life and Jewish worldly thought, and is also necessary for the enlightenment of other people.

When an American statesman, politician, or editor wishes to know what is going on in the Jewish camp, or what the Jewish brain thinks about certain questions, he is unable to get this information from the thirty Jewish weeklies because they are colorless and devoid of subjects of interest to the Jews.

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JEWISH

Daily Jewish Courier, Sept. 20, 1921.

The English Jews, only a quarter of a million in number, have three great national organs: The London Jewish Chronicle, the Jewish Guardian, and the Jewish Review. The German Jews, only a half a million in number, have several distinguished national organs of various propensities, and even the poor Rumanian Jews have a national organ, but the American Jews haven't any.

Today, when the Jewish nation is living through such a horrible crisis; when all the Jews of the entire universe are dependent upon American Jewry, a great Jewish national organ in the English language is a twofold necessity. When the Americanized Jews, who do not read Yiddish, fulfill their duty to our people, they must be acquainted with the Jewish problems and needs. This task--the work of enlightening the Americanized Jewish educated classes about the problems and needs of our people, is that of a national organ in the English language, which should serve the interests of historical and national Jewry. Such an organ must naturally have a double function, to wit: to arouse the Jewish minds and hearts, and to fight against everything that is indifferent or disruptive in our life.

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JEWISH

Daily Jewish Courier, Sept. 20, 1921.

Without such an organ, American Jewry must witness a heavy loss of its forces. Those who would participate in Jewish life stand aloof, because they do not know anything about Jewishness and are not acquainted with the problems and needs of our people.

Such an organ, ~~once~~ established, will be of great value, and will not be dependent on subsidies, because it will be unique through the fact that it will appeal not only to the local Jews, but to the educated Jews throughout America as well. There are, in America, twenty-five thousand educated Jewish families which would certainly welcome such an organ.

These are the moral, intellectual, and material points of view, which have induced a group of educated Jewish leaders in Chicago to approach the question of establishing a national Jewish organ, published in the English language, for the Americanized Jewish intelligentsia.

Chicago has a fine and highly developed Jewish press, and if it should

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JEWISH

Daily Jewish Courier, Sept. 20, 1921.

be supplemented by a national Jewish organ, then Chicago will be the journalistic center of American Jewry.

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JEWISH

Forward June 12, 1921

WPA (ILL.) PROJ. 30275

Sudilkow - Shepetou - Country men will publish a monthly journal "The Countryman". Advertisements, correspondence and subscriptions will be accepted by Mr. B. Kaplan, 2550 Augusta St. Telephone Armitage 922

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JEWISH

WPA (ILL.) PROJ. 30275

Forward      June 5, 1921

A children's journal will be published, written and edited by children only, for the first time in the history of Chicago's Schools (Workmen Circle Schools). The journal will be published by the children's Clubs of the Douglas Park Workmen's Circle School and will contain matter pertaining to the studies courses and the school.

The children-co-workers of the journal have chosen from among themselves three editors to select the material, make corrections, and submit them to press.

The journal will be published the 15th of this month. It will consist of 32 pages of reading material and illustrations. The children's parents, collections from institutions and private parties helped assure the success of the journal.

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JEWISH

WPA (ILL) PROJ. 30275

Forward, July 31, 1920.

The "Courier" has sent one of its people with an ukase to Mr. M. A. Goldberg, president of the Kehillah Jacob Synagogue - "We will drive your Rabbi out of town."

The Rabbi whom the "Courier" threatens to drive out is Rabbi Samuel Shach, who, in his Sabbath sermon sharply voiced his protest against the "bossism" of the "Courier" and its attacks upon the Rabbinate for not allowing themselves to become political pawns.

The "Courier" also wishes to drive out Rabbi Rubenstein of Beth Hamidrash Lorbanim (Theological Seminary) because he also protested in his sermon against the cheap act of the "Courier."

Another "Courier" man went to the president of the Anske Knesseth Synagogue, M. Salk, and stated to him that the Rabbi, Ephraim Epstein is unable to teach,

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WPA (ILL) PROJ. 30275

Forward, July 31, 1920.

that he is not fit for his position, and that he must be driven out of the city.

The "Courier" wants to drive out Samuel Levin, president of the Yeshivah, because he and the other Yeshivah leaders, Israel Shechtman, Israel Shoenhime, Thos. Pizer, Joseph M. Newberger, Wolf Dolgin, Abraham A. Saperstein, Cliezer Adler, P. S. Blumenthal, and Israel Sabink, have openly protested against the policy of the paper. They also rejected the proposal by the editor of the "Courier" that he become a professor of philosophy in the Yeshivah for \$2,000 a year.

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JEWISH

WPA (ILL) PROJ 30275

Forward, July 30, 1920.

"As I stand before God, I swear that I gave the editor of the "Courier" \$50.00 to write an editorial for the Beth Hamedresh Larnonim." This oath was sworn by Rabbi Ephraim Epstein of the Beth Hamedresh Larnonim, at a meeting of the Ekkhinate. "I gave this \$50.00 to the editor in the office of the "Courier, in the presence of one of his assistants. While talking, the publisher of the paper entered. Immediately, the assistant covered the money with a newspaper." The Rabbi, then told the entire story how the "Courier" had attacked and reviled him and the other Rabbis.

This meeting was called to take a stand against the hateful and continuing attacks by the "Courier" upon the Rabbinate and the others who oppose their deliverance into the hands of the political bossdom. The Rabbinate were unable to understand how such matters as Kehillahs and Yeshivahs, interest the editor of the "Courier, so that he desires to become the dictator. The answer is simple - to use the Kehillah for his political benefit.

The meeting opened under the chairmanship of Mr. Samuel Phillipson, one of the

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WPA (ILL.) PROJ. 30275

Forward, July 30, 1920.

most prominent Chicago merchants. Rabbis Ephraim Epstein, A. I. Gordon, and Saul Silber, stated their complaints against the attacks by the Courier. Rabbi Epstein produced the articles from the "Courier" in which the Rabbinate were referred to in the most reviling terms.

The chairman left the meeting at this point. His place was taken by Max Shulman, who, however, did not retain his chairmanship very long. His place was taken by M. Pearlstein. When Rabbi Silber began to talk and attacked the "Courier" rather sharply, the editor of the "Courier" stood up and threatened him with his stick and before the end of the meeting there was danger that brawling would break out, but this was prevented.

After the discussion, a resolution was passed demanding that the "Courier" print in its first page an apology. Mr. Max Shulman, who is being boomed for the office of Judge by the "Courier" began to present legal quibblings that the resolution was not lawful. After a heated debate, the entire matter was referred to a committee consisting of Samuel Ginsberg, Max Shulman, Harry Bernstein, A. S. Platt, R. Isaac. P. Lazrovilth and A. M. Goldberg. Harry Bernstein, a personal friend of the "Courier's" editor, was elected chairman.



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JEWISH

WPA (ILL.) PROJ. 30275

Forward, July 29, 1920.

The "Jewish Courier" wants to deliver the Local Kehillah into the hands of the Political Bosses.

In former times, when chaos ruled the Jewish world in Chicago, just as chaos ruled in the general local political life of the city, the "Courier" did not find it difficult to sell itself to the political bosses. A "Hebrew Republican League," or a "Hebrew Democratic League" was organized, stationary bearing the names of Jewish politicians and their henchmen was printed, and then the following proposal was made to the political boss: "We are the representatives of Chicago Jewry; if you will make a deal with us, we promise to deliver the Jewish vote to you."

But those times are passed. The political bosses demand greater assurance than a Hebrew League. The "Courier" mob immediately began working, but the task proved no easy one. The Federated Orthodox Jewish Charities has been taken out of the "Courier's" control. The "Courier" has no longer any influence nor authority in this united body of all orthodox organizations.

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WPA (ILL.) PROJ. 30275

Forward, July 29, 1920.

Therefore, it decided to organize a Kehillah and to control this Kehillah so that it would be able to approach the politicians for a deal for the Jewish vote.

The Rabbis and the prominent citizens realized in time, the intentions of the "Courier." "You will not be permitted to sell the Torah," was their cry, and they have undertaken to defend themselves against such political trickery. The "Courier" had not thought that the Rabbis would display such courage for it had always claimed to carry the Rabbinate in its vest pocket. The editor of the "Courier" began to terrorize the Rabbis with his prostituted pen. He went so far as to call the Rabbis, idiots, inefficient ones, beggars, fanatics, collectors, politicians, bolsheviks, anarchists, fools, obscurantists, spiritual cripples, ignoramuses, weak minds, rascals, a disturbing element, small teachers with big beards, etc.

The first Rabbis who came out against the "Courier" were Rabbi Carden of the Sheri Torah Anshe Mecrob Synagogue and Rabbi Epstein of the Anshe Kinesseth Israel Synagogue, the large orthodox congregation in Chicago.

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JEWISH

American Jewish Year Book, 1915-16. p. 341.

NEW JEWISH PERIODICALS IN THE UNITED STATES - - - CHICAGO.

Journal of the Alpha Phi Sigma Medical Fraternity. Annual.  
Established 1913.

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JEWISH

WPA (ILL.) PROJ. 30275

Daily Jewish Courier, February 21, 1913.

TO OUR FRIENDS.

For the past few days, we have been receiving **inquiries** from our friends concerning the difference in opinion between the Daily Jewish Courier and the standkeepers selling this newspaper. We find it, therefore, necessary to quiet them by the following explanation:

A great number of newsdealers, selling Jewish newspapers, a few weeks ago united into an association. Neither as individuals, nor as members of the association have the newsdealers had any reason to complain against the Courier's treatment of them. A few weeks ago a committee of the association approached Mr. Harry A. Lipsky, manager of the

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JEWISH

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WPA (ILL.) PROJ. 30275

Daily Jewish Courier, February 21, 1913.

Courier, and informed him that they had a few complaints they would like to make. Mr. Lipsky's response was that he would consider them if they were written in full on paper.

The committee called a few more times in regard to this matter, but never proposed their complaints in writing, and therefore there were no negotiations. At their last visit the committee requested Mr. Lipsky to exert his influence upon the city administration so that the police should overlook the order that out-of-town papers must not be sold on the stands.

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JEWISH

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WPA (ILL.) PROJ. 30275

Daily Jewish Courier, February 21, 1913.

Mr. Lipsky fulfilled their request. He turned to the Chief of Police and found out that the order forbidding the sale of out-of-town papers was issued on account of the Saturday Evening Post since discrimination between this and other papers could not be made. However, he promised that the Jewish newspapers will be excluded from this category.

Tuesday evening at a meeting held by the association, Mr. Lipsky brought the news that the Chief of Police had issued a new order to the effect that the newsdealers selling out-of-town papers should not be harassed. Mr. Lipsky was accompanied to this meeting by Park Commissioners S. J. Rosenblatt and Louis Hertzfield.

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JEWISH

WPA (ILL.) PROJ. 30275

Daily Jewish Courier, February 21, 1913.

After the report, the association unanimously accepted a proposal extending its gratitude to Mr. Lipsky for his good work. A few hours later, after mid-night, a committee returned and declared that the members of the association had determined not to sell the Courier any longer. On Wednesday, about noon, Park Commission S. J. Rosenblatt called the Courier and related that Attorney Peter Sussman, who represents the association, had requested a conference with a representative of the Daily Jewish Courier. Out of respect for this distinguished lawyer, we answered that a representative of the Courier would be highly pleased to talk to him at any time after 7 o'clock in the evening.



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JEWISH

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WPA (ILL.) PROJ. 30275

Daily Jewish Courier, February 21, 1913.

A representative of the Courier met Mr. Sussman at the set time, and told him the Courier's standpoint in this matter. The newsdealers are considered customers of the Courier as long as they buy it; it is possible that disputes between the buyers and sellers shall breakout and these should be settled. But as the Courier understands it, the members of the association do not want to be the customers of the Courier any longer, and as a result, both parties no longer have business relations with each other, and, therefore, there are no disputes and nothing further can be said.

Mr. Sussman saw how justified these contentions were, and after discussing the matter with the association, the members again decided to become the customers of the Courier.

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JEWISH

WPA (ILL.) PROJ. 30275

Daily Jewish Courier, February 21, 1913.

After this decision, Mr. Sussman declared that the customers of the Courier, who have organized themselves into an association, have various complaints. They think that if the management of the Courier would listen to them and grant them their demands, their business would be improved. The Courier's representative told Mr. Sussman that whenever he conveys the demands in writing, the management of the Courier will consider it in a regular business way. Mr. Sussman gave a list of complaints to the Courier's representative, and asked that the Courier consider them by Sunday, after which date there will be a conference between Mr. Sussman and the Courier.

The Courier's representative then stated that the management of the Courier will undoubtedly also present **its** demands, and therefore all demands should be discussed together and if they cannot agree, an arbitration board should be used. Mr. Sussman approved this and as a

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JEWISH

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WPA (ILL.) PROJ. 30275

Daily Jewish Courier, February 21, 1913.

result the newsdealers, who boycotted the Courier Tuesday, resumed their buying yesterday. We can assure our friends, as well as the Chicago Jewish community that under any circumstances and at any time, whether or not the Courier finds the demands of the association justifiable, the management will use every means to settle the dispute in a respectable way as is becoming to the only Chicago Jewish newspaper and which is no more than the voice of Jewish public opinion.

We also wish to announce to the general public, especially to organized labor, that the Courier is a union newspaper, and is composed and printed by union people. The office of the Courier became unionized before any other Jewish newspaper had had it in mind even to employ union men. The union label can always be found on the Courier.

Chicago Hebrew Institute Observer, November, 1912.

During the past year we started a monthly publication, called the Chicago Hebrew Institute Observer. The purpose of this unpretentious pamphlet is to enable the members of the Institute as well as many outsiders, to keep in touch with our work. In addition thereto, articles and editorials are published, having particular bearing on the work of the Institute, which we hope may be of some benefit to social workers. The pamphlet also contains a column on vocational guidance contributed by specialists in the various professions and occupations. We are glad to report that this enterprise has thus far met with great success. Some of our material has been quoted and favorably commented upon in various papers of the country as well as by individuals.

Subscription to this paper is fifty cents per year, including postage. We regret to say, however, that the number of subscribers is not as large as we had hoped it would be by this time. At present we have 384 subscribers. We hope, however, that in time at least the members of the Institute

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JEWISHChicago Hebrew Institute Observer, November, 1912.

will find it worth while to subscribe. At present we are mailing this pamphlet even to those members of the Institute who have as yet not subscribed. Those who have had any experience at all in such work will realize that it is not a very easy task: we need the cooperation of at least the members of the Institute in order to assure the success of this enterprise, which we feel is very much needed in our work.

Expense - - -	\$649.51
Revenue - - -	234.40

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JEWISH

Chicago Hebrew Institute Observer, November 1912.

### Associated Bulletin

The editorial committee of the Associated Bulletin, which is published by the Young Men's Associated Jewish Charities, deserve considerable credit for the very interesting and instructive publication just issued. Social workers will undoubtedly find the information therein contained, of great help and service in their work.

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JEWISH

The Reform Advocate, Vol. 42, Wk. of Nov. 18, 1911. pp. 493-494.

Joseph Parvin, formerly of Chicago, is paying this city a visit. In 1897 Mr. Parvin published here a semi-monthly Jewish paper under the name of "The Star of Israel." This journal lived only a few months.

Mr. Parvin has with him a number of manuscripts, consisting of essays, lectures, sketches and short stories which he intends to publish.

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JEWISH

WPA (ILL.) PROJ. 30275

Courier, October 27, 1907.

HEARD AND SEEN.

A NEW JOURNAL.

The Sanitorium is a new journal published once every two months, as the "organ of the Jewish Consumptive Relief Society."

Actually it is not merely an organ but a good journal, which should interest every Jew, whether he is a member of the Jewish Consumptive Relief Society or not. It would be highly desirable that every Jew receive a copy of each obtainable at a yearly subscription price of twenty-five cents. The Sanitorium is printed in both Yiddish and English for young and old and in the interest of the sponsors of the Denver Sanitorium in Denver, Colorado. The publication has many pictures and interesting articles on the sanitorium and the care of patients at the sanitorium. One will find many Chicago Jews among the list of donors and sponsors.

While on the subject of publications we would like to remind our reading public of the appearance of a new book, in Chicago, the Jewish Musician.

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JEWISH

WPA (ILL.) PROJ. 30275

Courier, October 27, 1907.

We are sure the book will prove to be highly interesting to our book-loving public. The Jewish Musician may be obtained at any of the Kimball Piano Stores or at Lyon and Healy, corner Jackson and Wabash.

The Jewish Aid Society which is an off-shoot of the United Hebrew Charities, held its first meeting last Friday evening. This gave fifteen directors an opportunity to get acquainted and map out their program of activities for the coming year.

(Signed) Aleph.

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JEWISH

The Reform Advocate, Vol. 27, Wk. of June 25, 1904. p.465.

Julius Silversmith died on June 22. He was for a number of years editor of the Occident, formerly published in this city. He was also connected with various Jewish publications.

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JEWISH

The Reform Advocate, Vol.21,Wk.of May 4,1901, P. 368.

There appeared in Chicago for several years a Hebrew Weekly called "Hapesgah" (The Summit). This journal was edited by the well-known Hebrew writer, W. Schur. "Hapesgah" was discontinued last year.

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The Reform Advocate, Vol. 21, Wk. of May 4, 1901, P. 368.

The R.A. and the "Chicago Israelite" are the only two Jewish papers in the English language published in Chicago. In the jargon, we have the "Daily and Weekly Jewish Courier", "Der Blumengarten" and the "Jewish Press".

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JEWISH

WPA (U.L.) PROJ. 30215

The Reform Advocate, Vol. 21, Wk. of May 4, 1901. p.351.

Dr. E. Schreiber was born December 13, 1853, in Peipril, Maehren. In November 1881 Dr. Schreiber came to this country. From 1893 to 1896, he was the editor of the "Occident" in Chicago. At present he is the leader of Congregation Emanuel.

The Reform Advocate, Wk. of February 5, 1898. p.838.

From a letter written by B. Felsenthal to the editor of the R. A.

"About four months ago there appeared in Chicago, a Hebrew weekly called Ha-Pisgah ( The Summit ), whose main tendency is to advocate the cause of Zionism. The editor of this weekly is Mr. W. Schur, a gentleman who has proved by his literary work in journalistic fields and by several Hebrew books which he has published that he is perfectly qualified to be the editor of such a periodical. Mr. Schur writes Hebrew with ease, fluency and in a style which is attractive and fascinating."



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The Reform Advocate, Wk. of March 23, 1895. p.78.

The first number of the new monthly magazine devoted especially to our Jewish women, will appear next week. Mrs. Rosa Sonneschein, the editor, has prepared an unusually interesting number.

Among the contents are "The Modern Jewess", by Dr. Hirsch, "The Position of Women in America" by Dr. Moses, and a biography of Mrs. Solomon.

The publishers are the Rosa Sonneschein Publishing Co. in Chicago.

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JEWISH

The Reform Advocate, Wk. of June 17, 1893.

From the list of American Jewish journals, the following are Chicago publications, "Chicago Israelite," "Occident," and "Sabbath Visitor."

THE OCCIDENT, February 4, 1881

The Chicagoer Israelit

This Hebrew publication has just been issued and presents a handsome typographical appearance. For the present the same comes as a monthly. It is hoped that the indefatigable publisher, Mr. Ettelsohn, may soon receive sufficient encouragement to allow the Israelit to appear weekly.

WPA (ILL.) PROJ. 30275

The Jewish Advance, June 14, 1878.

CIRCULAR

A chaste and comprehensive Jewish journal seems to be a necessity in this city. We have undertaken the task of publishing such a paper, and hope to meet with the encouragement of all classes of citizens. We have engaged in the editorial management the best talent suited for the purpose. The following are the rules which are laid down for the conduct of The Jewish Advance:

1. The news of the day, pertaining to social interest in general and to Jewish society in particular, shall be condensed in columns of The Jewish Advance in brief and comprehensive paragraphs. For this purpose we have ordered exchanges from Germany, France, England, Russia, and so forth, and we have opened a correspondence with many personal friends, both here and in Europe. We will thus be able to give our readers items of interest from the first sources, and earlier than any other journal of the kind.
2. Domestic and local news we will also gather at the first source. No

The Jewish Advance, June 14, 1878.

correspondence will be accepted unless we shall know the writer to be a responsible and fair-minded person. In religious and social matters, we will allow fair play to the opinions of our contributors; but we will reserve the privilege to reject or correct all such contributions, which might be displeasing to good taste.

3. We shall endeavor to promote every good measure, which will be advanced either by our venerable contemporaries, or by any of our representative men for the welfare and elevation of our race.

4. Our belletristic part will consist of original stories, sketches, essays, and so forth, either from our own pen or from that of our contributors. We will give all encouragement to domestic talent.

5. In our editorial articles, the questions of the day will be treated; in "The Pulpit" department we will bring synopsis of sermons and lectures by our representative pulpit orators; in the "Students' Column" chips of learn

The Jewish Advance, June 14, 1878.

ing and wisdom will be brought; and the German department, (embracing the 6th and 7th pages,) will also be varied with matters of good taste and useful information.

6. The Jewish Advance will have a Calendar of Lodges, Congregations and important social meetings of the week, in which every movement of general interest will be noted down. We shall be thankful to lecturers, ministers and presidents of social organizations, if they will send us subjects of lectures or important debates to be announced beforehand.

Besides these regulations we shall endeavor to introduce as many useful and agreeable features in The Jewish Advance, as time and experience may suggest. We shall strive to be pleasing and useful, and hope that the confidence and support of all fair-minded people will assist us to a successful career, which may be an honor to the Israelites of our city and a benefit to many.....

Henry Gersoni, editor.

Max Stern, publisher.



II. CONTRIBUTIONS  
AND ACTIVITIES

B. Avocational and Intellectual

2. Intellectual

d. Publications

(3) Books



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JEWISH

The Reform Advocate, May 9, 1931.

THE JEWISH PIONEERS IN AMERICA

Jewish Pioneers in America, by Anita Libman Lebeson, a resident of Hubbard Woods, although just off the press, already is receiving the highest praise from historians and leaders in American Jewry. Not only is this volume an outstanding document portraying the part Jews have played in the growth of this continent, starting with the Jewish sailors who accompanied Columbus, but it reads like a romance - a romance woven together from hitherto unknown important historical facts.

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The book is written in/<sup>a</sup>convincing and yet restrained manner, which carries with it both authority and appreciation on the part of the reader that this Chicago woman has handled her subject in an amazingly impartial and capable manner.

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The Reform Advocate, May 9, 1931.

Mrs. Lebeson truly is a product of Chicago and its environs. She came to this city in her early childhood with her parents, Mr. and Mrs. Morris Libman of 540 Briar Place. She was graduated from the University of Illinois in 1913, where she received the degree of Bachelor of Arts. As a result of her excellent scholarship she was elected to Phi Beta Kappa and Kappa Delta Pi.

While doing graduate work at the University of Illinois, she carried on researches in the Jewish participation in the development of the Mississippi Valley. She also did considerable research work for the Illinois Historical Survey and the Illinois Centennial Commission. She has contributed many learned discussions to the Mississippi Valley Historical Review.

During the academic year 1913-1919, she was a member of the faculty of the history department at the University of Illinois. For five years after that,

The Reform Advocate, May 9, 1901.

Mrs. Lebeson was on the history faculty of the John Marshall High School, where she earned for herself the reputation of being one of the leading history teachers in the Chicago public school system.

Mrs. Lebeson traces the travels of pioneer Jews with Cortez through the dense forests of Mexico, those who pierced the South American Wilderness, braved the swamps of the West Indies and penetrated into the far reaches of the North American continent under the English, French, Dutch, and Portugese flags. The story opens with the discovery of America. It links the dark dismal days of the Inquisition with the new vistas opened up by the discovery of the Western continent. Many highly interesting aspects of Colonial life are introduced. The participation of Jews in the Revolutionary movement, in the War of 1812, as patriots, privateers, soldiers, officers and financiers is chronicled.

WPA (U.L.) PP-10075

The Reform Advocate, May 9, 1931.

The 19th century struggle for equality and recognition is recorded. The Reform movement is traced historically and Jewish efforts at American colonization are noted. The illustrations are especially well chosen. Some of them are very rare and never have been reproduced before in any volume of history. There is a wood cut of the Jews of the **Inquisition** first printed in 1492, a map of Newport which was used by the British Admiralty in 1776, showing a number of places of Jewish interest. In addition there are two rare and early maps of South America and the New World.

For those who desire to read further than Mrs. Lebeson's sparkling narrative, there is a thorough and completely documented appendix, containing footnotes and a detailed bibliography. The appendix itself is a work of historical research has been highly commended by historians. Her husband, Herman Lebeson, is a well known food chemist in Chicago.

Forward, Apr. 19, 1931.

CHICAGO JEWESS WRITES IMPORTANT WORK ON JEWISH PIONEERS OF AMERICA

A very important book in English has just been published, written by a young Chicago Jewess, Mrs. Anita Liebman Lebenson, and entitled, Jewish Pioneers in America.

Anita Liebman Lebenson is one of the capable daughters of Morris and Liza Liebman, a family of businessmen and scholars who immigrated to Chicago twenty-five years ago from Vilna, Russia.

A sister of the authoress is the wife of the well-known novelist and journalist, Ben Hecht. Mrs. Hecht, also an authoress, recently published a very interesting novel, and is employed at present as a newspaper reporter. A third sister is a doctor of medicine.

Anita Liebman Lebenson devoted much time to her historical work. It took her nearly thirteen years to gather the material.



JEWISH

Forward, Apr. 19, 1931.

Many critics who have already read the book claim that it is a very important contribution to the history of the first Jewish immigrants in America and the development of the first Jewish communities.

The author is a well educated person. Born in Vilna, she came with her parents to America when still a little girl, receiving her education in Chicago, where she graduated from high school and college with high honors, later becoming a teacher at John Marshall High School.

The book is rich in pictures and contains volumes of interesting information and bibliographical notes.

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JEWISH

The Reform Advocate, Week of November 10, 1928, Volume 76, Page 495.

Benjamin F. Goldstein, Chicago attorney, has attained wide recognition because of his book Marketing A Farmer's Problem, which has been published by the MacMillan Company.

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The Sentinel, Wk. of January 16, 1925. Vols. 57-58, p.14.

No comprehensive book in the English language has yet been written on the inspiring history of Jewish literature. Dr. Abraham I. Schechter, Professor of Jewish history and literature at the Chicago Hebrew Theological College, has written a book covering all branches of Jewish Biblical literature.

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JEWISH

Daily Jewish Courier, May 2, 1924.

HISTORY OF THE JEWS OF CHICAGO IS READY AT LAST

Mr. H. M. Heites, secretary of the Jewish Historical Society of Illinois, has finished, after ten years of unceasing labor, a great book--History of the Jews of Chicago. The printers have already finished their work and now it is in the hands of the bookbinders.

A meeting of truly historical significance will be held on Monday evening, May 19, at the building of the Chicago Historical Society, Dearborn and Ontario **Streets**. The Chicago Jewish Community will be presented at this meeting with the book. The presentation will take place under appropriate and impressive ceremonies.

It is expected that either Arthur Brisbane of the Chicago American, or the former vice-president of the United States, Thomas R. Marshall, will be the chief speaker of the evening.

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JEWISH

Daily Jewish Courier, Feb. 22, 1924.

[NEW BOOK WRITTEN IN HEBREW]

by

Dr. S. M. Melamed

Our mutual friend and sympathizer, Dr. Abraham Levinson of Chicago, has written a book in Hebrew about Tobias, the Physician, a German Jew of the seventeenth century who played an important role in the history of medicine, and was also a very interesting personality. The book is written in a fluid and colorful Hebrew. The book has been published with fine illustrations by the publishing firm Romon, of Berlin, Germany. Hebrew literature does not have many such books and Dr. Levinson, therefore, deserves our thanks for his contribution, which is a very useful one. Furthermore, it is a good thing for Europe to realize that there is at least one Jew in Chicago who finds time to write a book in Hebrew, and that Chicago can contribute something worth while to the new Hebrew literature. Since Dr. Levinson is already engaged in writing a Jewish medical history, why shouldn't he write a history of medicine in Hebrew? Such a book is badly needed.

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JEWISH

The Sentinel, Wk. of January 18, 1924. Vol. 53-54, p.9.

Sinai Congregation has announced that it has donated \$1,000 which will be used to defray expenses for publishing one volume of Dr. Idelson's Encyclopedia of Jewish Music in memory of Dr. Hirsch.

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JEWISH

Daily Jewish Courier, Feb. 16, 1923.

FROM THE EVE OF THE SABBATH TO THE EVE OF THE SABBATH

Before me lies a book of four hundred and sixty pages, bearing the proud title, Culture and Civilization. The book is written in a language which my blockhead cannot understand--it is written in a Yiddish of the twenty-second century--and I am only a child of my time and understand only the language of my time. I have often had occasion to read philosophic books which were written in an obscure style, but I have now, for the first time in my life, read a philosophic book written in a wrapping-paper style (sic).

These names run through the book indiscriminately: Kant, Y. L. Peretz, Emerson, and Tolstoi--practically all of whom are well known and famous. However, as I read of these famous men who are grouped together although they were as far apart as the poles in their trend of thought (for example, Y. L. Peretz and Emmanuel Kant), I had the feeling that I was eating a cold goulash and reluctantly thought of kosher hot dogs, of hot dumplings, of my grandmother's holiday cakes, of cream cheese, of manischewitz's mazoth, of

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Daily Jewish Courier, Feb. 16, 1923.

Kelmer [small town in Lithuania], of preacher's sermons....and of my great-grandfather's mother-in-law.

You must understand that the book is written for plain folks who understand only Yiddish, because people who can read English or any European language need not depend on Mr. [N.] Nathanson's philosophic tripe. And Jews who can read Yiddish only are plain folks who have common sense. When they are served such a cold goulash, which is half goulash and half hash, and are told, "Read, and choke it down," I can imagine what an unpleasant feeling they must have. Even if they swallow all of the cold goulash that Mr. Nathanson serves them, they are still not satisfied, because they do not know what Mr. Nathanson is aiming at, nor what he wishes to prove, nor what his principal ideas are.

If you know that your wife has purchased a fine quality of fresh meat and fresh vegetables and instead of preparing a good meal, serves an unpalatable dish of hash, you certainly are angry--and in reprimanding her, you may even

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Daily Jewish Courier, Feb. 16, 1923.

remind her that she had no dowry when she married you. And when I see a person taking two such great subjects as culture and civilization, and turning them into something highly involved--both as to logic and as to literary style--I become angry with him and charge him with not being prepared for his work, and with approaching a question about which he is totally uninformed.

Civilization and culture are two extremely complicated subjects, which should not be handled by Yiddishists [advocate of Yiddish as national language], who are radical stump speakers. If a radical Yiddishist does write on civilization and culture, he should not wander off into other fields; he should write on the civilization and culture of his own environment. Yiddishist conceptions of civilization and culture in general are very interesting, but it would be better **to read the great French, English, and German sociologists and philosophers on culture and civilization.** However, it would be very interesting to listen occasionally to some theories on Jewish culture and Jewish civilization

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Daily Jewish Courier, Feb. 16, 1923.

held by a man who considers himself a modern Jew. Naturally, these ideas must be expressed clearly, so that everybody can understand them.

If Mr. Nathanson does not deem it an honor to occupy himself [solely] with the question of Jewish culture and Jewish civilization, I shall help him by formulating this question: Is there a Jewish civilization? Has there ever been a Jewish civilization? If not, why not? In order to answer this question, Mr. Nathanson must, first of all, know what civilization in general is, and what Jewish civilization in particular is--provided that there is, or ever was such a thing as Jewish civilization. I am convinced that Mr. Nathanson cannot define civilization because a definition of civilization is still a highly controversial question. The French, for example, cannot distinguish between civilization and culture. In French, the word "civilization" means both civilization and culture.

Next, the author will have to explain what Jewish culture in general is and whether there is such a thing at the present time as Jewish culture. If

WPA (ILL.) PROJ. 30275

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Daily Jewish Courier, Feb. 16, 1923.

there is, what is its relationship to Jewish civilization, i. e., to what extent has Jewish culture been developed and formed by Jewish civilization?

I realize however, that Mr. Nathanson cannot tackle such a piece of work. An analysis of Jewish culture requires more than the reading of pamphlets by Karl Marx; it requires an intensive study of Hebrew literature--above all, one must be a Jew, a sincere Jew with true Jewish ideas. But this cannot be expected of a man who is a Yiddishist and a radical. A radical Yiddishist will not, under any circumstances, acknowledge Jewish culture, nor can he ever form a conception of Jewish culture--from the ocean of Jewish thought which has found its expression in fifty thousand Hebrew books from the Bible to Ahad Ha-am [considered the father of modern Hebrew]. If a radical Jew does believe in Jewish culture, the culture in which he believes, is neither culture nor Jewish, but is rather Sholom Asch's "God of Revenge".....Since it is impossible to write a book of five hundred pages on this type of Jewish culture, Mr. Nathanson wrote instead, in his involved Yiddish, a book on culture and civilization in general. He proved

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JEWISH

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Daily Jewish Courier, Feb. 16, 1923.

one good thing by his book. He proved that a person should not--a person must not write such a book if he does not wish to be considered a literary jackass.

If the author of this book had been a true friend of mankind, he would not have written this book because the world is boring enough without publishing boring books--books which make one yawn are crimes against humanity.

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JEWISH

Daily Jewish Forward, Jan. 21, 1924.

### HISTORY OF THE CHICAGO JEWS

The history of the Jews in Chicago for the last seventy-five years has at last come to light. The material for this history was compiled by the Jewish Historical Society, which will give it to the public in connection with the celebration of the day, seventy-five years ago, when the first Jew came to Chicago.

The history of the Jews, which has been published at the cost of many efforts and expenses, owes its appearance to the untiring work of Mr. Hyman L. Meitas, who spent five years at this difficult task in the Jewish Historical Society, an organization founded in 1918 for the purpose of writing it. The Society's first president was Julius Rosenwald. This position is now occupied by S. J. Rosenblatt.

Only three thousand copies of the book will be published. The history



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· Daily Jewish Forward, Jan. 21, 1924.

contains all the activities of the Jews from the time of the first Jew settled in Chicago until this day. Copies will be distributed to all members of the Jewish Historical Society next Monday night at a meeting of the society, as well as to all newspaper publishers, libraries, and colleges. Very few copies will be sold.

President Rosenblatt declared yesterday that the task of writing this book was a very difficult one, but that the results are worth the trouble.

"I feel," said Rosenblatt, "that this book will be kept sacred by all Chicago Jews because it is a memorial to their marvelous participation in the growth of Chicago."



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JEWISH

Daily Jewish Courier, Feb. 16, 1923.

ALEXANDER HARKAVY HONORED BY JEWISH LEADERS OF CHICAGO

In the Pompeian Room of Gold's Restaurant, a reception and banquet were given in honor of Alexander Harkavy, noted Jewish lexicographer and linguist, whose dictionaries have contributed greatly to the rapid Americanization of our people in this country. This banquet was largely attended by leaders of organizations and institutions and welfare workers who have become gray in public service, as well as by many intellectuals and representatives of the various professions.

Mr. B. Horwich was toastmaster of the evening. He spoke of the virtues of the honored guest and the wonderful work that Mr. Harkavy had accomplished. The speakers were: Mr. S. J. Rosenblatt, Dr. S. M. Melamed, Judge Harry M. Fisher, Rabbi A. L. Lassen, Mr. S. B. Komaiko, Mr. Nathan D. Kaplan, Judge P. Bregstone, and several representatives of the radical group.

A committee of ten was appointed to popularize Harkavy's new Yiddish-English-

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Daily Jewish Courier, Feb. 16, 1923.

Hebrew idiomatic dictionary and to procure 1,500 subscriptions for this masterpiece, which Mr. Harkavy has now completed.

In his unique way, the distinguished guest thanked the leaders of this city for the beautiful reception [given him], and gave a summary of his lexicographic work and of the new features [to be found] in his idiomatic dictionary.

WPA (ILL) PROJ. 30275



Forward, Feb. 10, 1923.

William Nathanson, author of "Culture and Civilization", will lecture on his book, which created a great sensation in the world of Jewish literature. The lecture, arranged by the Poale Zion br. 4, will be held tomorrow evening, in the Jewish Peoples Institute, 1258 West Taylor Street.

Forward, Feb. 1, 1923.

Jews of Chicago, especially the emigrant Jews, have an eminent visitor in Chicago now- the famous Jewish Philologist, Author of the Jewish-English dictionary and grammar books- Alexander Harkavy.

Alexander Harkavy came to Chicago with the intention of publishing his new dictionary. This will be a dictionary in three languages and in two volumes. One volume will contain;- Jewish-Hebrew-English; the other;- English-Hebrew-Jewish.

This edition will be an enrichment in the library of every Jewish home and there is no doubt that the Jews of Chicago, especially the emigrant Jews, will support Harkavy's plans, which he hopes to materialize this year.

Daily Jewish Courier, Sept. 7, 1922.

MR. MEITES AND HIS HISTORY

by

Dr. S. M. Melamed

Mr. H. L. Meites informs me officially, semiofficially, and unofficially that he has left for New York and Washington to gather material for his book on the history of the Jews in Chicago. I have explained to Mr. Meites that history is a description of life in the past, and since the Jews of Chicago have no past in this city--neither their parents nor their grandparents lived here--there cannot be any talk of a history of the Jews in Chicago, but rather of a Chicago-Jewish record, notes, chronicle--call it what you will. Maybe this is what Mr. Meites means; if so, he called his child by a wrong name.

However, if he means to compile a record of the Jewish community in Chicago, he will perform an excellent and necessary piece of work. He will be doing a great service to the Chicago Jews, a service which will not soon be forgotten.

IV

Daily Jewish Courier, Sept. 7, 1922.

I will give Mr. Meites a few tips when he returns from his trip to New York and Washington. I worked once in some archives and I was also engaged for a few years in a historical seminar in a big university. Those "tips" might be of use to him because they can save him a great deal of work. If Mr. Meites has patience, he can read an article of mine on Jewish history in the Hebrew magazine, Heosid, another article of mine on history and historiography in the Menorah journal, and a third article by me in the Berlin magazine, East and West of July, 1912. I was once interested in this subject. Mr. Meites knows where he can reach me if he wants to save himself time and energy.

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JEWISH

Daily Jewish Courier, May 25, 1922.

HOW EIGHT YOUNG JEWISH POETS SING ABOUT CHICAGO

Appearance of Young Chicago, Issued by a Group of Young Chicago Writers  
by  
Sol Pozner

This is not the first attempt of our "young" poets to issue a collection of their work. Their first publication Mist did not create a stir in the Jewish ghetto. The poems contained in that publication were really somewhat misty, and therefore, remained unnoticed. The "young" ascribed the failure of that publication to the fact that the poems had no originality, neither of thought nor of form. They, therefore, tried very hard to present both in their present effort. But the trouble is that they tried too hard and overshot the mark. Many of their poems are really original. Up to now such poems have never appeared anywhere, and we hope will never appear again. Their absence from the present publication would increase the prestige of the young poets.

Had the eight young poets who published this book, issued only eight copies

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--a copy for each one of them--then these lines would never have been written. The trouble is that a few hundred copies were printed of this book of poems and these copies will be distributed among the Jewish workers. We, therefore, consider it our duty to review this collection of poems.

We have always been very severe critics of obscene literature. When we see a play that cannot be called "good literature," we become blood enemies of the theater manager, the playwright, and the actors because we hold them responsible for the presentation of an obscene play. Our youth has always been the severest critic of obscenity. The question then naturally arises: how did our youth happen to create the obscenities that are found in the issue of Young Chicago?

The representative of obscenity in Young Chicago is a certain Mr. Mates L., a man with a degenerate and sick imagination, who should have spent the last few years in a psychopathic hospital. His few poems are so repulsive that they poison the entire book, even the beautiful poems that are there.

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We are sorry that we cannot quote many passages from those "poems" because they are unprintable; they are the product of a sick spirit. We shall, however, be satisfied with quoting only one passage, the mildest of the "poems";

"The chained bull

"Kicks his feet, bellows.

"He calls the cow in the field.

"I bellow and call in pain

"My woman--at night."

The "poet" compares himself to the bull and forgets that he is doing the bull a terrible injustice. However, let us not speak of the injustices that this "poet" commits. We regret only that our young poets thought it appropriate to include this repulsive trash in their collection of poems. This is a black mark against them, which they will not be able to wipe out easily. Their excuse that they are "young" will not do. Many of them are far from young. Gorelik's poems were printed ten years ago in the best magazines and newspapers of the country.



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The annoyance is still greater when one considers that in Young Chicago there can be found many beautiful, and genuine poems. Whenever the poets wrote with the intention of creating something great and original, they were unsuccessful. Their songs about Chicago are artificial and trite. Nothing original can be found in the poems of Ben Sholem, Gorelik, Mathias Deutch, and Isaac Ronch. They all sing of locomotives, bells, bridges, steam, and smoke. All the poems have the same form and the same harsh words. Some poems are a mere juxtaposition of words; they do not say anything.

Ben Sholem sings of Chicago;

"Chicago!

"A row of railroad stations;

"Stone and steel stations

"Surround thee."

The poet forgets that Chicago is not a row of railroad stations and that the

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railroad stations do not surround Chicago but are found in the very heart of the city.

The poets are not particularly at ease when they sing about "mother earth" and the prairies, which they have never seen in their lives. When Isaac Ronch becomes artificially inspired about "mother earth," he sings:

"Naked Mother Earth draws me  
"To her green potato fields,  
"To her brown ears of corn--  
"To her green open prairies.  
"I feel very very close  
"To the calf and the colt  
"Roaming in the fields."

The poet is drawn to the potato field and to the prairie, although they are hardly alike! We cannot complain about his feeling "very close to the calf

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and colt roaming in the field". Very likely, he knows what he is talking about.

What is more, we cannot understand why the poet should lament his uncommitted sins:

"Sins! My sins! Uncommitted sins!  
"Pursue me--everywhere!  
"Like fear--the blind!  
"Like death--the aged, the sick!"

You read the poem and it makes no impression upon you. It has never made any impression upon the poet. His conscience never troubled him for the sins he did not commit and he never felt any pain even when he cried, somewhat mechanically, in his poem.

Whenever the poets did not seek to create forcibly something original

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(which is above their powers), and were satisfied to write ordinary poems, they succeeded in creating beautiful and genuine poetry.

Bessie Hershfield/Pomerantz/does not attempt, as others do, to fly above the clouds, and is, therefore, sure of not falling into the mud. She sings very beautifully:

"Evening comes upon me, treading softly....

"Methinks you sit facing me

"Reading a poem to me.

"You read a line, stop,

"And throw a glance at me.

"And I--? I hear not

"A single word you read.

"For my lips murmur softly--

"I love you."

When Bessie Hershfield/Pomerantz/sings of love, you feel that it is not an

Daily Jewish Courier, May 25, 1922.

artificial song. She sings so naively and delightfully:

"How happy I shall be,  
"When you will come to me!  
"If you will only touch me,  
"Yours shall I always be!  
"With joy unknown before  
"I shall enter your embrace,  
"And with my last breath--  
"Receive your kiss!"

Eselin also has a few sincere poems which are worthy of note. His poem "Honor" is really beautiful.

"Quietly grandma stood last night before the God of  
Abraham, Isaac, and Jacob too.

"With her thin hands over her face she pleaded  
her request--with tears.

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"Tears--like falling snow upon the earth  
that spreads itself under the blue night  
and becomes a broad white blanket.

"Tears--that kiss away the misty eyes of  
a passer-by.

"Thus cried my grandma--last night."

Baruch Goldhart sings only about "dark-eyed" beauties for whom he feels an extraordinary love. His poem "The Drunkard" seems to be the best of his poems.

Gorelik feels at home, sometimes too much "at home", when he sings about "Man and Woman". His poem "Man and Woman" is really beautiful but his poem "The Blossoming of a New Life" is a little too daring.

The few drawings in Young Chicago are of the same character as Mates L.'s scribblings. Portnoy's drawings of nude women have no life in them. The first part of the body resembles a woman, but the second part is more

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reminiscent of a bear.

The book itself is very attractive; it is printed on good paper and has a beautiful cover. Had the poems undergone the strict censorship of a critical editor, then this collection of poems would have increased the prestige of this group of young writers. Maybe this will be a lesson to them in the future.

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Forward, May 12, 1922

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This coming Saturday, May 20, a supper will be served in Cheski's Restaurant, in honor of the Anthology of Poetry which the young author published.

This will be a gathering of artists, literati, and friends of Jewish Culture and Literature.

It will also be a farewell evening for the young Jewish author, Thomas L., who has been visiting Chicago.

Reservations for the supper and book can be made by addressing: Young Chicago, 1224 S. Albany Avenue.

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JEWISH

Daily Jewish Courier, Mar. 5, 1922.

JEWISH HISTORICAL SOCIETY  
BEGINS PUBLISHING THE HISTORY  
OF THE JEWS IN CHICAGO

by  
J. Leibner

Chicago Jewry has an interesting and important history. This history is fifty or more years old. The time is ripe for a book to be written about it. This is being done.

The Jewish community of Chicago is one of the greatest Jewish communities in the world. It is at the same time the youngest Jewish community in the world. The oldest Jewish community in Europe is Koeln am Rhein, which is mentioned in the Talmud under the name Kulnia. The Jewish community of Rome is two thousand years old. In Europe, especially in the Near East, there are many communities that are a thousand years old. Eleven years ago, the Jewish community of Theodosia, in the Crimea, celebrated its one thousandth anniversary.

The Chicago-Jewish community is the youngest Jewish community in the world,

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although it is a great community. The future generations of Chicago will want to know about the early history of the Jews of Chicago. The present generation also wants to know it. Everybody's curiosity is to be satisfied, thanks to the work of the Jewish Historical Society of Illinois, whose guiding spirit is none other than Mr. H. L. Meites.

For the last six years, Mr. Meites has been working to collect material for the history. He has collected important historical documents, facts, statistics, and pictures, which throw a brilliant light upon the life of the Jews in Chicago since the Jewish community was established here. This material is now classified and arranged in historical sequence. An organization has already been formed to publish this work soon, and we, of the present generation, as well as those of future generations, will possess a source of interesting and important historical data.

This is the place to mention the names of the gentlemen who are at the head of the Historical Society and who will supervise the publication of this volume. They are S. J. Rosenblatt, president, Judge Harry M. Fisher, vice-president, H. L. Meites, secretary, and Meyer Rosengard, financial secretary. M. E. Greenebaum, the banker, is the treasurer.

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Because these gentlemen occupy positions of prominence in the local community, and because their undertaking is important, about one hundred and fifty of the most prominent Jewish men and women [of Chicago] gathered at a banquet at the Morrison Hotel last Thursday night. They resolved to carry out Mr. Meites' plan immediately:

Mr. Meites had the assistance, in his research, of Mr. A. A. Friedlander, a man of Jewish as well as general education, an idealist, and a master of the English language. Mr. Meites is a very capable writer; he has a thorough knowledge of the printing technique and a fine taste for beautiful publications. We can rest assured that with their combined efforts the projected History of the Jews in Chicago will be a great work, and an ornament to anybody's library.

No collections are being made to cover the cost of publication. This work is being published in a businesslike way. Subscriptions are being solicited. The price of a subscription is neither more nor less than fifty dollars. Anybody can get a copy of this book for fifty dollars. This price covers only the cost of publication. If one had to pay for the work done before publication, the book would cost more.

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Thanks are due to Mr. H. L. Meites for the low cost of the book. For six years, Mr. Meites has sacrificed his money, time, energy, and family to see this thing through. Had he spent the energy and activity in some other field, he would have been [materially] richer. Spiritual wealth, however, means more to him and he has lived to see the day when the Jewish representatives in the city have become interested in his work. This also means that he has the good wishes of the entire community.

We wish him good luck and congratulate all those who realize the importance of publishing this long-anticipated volume.

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Daily Jewish Courier, Feb. 13, 1922.

BOOK REVIEW: YOUR TEETH AND YOUR HEALTH, DR. ALBERT PARLIN, CHICAGO

by

Dr. A. Margolin

In almost every European language, there is a popular literature dealing with medical problems, and problems of hygiene. All scientific authorities in the field of popular health are convinced that everyone of us can, with the aid of preventative measures and so-called home remedies, better protect himself against various diseases, than a physician can, after the body has been attacked, as a result of carelessness. Our Jewish literature, unfortunately, has very few popularly written medical books or books on hygiene.

If we omitted Dr. Liber's periodical Our Health, which no longer appears, and Dr. Lande's well-known "library" dealing with sexual diseases and their cure, there is no book available in Yiddish, dealing with the problem of the people's health.

Dr. A. Parlin's attempt to enlighten the Jewish masses in a short, popularly

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written brochure about the important problem of dental diseases and oral hygiene is, therefore, a very important and welcome contribution to Jewish scientific literature, from the point of view of health and from a sociological point of view.

In his brochure Your Teeth And Your Health, the author expresses his opinion, based upon experience and observation, that although the dental profession has achieved remarkable progress in the field of curing and mending sick teeth, it has done very little to eradicate dental diseases which are ruining human health, and it has done very little to enlighten the masses in the way to avoid dental diseases.

Dr. Parlin discusses the chief causes of sick teeth, of their decay, of the pain they cause, of the bad effects sick teeth have upon the entire body. He describes briefly the anatomy of the teeth, and he demonstrates, using illustrations, how the parasitic bacteria which arise and multiply in an unclean mouth, destroy all the elements of the teeth, including the nerves;

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how they are carried by the digested food into other healthy parts of the body, how they weaken and sometimes paralyze the proper functioning of those healthy parts of the body. The author shows many easy ways of taking care of the teeth, which are a very important part of the body, not only from an esthetic, but also from a functional, physiological point of view, and tells us how to guard the mouth against disease.

Dr. Parlin has given a great deal of attention to the pathological condition of the teeth during pregnancy, and their care during that period. He also discusses children's teeth and their development. This is an important social problem.

The most remarkable part of the brochure is the chapter discussing the statistics on dental diseases, drawn up by the public schools. These show, by actual figures, how the neglect of oral hygiene by school children affects their intellectual capabilities and their educational progress. The author also proves that intellectually backward children

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become normal as soon as their teeth are properly attended to.

Dr. Parlin also points out the sad fact that the United States does not have a sufficient number of dentists for such a large population; there is only one dentist for every two thousand inhabitants, most of whom suffer from dental disease and need dental treatment.

The contents of the brochure Your Teeth And Your Health are arranged systematically and carefully. The language used is so simple and idiomatic that even an ordinary reader will understand it easily. In a way, this book may prove the best cure for an average person's dental trouble, because it will convince him that the removal of the causes of a sickness is of greater importance than the curing of the sickness itself. We hope that the work of Dr. Albert Parlin will gain the recognition of all Jewish organizations, particularly of Jewish labor unions, who are concerned with the health of their members.

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Daily Jewish Courier, Feb. 13, 1922.

It is very advisable that these unions should spread a great number of these useful, popularly written scientific brochures among the Jewish masses. They will save large sums of money paid out in sick benefits, because no sickness prevents a worker from going to his job as often as a chronic toothache, which robs him of his sleep, his appetite and his desire to work.

It would be still more desirable if our well-known West Side doctors would follow the admirable example set by Dr. Parlin, and would write similar books on medicine in Yiddish for the people. This would help to remove many of the evils of society.

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JEWISH  
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Forward      June 7, 1921

Introducing a new book. "In the Pogrom Days" by Sam Hoffman released recently from press in which can be found Modern songs, with beautiful melodies, pogrom pictures, declamations and memories of the children-years.

Its contents reflect the entire tragedy of the Jewish race, the horrible events of the Pogrom Days, illustrated by actual pictures, as though you would have lived through it yourself. There can be found in book 2 an interesting portrait of a rabbi and shochet, of the city Lodzinka, who lost their lives in a pogrom and how they were loved in the city and by countrymen of the entire world. This book is for the benefit of the pogrom victims.

Published by the "Labor World" printing company 1126 Blue Island Ave. and by the author 1410 N. Irving Ave.

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JEWISH

Daily Jewish Courier, June 21, 1918.

TWO IMPORTANT BOOKS FOR INTELLIGENT MEN AND WOMEN

by  
Haim Malitz

(Advertisement)

Scriptures For God And Man--sermons and speeches for each weekly section of the Pentateuch. A source of knowledge, wisdom, and wit, for rabbis, presidents, welfare workers, and especially for intelligent people who must or wish to stand before an audience and speak, and call forth recognition and admiration.

It is a book from which you can learn much for yourself and draw knowledge to teach others. It is a marvelous work, beautifully printed and bound.

Price--\$1.50

The Home And The Woman--a book written specifically in the interests of family life, and dedicated to the women as the true martyrs that give their lives for

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Daily Jewish Courier, June 21, 1918.

humanity, and do not receive enough recognition for their work. It is a wonderful piece of work that should be found in every home. It comes magnificently bound. Price--\$1.50

Perpetuate your name through great works. The greatest wish of an intelligent person is to perpetuate his or her name through great works, so that children and grandchildren may proudly point to it and say: "Here is printed my father's or my mother's name in honor and glory."

You can now attain this perpetuity at the following place and in the following manner.

These two works will be definitely completed in the press and the bindary about the first week in Elul [August-September]. And everyone that will subscribe and pay for these books during the next fifteen days in Av [July-August] will have his or her name perpetuated. For I shall print in the books the names of all those subscribers who will send in their remittance before the



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fifteenth day of Av.

Whatever book you will subscribe to, in that book will you have your name printed. If you subscribe to both books, your name will be printed in both books.

Checks and money orders should be addressed to: C. Malitz, 285 Hewes Street, Brooklyn, New York.

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JEWISH

Daily Jewish Courier, Apr. 17, 1918.

A PART IN A CELEBRATION

(Editorial)

When Mr. Hyman Meites, the printer, formulated his plans about five years ago to print a history of Jewish leaders and Jewish activities in Chicago, he had in mind a pure business undertaking. His calculation was that every civic leader who wants to see his accomplishments for the benefit of the masses noted down as a memorial for future generations, would certainly encourage such an enterprise. He also figured that a history of Jews of Chicago would be of great interest to Chicago Jews, who would love to possess such a valuable book. Mr. Meites, under no circumstances, could have foreseen that even before the work was properly started, the undertaking would outgrow him both in significance and purpose and take on a different aspect.

This is exactly what occurred now; it happened through an event that had absolutely nothing to do with the enterprise.



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Daily Jewish Courier, Apr. 17, 1918.

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The event is the great celebration which the State of Illinois is sponsoring in honor of its century of existence as a member-state of the United States. The century mark will be reached this week. For the last several months much activity has been going on. Governor Lowden appointed a Centennial Commission to supervise the preparations for the great holiday. The State Historical Society is also very active. Beginning this week and until the end of October, there will be celebrations, expositions, spectacles, processions, and county fairs in various parts of the State in honor of the century jubilee of Illinois. Also the representatives and leaders of the many nationality [groups] of Illinois became greatly interested in this undertaking. Each one of them tries diligently to present before the world the part it played in the upbuilding of the great State of Illinois and to note it down everlastingly in the form of printed word, bronze plaques, statues, etc.....

No one of the Jews of Illinois responded, and apparently no one was interested to participate in the celebration. If the coming centennial

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celebration of Illinois could have been neglected by the Jews, it could have been a double injustice--an injustice on the part of Jews and an injustice to Jews. The Jewish communities in Illinois, consisting approximately of about 300,000 souls, who helped make Illinois what it is today, not only deserve to be mentioned at this opportunity, but are obliged for the sake of Jewish honor to participate equally with all the other nationalities represented at the celebration, in order that the world should not think that the Jews of Illinois for the last three generations have contributed so little as [not] to be worthwhile mentioning.

In the meantime, Mr. Meites continued with his work of preparing a history of Jewish activities in Chicago. He interested several well-to-do Jews, organized a small company, and produced remarkably clever "samples" of items, which the history of Jews of Chicago should contain. Under the capable editorship of Mr. Abraham A. Friedlander, several compositions were set up about Jews and Jewish activities in Illinois, and the articles have an

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historical value, mainly in so far as Jewish communal life is concerned. The gathered material points to the economic, political, and cultural development of the Jews and their participation in professions, commerce, and the education of youth. The material also describes the role played by Jews in the State at an earlier date, as well as during the times of President Lincoln.

So it turned out that Mr. Meites and his company prepared unintentionally all the necessary things with which the Jews of Illinois can participate in the centennial celebration without having to be ashamed before the other nationalities. On the contrary, when Governor Lowden saw the "samples" of the History of Jews of Illinois, which Mr. Meites presented to the Centennial Commission, he expressed great admiration and recommended the printing of a special parchment copy, which should remain for the future generations of the State. The Irish representatives became envious and immediately organized a committee to issue a similar work about the Irish.

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Such was the manner in which the labors of the Chicago Jewish Historical Society fitted in the Illinois Centennial, but at the same time it /the publication of the work/ ceased to be a private enterprise, outgrowing Mr. Meites' first plans and the plans of the small company which he undertook for business' sake.

We do not know what the financial operations of the business are. Until now there were possibly only "investments" and no more. Whether there will be any profits in the future we do not know. We are not acquainted with the financial prospects of the Chicago Jewish Historical Society. We are absolutely not interested in it. But what does interest us is that the enterprise should not be or remain a private undertaking.

A beautiful volume, excellently edited, nicely printed with notations about Jewish State institutions, with portraits of distinguished Jews in the State for the last three generations, is the handsomest contribution which

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the Jews of Illinois can make to the State's centennial celebration, but only when it is the enterprise of all the Jewish people and not the undertaking of an individual or a small company which does it for business' sake only.

This should be the enterprise of representatives of the Jewish communities of Illinois and especially Chicago, where four-fifths of the entire Jewish People of Illinois live.

If the undertaking is carried on as a private business, then it will never have the character of a contribution, at the present opportune time, which should befit the honor of the 300,000 Jews in the State.

It seems to us that Chicago's prominent Jews should get together with the small company and make the necessary arrangements through which the work will represent all the Jewish People at the Illinois Centennial Celebration.

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JEWISH

Chicago Jewish Chronicle, August 18, 1933.

THE KALEIDOSCOPE  
by  
Abram

Dr. S. M. Melamed is busy putting the finishing touches to Spinoza and Buddha, the first of three volumes dealing with comparative philosophy, written by the doctor, and which is being published by the University of Chicago Press. It is a rare distinction for a scholar to have a university such as Chicago to publish a work of philosophy.....And we trust that Chicagoans will take advantage of the opportunity to give recognition to one who has given of his best to this community.

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JEWISH

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Daily Jewish Courier, Aug. 28, 1916.

SCRIPTURE STORIES RETOLD FOR YOUNG ISRAEL, BY DR. MENDEL SILBER

Before us lie three volumes of biblical stories published in English and entitled, Scripture Stories, by Dr. Mendel Silber. These biblical stories were written by Dr. Silber especially for the Jewish-American youth in order to acquaint them with the Book of Books and also to instill them with the Jewish spirit and Jewish sentiment.

Such books are very helpful to the young Jewish-American generation, and Dr. Silber has done a splendid thing by contributing these stories as a gift to young Jewish readers. Dr. Silber has done for young Jewish readers what Charles and Mary Lamb did for the broad English-speaking masses by their popularization of Shakespeare's dramas. Prior to the time of these two writers [Charles and Mary Lamb] Shakespeare's dramas were little known to the broad masses. The intelligentsia read them, but to the broad masses they were a sealed book. Charles and Mary Lamb felt the need of retelling Shakespeare's dramas to the people in a popular and simple style and their work was crowned with success. Hundreds of years after Shakespeare's death,



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the English-speaking masses have, through Charles and Mary Lamb's stories, begun to realize that so great a genius as Shakespeare lived at one time, and they have begun to go to the theaters to see his immortal dramas enacted on the stage. The critics of Charles and Mary Lamb have rightfully designated them as "the discoverers of William Shakespeare".

Similar to the work of Charles and Mary Lamb is the work of Dr. Silber who retells the biblical stories for young Israel. He discovers the Bible for them, and thereby awakens in them an interest in further Jewish studies. These retold biblical stories were written by Dr. Silber in very simple and attractive language, appealing to young readers.

Since the Bible cannot be studied without commentaries, Dr. Silber sprinkles his narrations with comments and logical morals so that the young readers may learn, when they read these stories, Jewish customs and laws and Jewish tradition in general.

The great value of Dr. Silber's Scripture Stories lies in the fact that they



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were written in a truly Jewish spirit and in harmony with Jewish tradition. Obviously there have been many popular biblical stories written for children, but they have been written either in the Catholic or in the Protestant spirit, and when the Jewish child reads the latter, they have an iniquitous influence upon his soul. Therefore Dr. Silber's books now occupy a niche among Jews that has hitherto been empty. The book has already been published by the New Orleans Jewish Ledger Publishing Company.



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JEWISH

Sinai Cong., Board of Directors, Minutes, 2-29-16

The School Comm. was authorized to advance the money needed to print Dr. Kohler's Jewish Anthology.

Sentinel, Vol. 15-16, Week of Nov. 20, 1915, p. 17.

A new book, Leading Women in Social Service, by Mrs. Oswald Stein has just been published. It is a manual of private Jewish philanthropic organizations of Chicago. A record of societies affiliated with the Associated Jewish Charities will be included, as well as a classified list of Chicago's charitable organizations of various denominations.

According to the author, the aim of her book is principally to enable those interested in social science to familiarize themselves with the leading institutions in private benevolence and to spread information with a view of educating the public mind.

The author is a graduate attorney of the Chicago Kent College of Law and a capable writer. She has dedicated her book to Edna Bensinger Fish in appreciation of her services to the Jewish community of Chicago.

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JEWISH



Daily Jewish Courier, July 21, 1915.

### OUR OWN MERCHANT MARINE.

A Chicago Jewish merchant, Mr. Benjamin J. Rosenthal, of the Central Realty and Investment Company, has written a book, which has stirred great interest in Chicago business circles. The name of the book is: The Need of the Hour - American Merchant Marine.

In this book, which Mr. Rosenthal published at his own expense and is distributing free of charge, the author states he is convinced of the necessity for America to possess her own merchant marine, and especially so at the present time. While the European countries are busily engaged in war among themselves, now is the proper time for us to build ships.



Daily Jewish Courier, July 21, 1915.

From the history of American Commerce, Mr. Rosenthal proves with facts, that prior to the time, when ships of steel replaced wooden ones, the United States Government transported its foreign and world commerce in her own ships. But when ships of steel became the preference of merchants, due to their greater security, Uncle Sam lost out. This situation became especially acute in 1856, when England began to build big steel ships. At that time the steel industry in the United States was in its infancy, and America, therefore, was unable to undertake the building of a merchant marine of steel. Due to this situation the business of American ships suffered greatly. During the time of the Civil War and in the early sixties, American trade and ships was reduced by over 27 per cent.



Daily Jewish Courier, July 21, 1915.

Pointing out these facts, Mr. Rosenthal claims, that it is but natural for history to repeat itself that while Europe is engaged in war, America stands a chance to win back the big prize, which the foreign nations wrested from her, during Civil War days. If the American nation is not going to take advantage of the present situation, she may never have the opportunity to regain her lost commercial sea power, which she possessed sixty years ago.

Our total tonnage at present is around one million, which does not include, according to the author, the 475,000 tons, added through the Registry Law, for the latter might be only temporary. England's tonnage is 20 million; Germany has five million, and Norway, with a population the same as that of Chicago, is proud to have twice the tonnage, that our great nation possesses.



Daily Jewish Courier, July 21, 1915.

The book points out also, that from the time of Cleveland, to that of Wilson, every president has urged the nation to build her own merchant marine. Mr. Rosenthal claims, that in time of war, our navy will not amount to much without a merchant marine.

Mr. Rosenthal believes, that the best method to enlarge America's merchant marine has been brought to the attention of Congress, through a bill introduced by Congressman Alexander. The bill suggests a bond issue of 30 million dollars, of which amount the United States government should buy 51 per cent and the rest to be subscribed by the citizens at large.

The book is very interesting from the commercial standpoint and deserves to be read by everyone.

II B 2 d (3)

JEWISH

The Reform Advocate, Vol. 47, Wk. of May 9, 1914. p.513.

Samuel Kaplan and Leon Stolz wrote the book and lyrics of "The Student Superior," produced by the Blackfriars of the University of Chicago. The music was written by Max Enelow, Lewis J. Finks, and Earle H. Soulby.

PP- (11) PROJ. 30275

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JEWISH

The Sentinel, Wk. of February 27, 1914. Vols. 13-14, p.2.

Mr. I. K. Friedman, author of By Bread Alone, and the Autobiography of a Beggar, has written a play entitled Your Uncle Sam's Money, which is to produced this spring in Chicago.

WPA (LL) 7701.2775

II B 2 d (3)

II B 1 e

JEWISH

WPA (ILL.) PROJ. 20074

The Sentinel, Vols, 11-12, Wk. of Sept. 5, 1913. p.2

Mr. Jonah Spivak, associate editor of the Jewish Record, has made a dramatization of George Eliot's Daniel Deronda. Several Yiddish dramatic companies are contracting for the purchase of the play, and it will be performed on the Jewish stage in the near future.

Mr. Spivak has also enriched Yiddish literature by a translation of Bacon's Essays, and parts of Carlyle's Hero and Hero Worship.

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JEWISH

Daily Jewish Courier, Feb. 3, 1913.

FROM THE EDITOR'S BOOK SHELF

Of the many books (Biblical and secular) which are sent to the editorial office, we shall review the book entitled Children's Education Among Jews. We believe that the question of rearing children in America is the most vital problem to-day, and that it will remain a leading problem for a long time, until it is solved in some way.

The environment by which we are limited is so unlike the environment in which our parents lived when we were children, that we have absolutely no previous example or precedent to follow [when we attempt to plan the education of our children].

Jews, however, during the Exile period, have lived under all sorts of conditions and have met with all sorts of adversities. While we may be unable to find a precedent in the immediate past, we are bound to find a situation in the remoter past which will parallel that of today, and will serve as an example for our generation.

WPA (ILL.) PROJ. 30275

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JEWISH

Daily Jewish Courier, Feb. 3, 1913.

We have, therefore, read with a great deal of satisfaction the book Children's Education Among Jews. This book is an historical work which attempts, according to the preface, to compile various excellent essays and sayings dealing with the education of Jewish children from the Babylonean Talmud, the Jerusalem Talmud, rabbinical commentaries and other Jewish source books. The author, Reverend Moses A. Levin, is a well-known educator; a former principal of a Talmud Torah in Montreal; and, at present, a principal of a Chicago Talmud Torah.

The author candidly states in his Hebrew preface that he had purposely written his book in "Jargon" (Yiddish) so that the "masses" would be able to read it. "If only one out of a hundred, after reading my book, will regret his foolishness, devote himself, heart and soul, to the rearing of his children, and guide them in God's ways, I will consider myself amply rewarded," said the author in the Hebrew [preface].

Mr. Levin is of the opinion that Jewish children should study "Torah" [usually means Pentateuch; here meant to include all of human knowledge]. "'Torah' is

WPA (ILL.) PROJ. 30275



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JEWISH

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Daily Jewish Courier, Feb. 3, 1913.

such a remarkable study," says Mr. Levin, "that the pursuit of it should never be interrupted. It should be taught from the cradle to the grave."

After reading the book, one must come to the conclusion that a father is obligated to teach his child 'Torah'. The father is only obligated to "teach" his child; the acquisition of knowledge is another thing. For throughout the entire book there is no indication as to the methods employed in ancient times. Whenever the author does find it necessary to include an extract on educational methods used in the past, he quotes the statement in Hebrew--"in order that the 'masses' should not read it and draw any examples from it."

Throughout the whole book, the emphasis is placed on "teaching the child 'Torah'"; but, after finishing the book we are still confronted with the initial question: what is 'Torah', and how shall it be taught? As an educator, Mr. Levin knows that every father wants his son to study 'Torah'; the difficulty lies in the fact that conditions have changed so markedly, that we can not find today one dozen Jews who have the same opinion as to what 'Torah' is. 'Torah' is being taught at the West Side Talmud Torah, the Shaarei Thora Talmud Torah,

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JEWISH

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Daily Jewish Courier, Feb. 3, 1913.

the Free Jewish School of the Home for the Aged, the National Radical School, the Beth Sefer Labanoth, etc. Should one pupil, however, transfer from one school to another, he will soon find out the differences in the kinds of 'Torah' that are being taught.....

WPA (ILL.) PROJ. 30275

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JEWISH

The Reform Advocate, Vol. 41, Wk. of July 1, 1911, PP. 872, 874.

Morris Salmonson has completed 29 years as Marriage License Clerk of Cook County. He had issued nearly a half-million marriage licenses. Mr. Salmonson is 60 years of age, and a native of Denmark.

He is the author of a number of philosophical workers. The most noteworthy of these are "Among Jews" and "From the Marriage License Window". He is also the author of a three-act comedy published some years ago called "We Mortals".

MPA (11-1) PPO1.30215

The Reform Advocate, Vol. 21, Wk. of May 4, 1901, P. 369.

General Jewish Publications

The following is a list of Jewish publication which have appeared here:

"Israelitische Temple Gesaenge Hymnen" by Otto Loeb, in 1876; a second edition in 1887.

"D'ma - an Yilmedoo", by a Hebrew reader, Dr. B. Felsenthal, in 1886.

"Songs of Zion", Souvenir of Jewish Women's Congress, Alois Kaiser and Rev. W. Sparger, in 1893, T. Rubovits, Publisher.

"Sabbath School Hymns", I.S. Moses, 1894.

"Hebrew Primer", second edition, Aaron J. Messing.

"Torath Emeth", Catechism for Instruction in Mosaic Religion, third edition, Aaron J. Messing.

Souvenir of the Centennial Anniversary of the birth of Sir Moses Montefiore:  
"A Hebrew Poem", H. Eliassoff, 1884.

Dr. Kohler's "Jewish Reader" for Sabbath Schools, which appeared in 1876.

PA (ILL.) PROJ. 30275

The Reform Advocate, Wk. of March 10, 1894. p.57.

By the end of this month there will be ready a new "Sabbath School Hymnal" arranged by Dr. Moses and published by Block and Co., Chicago. The Hymnal will prove a great help to superintendents and teachers of Sabbath schools. It contains, besides hymns for opening and closing school, a large number of beautiful songs of a devotional character, songs for festivals and seasons, songs of duty, six services and responsive readings, a flower service, a national service, harvest service and Chanukah service. In addition to all this, there is a fine selection of Hebrew responses that will be welcomed by many congregational choirs.

WPA (11.1) pp.1-20275

Illinois Staats Zeitung, February 7, 1890.

### THE PHILOSOPHY OF A SAGE.

Our thoughts often revert to the aged and revered Jewish priest, Liebmann Adler, Chicago pedagogue, who recorded his versatile experiences of a benevolent life in his book, which is now published under the title, "Z'ena Ure'na." We call it "instructions, conduct, admonitions, guide for women and girls," but it is equally instructive to men and youths of all religious beliefs. (Published by his own firm, Liebmann Adler, 41 E. 13th Street, Chicago.)

What humanitarian wisdom, what noble sentiments are contained in the two new volumes of his great work. "Thy brother shall be enabled to live beside thee!" How beautifully he describes the agricultural pursuits which Moses advocates! What useful admonitions he gives to teachers and parents! How ably he counteracts the present enervating pessimism. How gladly he gives recognition to everything which is great and good in our present age, and yet, how resolutely he rejects the fallacy, that insane belief about the perfect wisdom of modern science! How eloquently he admonishes us to practice a form of reciprocal tolerance, and this despite his enthusiasm for his own religion, yet, he tells us to have respect for the thoughts and sentiments of others! How convincingly he persuades us to abide by and fulfill our civic duties to the Republic, without becoming political minded!

Illinois Staats Zeitung, February 7, 1890.

In Moses, he shows us the example of this singular man who unselfishly dedicated himself to that one task, the elevating of the masses. In Korah is the precursor of an Alexander, Caesar, or Napoleon, great men but endowed with egotism, the force which brought them to their eminence by methods which they used for the continuation of their power. Trickery, faithlessness, and bloodshed brought them dire consequences, all similar to Korah. An end with terror. In choosing Dathan and Abiram as examples, he depicts our present curious attitude among the mediocrity. From all the chapters of the Books of Moses, he gives us convincing thought-provoking comparison based on historical incidents and adds sagacious counsel.

His mildness precluded a thought alliance with the reformed Jewish incendiary spirit of such men as David Einhorn and Emil G. Hirsch. Here also, he takes recourse to Bible parables. He does not use Heine's sarcasm. Speaking of the human mind: "During antiquity only the giant natural bodies, the animal form, was known, but not the greater titanic natural forces. The greatest admiration which man evoked was the power of a Nimrod which tears lions apart, slaughters bears, and vanquishes the dragon. The forces of nature produced fright and terror. They belonged to the demons." In our days the ancient



WPA (ILL) PROJ. 30275

Illinois Staats Zeitung, February 7, 1890.

bard would select other examples for the glorification of man. He would exclaim: "He makes the wind to be his servant; he hitches him to his sail; he enslaves the fire to perform ten-thousand tasks; his eyes, enlarged, penetrate myriads of miles, see and analyze the sun; his mind measures the star's course and weigh its body. He compels its rays to draw a permanent picture of anything he exposes to its light. He discovered the natural force which remained hidden for eons and terrorized the earth with its manifestations of lightning and thunder, and utilizes it now to transmit his messages with a speed akin to thought. He makes mountains jump and rocks to burst asunder. He builds comfortable roads through eternal hills that reach into the clouds. Before him, the sea and rivers flow backwards. He compels a union of fire and water to carry a load of a thousand camels over precipice and across canyons from one land to another nation, and does it with the speed of wind. How the glory of Nimrod, Hercules, and Sampson fades! The strength of sinews and bones, - how can it compare with the developed mentality of mankind of the present century, which made the forces of nature available and serviceable!"

Jewish Advance, November 8, 1878

Mirages

By - Henri Gersoni

This is the title of a novel description of American Jewish Life, which will begin with the second volume of the Jewish Advance. Those who are interested in the style of the author of "The Kaleidoscope", "The Thoughts & Fancies", "The Diary of a Superfluous Man", etc., etc., and may desire to see the Fata Morgana which the same author has created for them, will please send in their subscriptions.

II. CONTRIBUTIONS  
AND ACTIVITIES

B. Avocational and Intellectual

2. Intellectual

e. Radio Programs and Cinema

II B 2 e  
II A 3 b

JEWISH

WPA (ILL) 1001.50275

Forward, September 3, 1921.

Barbies Loop Theater - Monroe and Dearborn Sts.

Starting tomorrow, September 4th - The greatest Jewish actor

Rudolph Shildkraut

One of the most beautiful photoplays of this century. A drama, in 6 scenes, of the sufferings and endeavors of the Jewish people of all times.

The Wandering Jew - or The Life of Doctor Theodore Herzl

A beautiful prologue with scenes of Jewish history. The famous Jewish violinist, Alexander Cominski, and the well known lyric soprano, Della Brunswick, will sing Jewish folk-songs. Come with your family to see this famous moving picture.

II B 2 e

JEWISH

WPA (ILL.) PROJ. 30275

Forward, September 3, 1921.

Orchestra Hall, Michigan near Adams St.

Beginning Sunday, George Arliss, the eminent character actor in

Disraeli

Disraeli was one of the greatest Jewish heroes in history - and every man, woman, and child of Jewish faith must see this picture.

. All seats 50¢, plus war tax.

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JEWISH

Forward, Mar. 8, 1921.

PALESTINE -- THE FIRST TIME IN AMERICA

(Advertisement)

Moving Picture of Liberated Palestine in 5 reels will be shown Wednesday evening, March 9th, at eight PM at the Oakland Auditorium, Ashland Boulevard and Van Buren Street.

Forward, March 6, 1921

WPA (ILL.) PROJ. 30275

Gold Theatre

Jews have seen Jewish weddings and gentile weddings, but they have never seen a Chinese wedding. They have that opportunity now at the Gold Theatre, 3411 W. Roosevelt Road, where the Great moving picture, "Wing Toi", is being shown, in addition to the regular Gold program.



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JEWISH

Daily Jewish Courier, June 19, 1918.

RUSSIA'S CRIME AGAINST JEWISH WOMEN  
A. H. Wood's Great Dramatic Sensation

(Advertisement)

The drama, "The Yellow Ticket", starring Fannie Ward, is being presented for the first time as a movie. It will be shown today, tomorrow, and Friday, matinee and evening. There will be music by our great symphony orchestra in Chicago's most beautiful theater, the Central Park Theater at Twelfth Street near Central Park Avenue.



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JEWISH

Daily Jewish Courier, Feb. 9, 1914.

MOVING PICTURES FOR JEWISH CHILDREN

(Editorial)

From the annual report of a Jewish women's council in New York, we learn that they present interesting Jewish biblical moving pictures to the children every Sunday afternoon. Last year these pictures were presented regularly in the Fulton Theatre.

This project, sponsored by Jewish women in New York for the past few years, deserves our felicitations. It is through these activities that these women give the Jewish children an opportunity to acquire a deeper knowledge of Jewish



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JEWISH



Daily Jewish Courier, Feb. 9, 1914.

history, to which they now devote merely a few hours per week. By attending these movies, small children are drawn closer to biblical times and are carried away by their fantasy into Jewish spheres.

Particularly is this important here in America, where the Jewish child attends the public schools, imbibing more or less glorious conceptions of Christian legends. Thus the biblical moving picture idea is a remedial measure to bring sentiments of the child in relation with Jewish legends.

The most significant feature of these moving pictures is that they prevent the child from attending the regular moving picture houses, which are poisonous

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JEWISH



Daily Jewish Courier, Feb. 9, 1914.

to his body and soul. As we know, these places are constantly overcrowded, and unsanitary. Sitting in such places, where there is a heterogeneous crowd the child is apt to fall a victim to a disease. These moving picture places are far more injurious to the child's mind than to his body. By going to the movies, a three-year old child, who can hardly talk, becomes familiar with words such as "bomb," and "shoot," words which fill him with noxious illusions. And it is a long established fact that children's crimes have a great deal to do with what they see in the movies. It is a scientific fact that children are strongly impressed by the things they come in contact with. They ape everything they see, and if they witness a picture in which murder is "committed before their eyes," it arouses their passion to do likewise.

If, however, good Jewish biblical pictures are shown to the children, like the

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JEWISH

Daily Jewish Courier, Feb. 9, 1914.

one in which Moses emancipates the Israelites from Egyptian bondage and leads them to the Promised Land, they will mimic them.

There is still another injurious feature about the moving pictures. In Chicago, in some Jewish districts, pictures are shown which expose the Jew in a libelous manner. This impresses the youth to look upon their parents as objects for derision.

It is therefore of the utmost importance that we establish special, well-ventilated, and roomy places in Chicago, where biblical films may be shown to Jewish children.



Revyen, Dec. 27, 1913.

DANISH FILMS ON NORTH AVENUE

Mr. Noel, owner of Queen Theatre, 2543 North Avenue, has had the bright idea of importing films from Ole Olsen's Film Company in Copenhagen, which are being enjoyed by a great many Danes every Monday afternoon and evening. It is a genuine pleasure to sit in the theatre and recognize buildings, streets, and landscapes, and see some of the foremost Danish exponents of this new art. Most of the films are of excellent quality, technically as well as artistically.

Next Monday "Bonds of Passion" will be presented, and the following week a picture will be shown with Mrs. Betty Nansen, the Sarah Bernhardt of Scandinavia, in the leading role.



**II. CONTRIBUTIONS  
AND ACTIVITIES**

**B. Avocational and Intellectual**

**2. Intellectual**

**f. Special Schools and Classes**



Forward, Jan. 19, 1932.

Every Saturday afternoon a reading is given by the older children. They read the works of Peretz, Sholom Alechem and Raisin.

Comrade Carson also explained that this year has seen more life and intensity by the Parents' Association, thanks to the activities and loyalty of Comrades Seidel, Neier, and Simkin.

The average of monthly tuitions paid last year was \$160, but this year the average reached the sum of \$186 a month.

Various cultural work is done in and around the school, and classes are being conducted as usual.

Comrade Kaplan, teacher of the Douglas Park Workmen's Circle School, reported that the school now has 110 children, who are divided into six classes. All possess the proper knowledge, according to their division in the classes: He also has nine pupils who graduated from the school, and whom he is now instructing in social questions and problems. At



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JEWISH

Forward, Jan. 19, 1932.

WORKMEN'S CIRCLE SCHOOL DIRECTORS HEAR INTERESTING REPORT OF THE  
SCHOOLS IN CHICAGO

Comrade S. Holland, chairman of the Central School Committee, opened the meeting, declaring that last week the term of the Workmen's Circle Schools in Chicago ended. On this occasion it was of interest to listen to reports by teachers and principals.

Comrade Carson, teacher at the Northwest side school, reported as follows:

The school has 130 children, and is divided into six classes, from first grade to graduating class. A group of children will graduate on the 15th of February. To honor this occasion a special performance is to be presented. On that evening twenty-five pupils from all the Workmen's Circle Schools will graduate, whence they will enter the Workmen's Circle High School. The school also has a youth club, which meets every Sunday afternoon. The children are preparing essays for an album, which will appear at the graduation concert.



Forward, Jan. 19, 1932.

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Forward, Jan. 19, 1932.

the high school, he teaches twice a week, Sunday afternoon and Wednesday evening.

The total monthly tuition amounts to \$150. Last year it amounted to \$170 per month.

Comrade Waldman, teacher of the Crawford School, which opened recently, reported that there are ninety children in the school: 55% are boys, and 45%, girls, between the ages of six and twelve. Half of the parents are members of the Workmen's Circle. Entertainment was provided for young and old when the school was opened. Tuition in the amount of \$130 has been received so far.

The school, though recently opened, stands a good chance to double the number of its pupils in the very near future.

Comrade Waldman also declared that Chicago in general and the Crawford



Forward, Jan. 19, 1932.

neighborhood in particular is badly in need of a kindergarden school.

Comrade Barsley, teacher of two schools, in Albany Park and South Chicago, reports that the work is very satisfactory. The South Chicago School is in existence now over five years.

Upon the request of the parents of the Albany Park School, the latter was converted into a daily school.

The meeting was brought to an end, and the school directors were enthusiastic over the excellent work of the teachers and principals, as shown in their reports.



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JEWISH



Jewish Forward, Mar. 14, 1931.

### JEWISH EDUCATION IN AMERICA.

We are not merely concerned with our children's language. We are interested in the language and culture among which we immigrants were brought up in this country as well as in the old.

True, language serves as a means of communication, yet, this is a very simple and primitive conception....The improvement, enrichment, and beautifying of language is a necessity that comes with the development of mankind.

The sole power to bring immigrants and their children to a more intimate understanding is the Yiddish as spoken by the parents, not the pedantic Yiddish as it is taught in the Jewish schools, which is strange, not only to the American child but to the parents as well.



Jewish Forward, Mar. 14, 1931.

What is "the familiar mother tongue" that was spoken in Wilna or in Minsk thirty or forty years ago? Can a language be kept dormant, without going through modification? Can one recognize, as the correct Russian, the language spoken by primitive farmers dwelling in remote villages? And is the language used by more intelligent classes, or that of Tolstoy, Pushkin, Dostoevski, Turgenev and other great writers not the language of the Russians? Would it be justifiable to say that the best English spoken in America was at the time of George Washington?

The same may be true with the Yiddish language. There was a time when Yiddish was spoken only by the uneducated masses. They read very little because very little was written in that language.





Jewish Forward, Mar. 14, 1931.

Yiddish consisted of a limited number of words, that served only as a medium to carry on a simple conversation.

This dark period has long since passed. A group of Jewish writers such as Mandele Mocher Sfurim, Sholom Aleichem, Sholom Ash, Peretz and others, writers of non-fiction, literature, and daily newspapers, not only improved our vocabulary but enriched and beautified it. Even the average person who had not read the above-mentioned authors, was indirectly influenced by those who read their works and his vocabulary became more extensive.

In other words, Yiddish is not any longer the language in which our grandmothers carried on their conversations 40 or 50 years ago.



Jewish Forward, Mar. 14, 1931.

When I read Comrade Cohan's article in the issue of Mar. 7, I was astonished at how little he knows about the Yiddish studies taught in our schools. He probably received his information about our schools from anecdotes written by our opponents.

I have had occasion to visit these schools frequently, but I have not noticed that the teachers insist on the use of 100 per cent pure Yiddish in place of English words that have crept into the language and become part of it.

We do have some teachers in our school system who are pure Yiddishists, but even they are not overdoing it.



Jewish Forward, Mar. 14, 1931.

Social and school workers like to have some fun and so they exaggerate all this and have built up anecdotes at the expense of the teachers. But if you think these stories have anything to do with our schools or reflect its spirit you are grossly mistaken.

In the Workmen's Circle schools, we teach the language of Reizen, of Ash, Sholom Aleichem, etc. We are conducting a school movement among our children in this country, not because we are convinced that we will be able to force upon them the Jewish language - we don't want our children to give up English as their daily tongue and to talk only Yiddish.

There are many Jewish homes where Yiddish is ridiculed by the youth. That is because we have never tried to teach our children to love and respect their parents' language and culture.



Jewish Forward, Mar. 14, 1931.

I am not sure that the children who attend the universal Jewish schools, the Sholom Aleichem public schools, or the Workmen's Circle schools will be able to learn to talk their parents' tongue fluently.

But I am convinced that they respect the literature, language, and culture of their parents. In this respect our schools are accomplishing a great thing, which plays an important role in the relationship between immigrants and their children.

Mr. Cohan made the accusation that we are forcing our children to attend these schools. If this argument is valid, then the laws of the country could not make us send children to public schools at the age of six.



Jewish Forward, Mar. 14, 1931.

We must realize that perpetual struggle between mothers and children who must be forced to stay home and prepare home work. The majority of students attending our Workmen's Circle schools take a profound interest in their studies. Since a universal school movement started in America, the Hebrew schools have added Yiddish to their program. Many Hebrew schools are even using the same text books that we use. These schools had only one task before, to teach the child to recite the prayers of mourning and the confirmation speech. That was expected of the teacher and the child.

They taught the children in the dormant Hebrew language. Since times have changed they have introduced the once forbidden Yiddish language as a major subject in their curricula.



Jewish Forward, Mar. 14, 1931.

In his articles and talks, Mr. Cohan mentions the fact that "We Must Americanize Ourselves." What does he mean by the word "Americanize?" When our children attend a Workmen's Circle school are they not Americanized? And when they loiter near a candy store and hum popular jazz songs are they then Americanized?

We do not have to worry about the Americanization of our children. We often think that our children are too much Americanized - that the cheapest element of American life is adopted more readily by Jewish immigrant children than by the descendants of the Mayflower.

In our schools we are also Americanizing the children. We teach them to love the America of Debs and Lincoln - the America of idealism.



Jewish Forward, Mar. 14, 1931.

We organized the Workmen's Circle Youth Leagues. The largest number of children in the Young Circle League are graduates of the Workmen's Circle schools, and are considered the cream of the crop.

This league, not long ago, had a conference and Mr. Cohan was the guest speaker. They greeted him with a familiar Jewish tune, and he was surprised to learn that this youth knows and understands Yiddish.

There are homes in which parents try to speak an awkward English. Their children are ashamed of their parents, and in many cases despise them for not being able to express their thoughts properly. However, the same children behave differently when Papa or Mama talks to them in Yiddish. No doubt American children have more respect for their parents when they speak good Jewish than when they speak in broken English.





Jewish Forward, Mar. 14, 1931.

We Yiddishists have another good reason for teaching our children Yiddish. We want the Yiddish language to continue to grow and become enriched and beautified to the greatest extent.

We cannot take it nonchalantly, for if we sit and wait and hope, very soon we will cease to exist altogether.....The Forward and Mr. Cohan, as its editor, have helped considerably in the development of the Jewish language, literature, and Jewish text books in America.

On the other hand the Forward was a big handicap in the life of the immigrants, as it held us back from becoming Americanized.

Then why should we fight the Workmen's Circle schools and not the Jewish press?

Jewish Forward, Mar. 14, 1931.

In our school system at present, we have from 8,000 to 9,000 people who are sacrificing their lives for a worthwhile cause. These are the more intelligent classes of people. They read newspapers and books in Yiddish as well as in English. They lead a higher sort of spiritual life. They adhere to ideals. Our labor lyceums and our school centers are filled with such idealists.

These people feel hurt when one criticises their work without having much knowledge in this matter. Some people are not bothering to become familiar with the topic. Theories are created from jokes and anecdotes. I agree with Comrade Cohan, that the question of Yiddish education should not be treated lightly. We Yiddishists have discussed it in newspapers and magazines from all sides and angles.



Jewish Forward, Mar. 14, 1931.

The socialist movement here in America has built, for the Yiddish children, Sunday schools which have decayed because neither the parents nor the children were enthusiastic about them. With the Workmen's Circle schools it is quite the opposite. The children who are attending these schools are intelligent. They gain a much wider knowledge and are able to comprehend more readily in the English schools. Here we teach them the history of the Jews, the history of their parents' struggles in Europe and also in America.

These parents are the builders and founders of our modern school system in America....

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JEWISH

The Reform Advocate, January 10, 1931.

ZIONISTS ANNOUNCE INTERESTING COURSE ON ZIONISM

A course of lectures has been arranged by the Chicago Zionist Organization, Senior and Junior Hadassah, and, Avukah, under the auspices of the College of Jewish Studies.

The course will be divided into three cycles. The first cycle dealing with the history of Zionism; the second with the theory of Zionism; and the third with Palestine. The program is as follows:

CYCLE 1. History of Zionism, January 22, - The awakening of Jewish National Consciousness - Dr. Leo L. Honor. January 22, Zionist Activity Prior to the Balfour Declaration - Dr. Felix A. Levi. February 5, Zionism since the Balfour Declaration - Dr. A. L. Sachar.

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- CYCLE 2. Theories of Zionism - February 12 - Political Cultural and Economic Zionism - Rabbi Max Kadushin. February 19 - Philosophic and Religious aspects of Zionism. Dr. Meyer Waxman. February 26, - The Philosophy and program of the Labor Factions - Dr. Eliezer Rieger.
- CYCLE 3. Palestine - March 5, The Land of its possibilities - Dr. Alexander M. Dushkin. March 12 - Jews and Arabs, Dr. Eliezer Rieger. March 19 - The Mandatory power and the League of Nations - Dr. William Halperin - March 26, Jewish achievements in Palestine, Rabbi Solomon Goldman.

The first lecture will take place on Thursday, January 22, at 8:15 p.m. at the Covenant Club, 10 N. Dearborn Street. People may enroll for the entire course \$2.00, or for any one cycle \$1.00, or for a single lecture \$.50. Tickets may be purchased at the office of the College of Jewish Studies, 30 N. Dearborn Street, Randolph 1824, or at the office of the Zionist organization and Hadassah Club Rooms.

MPA (ILL) PROJ. 30275

Chicago Hebrew Institute Observer, Deember 5, 1929.

JEWISH BOARD OF EDUCATION ORGANIZES EXTENSION HIGH SCHOOL AT INSTITUTE.

The cooperation between the Jewish People's Institute and the Jewish Board of Education has resulted in the establishment of yet another Jewish educational problem at the Institute, in the form of an extension High School which will meet every Monday and Wednesday evenings in the Shelley and Browning rooms. The purpose of this new school will be to supplement the Jewish knowledge of the high school boy and girl who has brought to a halt the Jewish training of his youth. Under capable, well-trained teachers, the following subjects will be taught: Jewish History, from the earliest to modern times; Jewish Literature in a general survey; Modern Jewish Life; and Hebrew. These four courses together comorise a Jewish background that will serve every Jewish boy and girl in whatever Jewish situation he may find himself.

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JEWISH

The Chicago Jewish Chronicle, Volume 18. Wk. of October 25, 1929, p. 1.

On November 3, the Hebrew Theological College will lay the coner stone of its new library, which will be erected to the north of the present building at Douglas Blvd & St. Louis Avenue. The building will cost over \$200,000. It will house one of the finest collections of Judaica and Hebraica in the country.

The new building will also furnish needed classroom space for the preparatory and elementary classes of the college.

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Chicago Hebrew Institute Observer, October 24, 1929.

Herzliah Hebrew School Graduates 25 Students.

The Herzliah Hebrew school graduation exercises for the year were held at the Institute Theater last Sunday Evening, October 27. The proceedings were all held in Hebrew. The children all contributing equally in their parts in that language together with their teachers and principal, Mr. Morris Liebman.

Twenty-five children were graduated on this occasion and will now continue with their work at the Central Hebrew High School. The large audience of parents and friends were highly elated with the fine program presented on this occasion and to the children, of course, it is bound to represent a milestone in their careers.

The Sunday Jewish Courier, February 3, 1923.

COLLEGE OF JEWISH STUDIES ANNOUNCES LECTURES IN SOCIAL PSYCHOLOGY

Lovers of the Hebrew language will be glad to learn, that the College of Jewish Studies has arranged for a course of lectures in Social Psychology to be given in Hebrew. The lecturer, Dr. A. S. Waldstein, has just completed a work on that subject and will devote his first series of four lectures to the elements of this science.

These lectures will be given at the Jewish People's Institute, 3500 Douglas Boulevard, on Monday evenings. The first lecture is to be given Monday, February 20th, and the others will follow on the three subsequent Mondays. A fee of \$1.00 payable in advance, will be charged for the entire series. Registration is open now at the College of Jewish Studies, 136 Eldon St., or at the Jewish People's Institute.

The Sunday Jewish Courier, February 5, 1923.

Recently several efforts have been made to organize the various interested in promoting the Hebrew language and culture. The College is doing its share by training about one hundred adults in the language and literature of our people. It is expected, that this new attempt at offering courses of secular interest in Hebrew, will attract all the lover of our ancient tongue, and thus help strengthen the activities of the various Hebrew speaking clubs.

The exact topic of the first four lectures will be announced shortly.

The Daily Jewish Courier, September 15, 1927.

UNIVERSITY REGISTRATION IN HEBREW AND JEWISH COURSES OPEN

The University of Chicago is now accepting registrants for fourteen courses being given during the coming year in Hebrew and Jewish fields, - Contemporary Jewish Problems; Jewish Folkways and Institutions; Intermediate and Elementary Hebrew; the Jewish Diaspora; Hebrew and Jewish History; Biblical Literature; Methods of Teaching in Jewish Religious Schools, and Problems in American Jewish Education, among other subjects.

These courses are being given at the University College in the Lake View Building and also on the campus. The professors presenting them are all members of the faculty of the College of Jewish Studies. Doctors Alexander Dushkin, Isadore Keyfitz and Abraham J. Levy and S. Golub. This reflects high credit upon the Board of Jewish Education, which has chosen for Chicago the best teachers obtainable. The Autumn Quarter at the University begins October 1.

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Courier, August 28, 1927.

HEBREW THEOLOGICAL COLLEGE TO ORDAIN RABBIS.

On August 27, 1927, the second graduation exercises of the Rabbinical Department of the Hebrew Theological College of Chicago will take place. The occasion is auspicious for the entire Middlewest as it indicates that the Hebrew Theological College is rapidly becoming a vital source of traditional Judaism, and it is already firmly established as the Torah Center of the West. It is an indication that the Hebrew Theological College is continuing to bear fruit and supplies the communities of the Central and Western parts of the United States with capable spiritual leaders, men who can carry the message of the Torah to the American Jew.

With this graduation traditional Judaism will be enriched with an infusion of new strength and fresh spirit, and added impetus will be given to the movement of bringing the Jewish youth back to the traditional hold. The graduation will take place at the Anshe Sholom Congregation, Independence Blvd. and Polk St.

There are nine candidates for the Rabbinical Degree, including P. J. Bender, Gerstein, Meisel, H. Miller, Notis, M. Rissman, H. Shambam, H. Shapiro, and

Courier, August 28, 1927.

D. Winchester.

All of them are American young men and have attended American colleges. They have all received an adequate training to enable them to fulfill efficiently their duties in the respective communities to whose leadership they shall be called. The graduation is especially significant in that it betokens the rise of an American-trained Rabbinate. It shows that American traditional Jewry has become self-supporting, that it can create its own leaders and is no longer dependent on foreign centers of Torah. Moreover, it indicates that traditional Judaism is again coming into its own and that it shall surely triumph in the near future. All traditionally-minded Jews will certainly perceive in the forth-coming graduation a symbol of the religious revival that is taking place in American traditional Jewry, and a symbol of the healthy growth and spread of traditional Judaism that is one of the miracles of our time.

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JEWISH

Chicago Hebrew Institute Observer, Dec. 21, 1926.

UNIVERSITY OF CHICAGO INSTITUTES COURSES IN JEWISH EDUCATION.

The university college of the University of Chicago in cooperation with the College of Jewish Studies has instituted a series of courses in Jewish education. These courses are designed primarily for those who are to teach in Jewish religious schools and who engage in social service. Registration of students for the Winter quarter will be open until December 31, 1926, and further details may be obtained by application at the university college office or at the office of the College of Jewish Studies, 1800 Selden street.



MPA (LL) PROJ. 10075

The Reform Advocate, Volume 72; Week of December 18, 1926.....Page 643.

Beginning with the winter quarter, the University of Chicago will institute a series of courses in Jewish Education at the request of the College of Jewish Studies.

These courses will be open to all qualified students, but they are designed primarily for those who are to teach in Jewish religious schools and who intend to engage in social service. Most of the courses will be conducted in the evening on the University Campus and at the downtown quarters of the University College.

The faculty is appointed from the teaching staff of the College of Jewish Studies. Included in the curriculum are:- Biblical History and Literature, Modern Hebrew, Methods of Teaching in Jewish Religious Schools, and Jewish Folkways and Institutions.

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JEWISH

Chicago Hebrew Institute Observer, May 11, 1926.

An outline of the courses to be included in the department of cultural studies is herewith presented:

Literature. Course in the history of English literature from the early beginning through the Elizabethan Age. This course will include particularly a study of Chaucer and Shakespeare; sixty sessions.

History of English literature, from the Puritan Age to the Modern Period. Special emphasis on the study of Byron, Keats, Shelley, and the contemporary dramatists; sixty sessions.

Contemporary literature. A special course of lectures, discussions and readings in contemporary literature. English and American works will be the basis, with some attention to the continental schools. The background of our contemporary writers and their works will be emphasized. Poetry, fiction, drama, and art will feature the calendar of the course in contemporary literature. Class sessions weekly on Sunday evenings; twenty sessions.

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Chicago Hebrew Institute Observer, May 11, 1926.

French I. Course in elementary French is being offered under the instruction of one who has studied and traveled in France; sixty sessions.

Science. The Essentials of Modern Physics I. A study of the elements of the science of physics. Discusses the why and wherefore of mechanics, force, motion, machines, heat, etc.; sixty sessions of double periods, including individual work in the laboratory.

Principles of Chemistry I. Study of the elements in nature and of the human body; the action of the air; gases and their measurements, the composition of water, the atomic and molecular theories, the composition of various chemicals, etc. Sixty sessions of double periods - individual work in the laboratory.

Botany I. Study of the origin of plant life, various forms of plant life. Study of specimens of plants and flowers. Weekly field trip to Forest Preserves, Botanical Gardens, etc.; eighty-four sessions.

Chicago Hebrew Institute Observer, May 11, 1926.

Physiology I. A study of the structure of the human body, its functions, and the principles of hygiene in the home and the community; sixty sessions.

The History of Greek Civilization. The ancient East and its civilizations; art, literature, philosophy and culture of ancient Greece; sixty sessions.

The History of Medieval Times I. A study of the decline of the Roman Empire. the rise of the Papacy, conflict between church and state, Feudalism, the Renaissance, the Protestant Reformation, the Rise of New Powers; sixty sessions.

The History of Modern Times II. Wars and revolutions, the rise of modern states, the break-up of feudal institutions, the Age of Science and Discovery, the French Revolution, the Napoleonic Era, the Industrial Revolution, the Revolution of 1848, the Rise of Modern Nationalism, economic expansion, world's conflicts, modern social movements, World's War; sixty sessions.

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Chicago Hebrew Institute Observer, May 11, 1926.

American History I. European backgrounds, the Era of Colonization, the Settlement of the Atlantic seaboard, the American Revolution, the organization of the Federal Government, national expansion, etc.; sixty sessions.

Civics I. An elementary course in the principles of the American government; community life and problems, introductory to more advanced courses in the organization and functions of federal, state and city governments, and the study of social life and institutions; sixty sessions.

This is an age of science and invention. It is an age of learning and specialization. The papers write about the theory of relativity, the principles of synthetic chemistry, quantitative measurements in economics, business cycles. It is becoming increasingly difficult to follow even the newspapers intelligently without some grounding in the elements of science, history and literature. Here is an opportunity to get at these things from the bottom up. A mastery of elementary principles is essential to an understanding of the more advanced theories.



Chicago Hebrew Institute Observer, May 11, 1926.

One of these special study classes that has been very successful and has interested a rather large group of intelligent young men and young women is the course in Contemporary Literature, 1890-1925, given every Sunday evening during the winter semester. The subject is presented by means of lectures and discussions. Mimeographed outlines of the subject to be discussed are distributed. An informal social hour concludes the meeting. The following is an outline of the work:

I. Introduction. Background. The Receding Giants: Meredith, Swinburne, Henry James, Mark Twain, Thomas Hardy and the philosophy of fatalism, Foss, Jude, The Return of the Native.

II. Samuel Butler, satire, audacity, paradox, common sense, humor, epigram, influence on G. B. Shaw and Gilbert Cannon. The Way of All Flesh; The Notebooks; Erewhon.

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Chicago Hebrew Institute Observer, May 11, 1926.

III. Oscar Wilde and the Nineties; Fin de Sieclisme; Decadence, The Nineties in America, Wilde's Picture of Dorian Gray; Beerbohms' Zuleika Dobson; Morrison's Tales of Mean Streets; The Savoy, the Yellow Book.

IV. Movements. (a) Poetry: John Davidson; Francis Thompson; Lionel Johnson; the Catholic Movements; Yeats, Bridges, The Shropshire Lad. (b) Art: Aubrey Beardsley. (c) Drama: Wilde; Jones; Pinero; Sutro; Synge; early G. B. Shaw.

V. The influence of the Nineties. Theory of naturalism. Symbolism. Socialism in Shaw; Dandyism in Max Beerbohm; Imperialism in Kipling; Optimism in R. L. Stevenson; Naturalism in Mangham and Dreiser; Romanticism in Stevenson and his followers.



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VI. William Henry Hudson: The vitality of Romanticism, nature, style.  
Green Mansions, El Hombre.

VII. Joseph Conrad: The Polish sailor who appreciated life in pictures of exquisite form and proportion. The careful artist who thought in French and wrote in English. The world as a spectacle. Influence of Flaubert, Dostoiensky, Youth, Lord Jim, Nostromo, etc.

VIII. Bennett, Wells and Galsworthy. (a) Wells: Scientifically trained liberal. The journalist in literature. Through Science to Socialism, to aristocracy, to utopianism. Tono Bungay, Research Magnificent, New Machiavelli, Outline of History. (b) Bennett: The solidarity of the English Middle Classes, The Old Wives Tales. (c) Galsworthy, novelist, dramatist, essayist, poet, stylist, The Forsythe Saga, Justice.

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Chicago Hebrew Institute Observer, May 11, 1926.

IX. Dreiser: Naturalism and its American predecessors, Crane, Pierce, Morris; influence, problems, pessimism, rank; The Genius. Criticism in America. European Naturalism. Hamson.

X. Willa Cather. Epics of women and some men. Compare her treatment of the Middle West with that of Hamlin Garland, and her attitude and style with that of Edith Wharton. The note of poignant regret: Optima dies prima fuit. Compare with Sheila Raye Smith. O'Pioneers, The Song of the Lark, My Antonia, The Lost Lady, The Professor's House.

XI. H. D. Lawrence and Sherwood Anderson. Psychology and sex. Psychoanalysis and literature. The maturity of the American novel. Psychological naturalism. Lawrence: Sons and Love, Women in Love; Anderson: Winesburg, Ohio; The Triumph of the Egg, Heroes and Men.

XII. The New Romance, James Branch Cabell, Robert Nathan, Don Byrne,

Chicago Hebrew Institute Observer, May 11, 1926.

Joseph Hergesheimer. Cabell: Romantic realist, the economic theory of literature, Cream of the Jest, Jurgen, Figures of Earth. Hergesheimer: A sophisticated romantic, half artist, half charlatan, Three Black Bennys, Linda Condon.

XIII. The new poetry, 1912. Poetry, a magazine of verse. Ezra Pound, Des Imagistes: free verse. French influence, Spoon River Anthology.

XIV. A survey of contemporary American poetry. Frost and Robinson. New England, Sandburg and Lindsay; Chicago, Edna Millay and Elinore Wylie, heart and mind. F. S. Eliot and E. S. Cummings; new writers.

XV. Recent tendencies in the American theatre. The little theatre. Foreign influences. Susan Glaspell, Eugene O'Neill, Realism and Naturalism.

Chicago Hebrew Institute Observer, May 11, 1926.

XVI. The new biography. Essayists and belles lettres. Lytton Strachey, Queen Victoria, Eminent Victorian.

XVII. The literature of insurgenoy. Floyd Dell. Main Street. Miss Lulu Bett, Ben Hecht: Bodenheim, 1920. Aldous Huxley's Antio Ilay. European corollaries, Rolland, Hauptman, Strindberg, Ibsen.

XVIII. The Irish movement. Celticism. (a) Poetry: Yeats, A. E. and Stephens; (b) Drama: Synge, Yeats, Colum, Lady Gregory, Drinsany. (c) Fiction: Moore Stephens.

XIX. Ireland in the world, Joyce, Ulysses.

XX. General resume of course. A glimpse into the future.

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JEWISH

The Sentinel, Wk. of March 13, 1925, Vol. 57-58, p.6.

A board of trustees has been appointed for the training school of Jewish social work, an organization which trains and prepares social workers for Jewish agencies throughout the country. Julius Rosenwald has been chosen chairman and M. J. Karpis of Chicago, the director.

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JEWISH

Daily Jewish Courier, May 2, 1924.

GOOD MORNING!

by

Dr. S. M. Melamed

There are in Chicago only twenty-four Talmud Torahs to take care of forty-five thousand Jewish children. Only ten or twelve out of the twenty-four can be considered real educational institutions--the others are small cheders, which cannot accommodate more than one hundred students and quite often not even that many. Chicago needs, to take proper care of its forty-five thousand Jewish children, at least one hundred Talmud Torahs, each one capable of attending to three or five hundred children. You can readily see that Chicago is bringing up a generation of ignoramuses, because instead of one hundred good Talmud Torahs we have only ten good ones and the rest are of poor quality.

WPA (ILL.) PROJ. 30275

Daily Jewish Courier, Apr. 14, 1924.

GOOD MORNING!

by

Dr. S. M. Melamed

This is a plain notice to the rabbis and synagogue presidents of Chicago.

The Moses Montefiore Talmud Torah, in which more than a thousand children receive a Jewish education, will be closed if Mr. Leizerowich, the president of the institution, is not able to pay to the teachers the back pay due them for many months of work in the past semester. The condition of the teachers is very tragic and shameful. The condition of the Talmud Torah is a shame to the Jewish community of Chicago.

Nobody will reopen the Moses Montefiore Talmud Torah if it should be closed. The responsibility for the existence of the Talmud Torah lies upon the rabbis and synagogue presidents of Chicago. They can bid good-bye to the Moses Montefiore Talmud Torah if they do not raise immediately an emergency fund

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Daily Jewish Courier, Apr. 14, 1924.

of a few thousand dollars to pay the poor teachers. No president of a West Side synagogue will be able to evade his responsibility and his guilt if the Moses Montefiore Talmud Torah should now be closed. I mean you, Messrs. Joseph Weil, Morris Salk, Jacob **Cohen**, and the presidents of the other big synagogues. Well, what do you expect to do?

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JEWISH

Daily Jewish Courier, Mar. 25, 1924.

TODAY'S CONFERENCE AT THE PALMER HOUSE

(Editorial)

Upon today's conference, to be held at the Palmer House by many prominent citizens--a conference that has been called by well-known public **workers**--depends the future of the only intellectual institution which the Jews of Chicago have created, the Jewish Theological College. The Reform Jews have not done anything in the field of intellectual life of the Jewry of Chicago. Their activity [has been] and is even now limited to philanthropy. That the Orthodox Jews have built such an institution as the Jewish Theological College is a sign of awakening. The future of such an institution depends upon its foundation. If it is put at the very beginning upon a solid financial foundation, then it can and it will develop into a great institution. If its financial foundation is not a **healthy one**, it will never become what it should become, because it will share the fate of art --it will beg, it will always be in financial difficulties, and it will never

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Daily Jewish Courier, Mar. 25, 1924.

permit its leaders to get rid of material worries. We do not have too many public workers in Chicago. If the small group of Jews which is interested in the Jewish Theological College and which devotes itself to its problems should always have material worries, then this group will soon either get tired and withdraw from work or it will become so absorbed in financial matters that it will not have the time and opportunity to devote itself to the spiritual problems of the institution. It is self-evident that everything must be done not to let such a situation arise.

This institution is now entering the third year of its existence. During the first two years it was something new to Chicago. The Jews reacted to it as toward a novelty, but now it ceases to be a novelty. The jubilation is **over** and now everyday life begins. The moneys which were raised for the institution during the first two years of its existence cannot be raised during the third year. We must cease to depend upon miracles and good luck. The institution must have a steady and regular income to be free from material worries. This is possible if there could be found in

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Daily Jewish Courier, Mar 25, 1924.

Chicago a thousand Jews, each willing to make a yearly contribution of twenty-five dollars to the institution. The existence of the institution could be assured with these twenty-five thousand dollars and other income that it has.

We hope that most of the Jews who have **received the invitation to come to today's** conference at the Palmer House will accept the invitation. They are not being asked for money; their advice to and good will toward the institution is wanted. We want them to help solve the financial problems of the institution now, so as not to have worries tomorrow. An institution like the Jewish Theological College, having an annual budget of eighty thousand dollars, must not find itself in financial difficulties if it is to be as effective as it should be. If it will be put today upon a solid foundation, it will grow to an unexpected, undreamed-of degree. It will be the only Torah institution in the world free from any material worries. Come today to the conference and do your duty to the Torah and Jewish studies in Chicago!

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JEWISH

Daily Jewish Courier, Mar. 16, 1924.

GOOD MORNING!

by

Dr. S. M. Melamed

There will be a conference tomorrow--at the Jewish Theological College--of all synagogue presidents of Chicago to consider the membership drive of that institution. Presidents or representatives of synagogues who will not come to the conference tomorrow are neglecting their duties in the worst way. Orthodox synagogues which do not take part in such work as helping the Jewish Theological College may be safely ignored, because they are not synagogues, they are not congregations, but only little praying houses which have no Jewish interests except praying. At tomorrow's conference at the Jewish Theological College there should be present not only representatives of the big synagogues but also representatives of the small synagogues,

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Daily Jewish Courier, Mar. 16, 1924.

because the small synagogues have the same duties as the big ones. The small membership of a synagogue is no valid excuse for its not fulfilling its duties. The membership drive of the Jewish Theological College will surely be a success if all presidents or representatives of all Orthodox synagogues of Chicago are present at the conference, because every president of a synagogue, no matter how small it is, can enroll thirty members for the Jewish Theological College. Every Jew in Chicago who is a member of an Orthodox synagogue must also become a member of the Jewish Theological College. This can easily be realized if all the rabbis and synagogue presidents start to work earnestly.

Do then your duty! Do you expect our pseudo socialists to support the Jewish Theological College? Do then your duty and see to it that the rabbis should also do their duty. They should be the first ones to take a part in this work.

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Daily Jewish Courier, Mar. 13, 1924.

### AFTER THE STORM

(Editorial)

Now that the storm which arose out of Rabbi [Judah Leb] Gordon's decision has calmed down, and the organizational work can be continued, it is worth while to reconsider the problem which provoked so much emotion, from a practical and objective point of view. We think it would be a good thing to recapitulate a few important points:

1. The United Jewish Charities does not, cannot, must not, and will not interfere in [Jewish] education, as far as the curriculum is concerned.
2. The majority of the Orthodox Jews of Chicago do not look upon Jewish education from the theological point of view. They think, as their parents



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Daily Jewish Courier, Mar. 13, 1924.

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IV thought, that Jewish education is not only something theoretical,--  
the knowledge of certain dogmas--but it is also something practical.  
One can be a great scholar and at the same time, be an enemy of Israel. The  
Jewish people are interested primarily in their own survival. To assure the  
survival of the Jewish people, it is necessary to have Jews who live as  
Jews, to whom Judaism is not only a [matter of] theory, but is actually a  
part of their lives. A theological education cannot accomplish this.

3. One cannot educate Jewish children in Chicago in the same way that they  
were educated in the small communities of the old country, communities like  
Shnipishok or Onishok. The system of education here must be entirely differ-  
ent. Education here must be intensive because we do not have the educational  
influence of the Jewish home and the Jewish atmosphere of the street.

4. Most Orthodox Jewish parents are not interested in the details of the

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Daily Jewish Courier, Mar. 13, 1924.

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Jewish education of their children. They have no opinion about these problems. They leave them to the leaders of the city.

5. Most Orthodox Jewish parents are not as pious here as they were in the old country. They simply want their children to remain Jews, and to know what Judaism is. The only thing that they know about the educational problem is that their children in America will not grow up to be holy men and great rabbinical scholars. That is why they have a minimum program for the Jewish education of their children.

When one takes into consideration all these points, one can understand more clearly the educational work that is to be done here.

Jewish education in America must not be one-sided; a little Hebrew, a little

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Daily Jewish Courier, Mar. 13, 1924.

Pentateuch, in short, an old-fashioned Talmud Torah education mechanically pumped into the student. It must be systematic and methodical. The Jewish boy, after attending school for six years, must have a knowledge of Jewish life, of the Jewish past, of Jewish institutions, of Jewish duties, and of the condition of the Jewish people at present. The chief aim of Jewish education should be to encourage the Jewish child to grow up with Jewish interests at heart; he should be interested in everything that is Jewish.

Can a theological education achieve this? Even the small group of people in this city who demand a purely theological education will not claim that it is possible to reach, via their educational methods, that which only a general and modern Jewish education can give. A theological education is, after all, a one-sided education, which gives a one-sided picture of Judaism. The theologically inclined Jew has no worldly Jewish interests; he is not interested in Jewish art, and so on. Why should American Jewry educate a

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Daily Jewish Courier, Mar. 13, 1924.

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IV generation of one-sided Jews, with sixteenth-century ideas?

However, when one speaks of a worldly Jewish education, one must realize that such an education should not and must not be controlled by theologically inclined Jews. An educational council must be made up only of citizens who have a modern outlook on life. They must not only be inclined toward traditional Judaism, but they must also be educated men, who will see to it that the children under their supervision receive a general Jewish education, and that only children who show a great desire to study, or who possess specific religious and moral qualifications shall be prepared for the Hebrew Theological College. When one assumes, however, that the goal of every Talmud Torah should be the Hebrew Theological College, that is, that every child in the Talmud Torahs should receive an education that will enable him to enter the Hebrew Theological College upon reaching the age of fourteen years, then one can be sure that the next Jewish generation in Chicago will not be an ideal one from any point of view, neither from the point of

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Daily Jewish Courier, Mar. 13, 1924.

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IV Jewish knowledge nor from the point of Jewish sincerity.

We do not want to be misunderstood. We are not in favor of a Jewish education without religion, but we are in favor of a Jewish education without a catechism. Catechism belongs to the Catholics rather than the Jews. We are in favor of a Jewish education in which religion plays a big role, but not the only role. We part company with those Jews who demand that a Jewish education shall be exclusively religious. It is our sincere opinion that one can better implant religion in a Jewish child through a general education than through a purely religious one. The Jewish religion should be taught in such a way that the child should feel that it is a part of his general education, a part of his life. Religious education must not be tasteless and mechanical; it must be beautiful, it must distinguish itself by a certain "modesty," it must be indirect, it must be hardly noticeable. Only in such a way can one raise a generation of religious Jews in America.

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Daily Jewish Courier, Mar. 13, 1924.

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This should be the foundation of the educational council. We hope that the committee of five will select twenty men who have such ideas on education.

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JEWISH

Daily Jewish Courier, Mar. 12, 1924.

[NEW MEMBERS OF COMMITTEE ON EDUCATION]

by

Dr. S. M. Melamed

Now that it is calm again in the city, the committee of five, which was appointed by a conference attended by representatives of the rabbis, the [United Jewish] Charities, the Talmud Torahs, and prominent citizens, can get to work and make up a list of twenty persons, of which seven will be selected by the Charities to be members of the Committee on Education. Of course, there are many Jews in Chicago whose educational qualifications and character fit them for membership on this committee. It is a question, however, whether all those who are capable of doing the work and bearing the responsibility, will do the work. The committee of five should seek men who are not only capable but who are also willing to do the work. Education must be the prime qualification of those twenty men. An uneducated person should not even dream of handling such a delicate thing as education. Some of the twenty men should also have administrative qualifications and experience

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JEWISH

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Daily Jewish Courier, Mar. 12, 1924.

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because sooner or later, the Charities will turn over the entire work to our Jews; the present Committee on Education of the Charities is only a temporary affair. A great deal depends upon the work of the committee, and you and I can only wish it success.

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JEWISH

Daily Jewish Courier, Mar. 11, 1924.

THE TALMUD TORAHS WILL REMAIN WITH THE  
UNITED JEWISH CHARITIES

The Association of Rabbis met yesterday afternoon at two o'clock at the Hebrew Theological College to consider the situation that has arisen as a result of Rabbi [Judah Leb] Gordon's decision regarding the Talmud Torahs and the United [Jewish] Charities. Only two members of the Association of Rabbis were absent. Rabbi Judah Leb Gordon was chairman of the meeting. The entire discussion centered around his decision. Rabbis [Ephraim] Epstein, [Saul] Silber, [Samuel] Shach, [A.] Rubenstein, [Abraham] Cardon, [A. R.] Mushkin, and [J.] Goldman participated in the discussion, which was very heated and at times stormy. The following prominent citizens also took part in the discussion: Mr. B. Horwich, Mr. Gray, Dr. S. M. Melamed, and Mr. M. P. Ginsburg.

The rabbis attempted to find a compromise between the decision of Rabbi

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Daily Jewish Courier, Mar. 11, 1924.

Gordon and the program of the Charities regarding the management of the Talmud Torahs. Mr. Horwich pointed out in his speech that there is no ground for the fear that the Charities will interfere in educational matters. Dr. Melamed and Mr. Gray laid stress upon the agreement of last Tuesday's conference, at which three rabbis accepted the agreement, since they did not protest it. Both speakers declared emphatically that we must not estrange ourselves from the Charities, as long as the Charities have done nothing wrong. We must take a chance upon an agreement made with an honest group of people. There will be time to protest if the Charities do not abide by the agreement and interfere in Jewish education. The rabbis, with the exception of Rabbi Silber, repeated their old complaints, but expressed the opinion that something must be done to get out of this unpleasant situation.

The rabbis made various proposals for arriving at an understanding. Rabbi Gordon declared that if the conditions which the Charities imposed remain unchanged, he would be unable to change his decision. His chief objection

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Daily Jewish Courier, Mar. 11, 1924.

was that he felt that the Reform Jews will have a voice in the appointment of Talmud Torah teachers. Rabbi Gordon declared that he would modify his decision if the Charities would modify that condition.

At last a proposal was adopted that the chairman of the Committee on Education of the Charities should issue an official assurance that the necessary approval of newly appointed teachers would not be given by one person alone, but by a Committee of fourteen, of which seven would be representatives of Chicago Orthodoxy.

This proposal was adopted and we hear that Mr. James Davis declared that he was willing to issue such a declaration, but that he would await the return of Dr. [Alexander] Dushkin, who left Monday for New York, to issue such a declaration.

The incident which arose last Friday, is thus closed. The committee of five can now go on with its work.

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JEWISH

Daily Jewish Courier, Mar. 10, 1924.

[THE HEBREW THEOLOGICAL COLLEGE]

by

Dr. S. M. Melamed

I want to tell my dear Jews of Chicago that no matter how philanthropically inclined the West Side may be, it is not strong enough financially to support both the local Jewish lower schools and a national institution like the Hebrew Theological College. It now costs eighty thousand dollars a year to support the Hebrew Theological College, and soon it will cost a hundred thousand dollars a year. It costs between seventy and eighty thousand dollars a year to keep up the West Side Talmud Torahs. It will cost about two hundred thousand dollars a year to support them, if they are properly reorganized so that they can educate an additional five thousand children. The West Side Jews alone cannot, by any means, raise three hundred thousand dollars a year for Jewish educational purposes. In other words, if the West Side Jews want to take over and finance their Talmud Torahs themselves, they

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Daily Jewish Courier, Mar. 10, 1924.

will have to say good-by to the Hebrew Theological College. Are they willing to do that? I would like to hear from them. If they want to do that, they ought to consider whether they will be able to do it; whether they can carry out such a plan.

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JEWISH

Daily Jewish Courier, Mar. 10, 1924.

RABBIS AND PROMINENT CITIZENS MEET  
AGAIN TO DISCUSS RABBI GORDON'S DECISION

The first effect of the decision rendered by Rabbi Gordon on Friday regarding the Talmud Torahs and the United Jewish Charities, was felt on Saturday night at a meeting of the rabbis' Educational Council, at which Rabbi Gordon was present. The meeting decided, after a long and heated debate, to abide by the decision, but, at the same time, to persuade the Charities to recognize the Educational Council, of which Rabbi Ephraim Epstein is the chairman, and to put Dr. [Alexander] Dushkin under the jurisdiction of the Educational Council. A committee headed by Mr. Gray, appeared yesterday afternoon at the Courier for consultation regarding the new situation. Later members of the committee of five, which was elected last Tuesday at the conference, some prominent citizens who were present at the conference, Judge [Harry] Fisher and Mr. B. Horwich, also came in.

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Daily Jewish Courier, Mar. 10, 1924.

There was a long and stormy debate in which nearly all those present participated. Mr. Sam Ginsburg, president of the Association of Synagogues, proposed that a committee of three should attend tomorrow's meeting of the rabbinical council and persuade it to postpone the enforcement of Rabbi Gordon's decision until it becomes clear that the Charities do not want and do not intend to interfere in Jewish education. A group of prominent citizens will attend today's meeting of the rabbinical council.

Mr. Sam Ginsburg had a long discussion yesterday afternoon with Rabbi Gordon about the whole affair. It seems that Rabbi Gordon was misinformed. He did not know that the Charities do not and must not interfere in purely educational matters.

The following letter, dated February twentieth, 1924, written by Mr. James Davis, chairman of the Committee on Education of the Charities to Mr. B.

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JEWISH

Daily Jewish Courier, Mar. 10, 1924.

Leizerowich, president of the Montefiore Talmud Torah, shows the present policy of the charities in regard to Jewish education.

"Mr. B. Lazar, president,  
"Moses Montefiore Hebrew Schools.

"My dear Mr. Lazar: At a meeting which took place in our office on Wednesday, February twentieth, at which representatives of our committee and of your board of directors were present, agreed upon the following points:

"The Charities' Committee on Education will continue to grant the Moses Montefiore Schools the monthly subsidy of one thousand three hundred thirty-three dollars and thirty-three cents. The Committee will also assign a special sum of money to cover the deficit of your schools for the months of January, February, March, and April, 1924, on the following conditions:

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"1. The Washburne Avenue Talmud Torah is to be closed entirely until the end of this semester and its students transferred either to the Miller Street or the Winchester Avenue Talmud Torah. The present premises of the Washburne Avenue Talmud Torah are absolutely unfit for school purposes.

"2. The monthly salary of the principal, Rabbi J. Greenberg, is to be suspended until the end of this semester, unless Rabbi Greenberg can and will devote his time and attention to the management of your schools.

"3. The Committee on Education is to have the right to supervise the finances of your school, both the income and the expenses. It will not be necessary for the students themselves to bring their tuition to the school. Instead we will organize 'school visitors', who will not only collect the tuition, but will also investigate the causes of the child's absence from school, and report to the parents about the child's work at school. The

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Daily Jewish Courier, Mar. 10, 1924.

Committee will be in a position to begin this work not later than March first, so that in the new semester, the work will proceed smoothly. The Committee has guaranteed, in order to be sure that the schools do not suffer any loss of tuition, that the amount of tuition for your school will be no less than it was perviously.

"4. During the period between the Feast of Esther and Passover, the Committee is to begin an intensive campaign to increase the enrollment in your schools. The teachers and directors of your schools are urged to help us in this work for the public good.

"5. The board of directors of your schools is to be responsible for the management of your schools as it was in the past, but no changes in the budget of the schools are to be made without the consent of the Committee. A monthly report on the income and expenses of your schools should be

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Daily Jewish Courier, Mar. 10, 1924.

presented to the Committee.

"6. Your board is to have the right to appoint teachers as it does at present, but all new appointments of teachers and other members must be approved by the Committee in order to insure the appointment of the best and most capable teachers for the Jewish education of your children.

"7. Your board is to decide upon the matters of curriculum, method of teaching, and the spirit of the school. Your board is to be the supreme authority in these fields. The duty of the director of the Committee on Education--whose office can be compared to that of a superintendent of schools--will be to visit your schools and classes, and, together with the teachers and board members, he will consider the problems relating to your school management and teaching methods.

"8. Your school janitors, in order to make sure that your schools are kept

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clean and that the strictest sanitary precautions are observed, are to be responsible to a 'chief janitor' whom the Committee will appoint. We agree to cover all costs which you will have in remodeling or repairing the schools in order to keep them clean and sanitary.

"In signing this agreement, our intentions have been honest. We were sure that the few minor demands which we presented to you were for the good of your schools and their pupils, but when we tried to carry out the accepted decisions, particularly the one relating to tuition, we found that you put great and unnecessary obstacles in our path. When we called your attention to those unnecessary and useless obstacles, you told us that you had consulted with the rabbis and had resolved to postpone the execution of the plan we had agreed upon.

"We, therefore, inform you that if by March first, we cannot begin our work

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Daily Jewish Courier, Mar. 10, 1924.

for your schools, collect tuition, visit the homes of the students, as we agreed to do, and if you continue to put obstacles in our way and do not let us execute the various clauses of our agreement, we will understand that you want the Jewish Charities to withdraw their support from your schools.

"Sincerely,

"Committee on Education of United  
Jewish Charities,

"(signed): Alexander M. Dushkin, director,  
"(approved): James Davis, chairman."

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JEWISH

Daily Jewish Courier, Mar. 6, 1924.

[JEWISH EDUCATIONAL COUNCIL TO BE SET UP]

by

Dr. S. M. Melamed

At last we have, or we are going to have an educational council in Chicago, which will have some authority, and which will be composed of representative Jews from all parts of the city. In the educational council there will be seven members from the Jewish Charities of Chicago and seven other Jews whom the board of education of the United Jewish Charities is to select from a list of twenty-five. This list will be compiled by a committee of five, which has been appointed by Jewish representatives of the city, and the seven names chosen, will be submitted to the board of education of the United Jewish Charities of Chicago. In this way, we will have an authoritative educational council of the city, which will represent the Charities, the Talmud Torahs, the rabbis, the synagogues, the zionist organization, the Conservative Jews, and so on. We should be able to accomplish miracles in the city in the field of educating the Jewish youth with such an educational council and with a man

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like Dr. Dushkin as a pedagogical expert.

The educational council will be organized soon and then the serious work will begin. It is to be hoped that from now on, great changes will take place in the Jewish educational work of Chicago.

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JEWISH

Daily Jewish Courier, Mar. 3, 1924.

FIFTEEN THOUSAND DOLLARS RAISED AT THE GREAT BANQUET OF  
THE HEBREW THEOLOGICAL COLLEGE

The annual banquet of the Hebrew Theological College last night was an impressive affair. About four hundred men and women, among them the most prominent members of the Jewish Orthodox Community, filled the great hall of the Hebrew Theological College where the banquet took place.

Harry A. Lipsky was toastmaster. The speakers were: Rabbi Judah Leib Gordon, Simeon Kramer, who spoke in Hebrew, Max Shulman, Sam Ginsburg, Rabbi Ephraim Epstein, and Rabbi Saul Silber. All speakers stressed the great importance of the Hebrew Theological College for the future of Jewish Orthodoxy in America.

The guests responded generously to the appeal in behalf of this great and worthy institution. The sum of fifteen thousand dollars was raised in cash

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JEWISH

Daily Jewish Courier, Mar. 3, 1924.

and pledges.

The brothers Paul and Adolph Broide gave a check for a thousand dollars to honor the memory of their father, Rabbi Broide, and their mother.

Eight people have each pledged a scholarship of five hundred dollars a year for the Hebrew Theological College. The eight people were: Louis Bonash, Samuel Phillipson, Israel Balaban, in the name of his deceased daughter Ida, John Risman, Mendel Zeuin, the children of Ben-Zion Leizerowich, S. P. Platt, and E. Katzinger.

Other contributors were: Society for Clothing the Naked, \$200; Mitchel Rosin, \$100; Sam Katz, \$100; Alex Eisenstein, \$200; Dr. Shapiro, \$200; Joe Weinstein, \$100; Jack Weinstein, \$100; Max Pravus, \$200; J. Hartman, \$100; M. Slensky, \$100; Zimanski, \$100; Kurzon, \$100; Akiba Epstein, \$100; J. Hadesman, \$500 and \$100 a year; I. Perlman, \$100; L. Oppenheim, \$100; Reuben Shross, \$100; M. Steiner, \$100; Women's Society, \$500; Garden of Samuel Auxiliary, \$200;

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Turner Brothers, \$100; Aurora Rubin, \$100; L. Shafton, \$100; Henry Morwitz, \$100, G. N. Cohen, \$100; Leon M. Waldman Association, \$500; J. Risman, \$500; Hyman Berkson, \$200; Mike Rosenberg, \$250; A. Gambinsky, \$100; H. H. Neuberger, \$100; L. Turner, \$50; Mr. and Mrs. B. Ferbaner, \$200; H. Berkowsky, \$200; J. Cohen, \$100; S. Levin, \$150; Emil Brautze, \$100; Mr. and Mrs. Ernisberger, \$150; Mr. Dick, of Western Dairy Company, butter, cream, and milk for a whole year.

Many others contributed fifty and twenty-five dollars each. The enthusiasm of the guests was great, and when the banquet was over, everyone felt that he had been present at a very beautiful Jewish gathering.

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JEWISH

Daily Jewish Courier, Feb. 29, 1924.

THE HEBREW THEOLOGICAL COLLEGE: A MONUMENT TO CHICAGO ORTHODOXY  
by  
S. Greenblau

Great achievements often have small beginnings, so small that they are hardly noticed or appreciated. Those who accomplish something worth while must expect to meet discouragement and disappointment at every step of the way, but the difficulties and the obstacles are gradually overcome, if an individual believes in his idea and has will power. As the enterprise progresses, the public begins to realize its great significance and begins to give it generous support.

A few years ago, a few Chicago rabbis, Rabbi Ephraim Epstein, Rabbi Saul Silber, Rabbi [A.] Cardon, and Rabbi Rubenstein, decided to establish a college for rabbis. However, educating rabbis for the future generation was a secondary consideration with them. Their basic motive was to strengthen the Orthodoxy of

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future generations by educating young scholars, who would absorb the traditions of Jewish Orthodoxy and Jewish scholarship, as well as receive the benefits of a secular education. The beginning was small and difficult. The founders gathered together a group of young men, good scholars, most of whom were former students of the Etz Chaim Seminary, which was then the chief Jewish pedagogical institution. They gave the students the opportunity to study the Torah while they were finishing their general education in high school or university. The founders were the sole supporters of the institution, which could hardly be called at that time, a "college for rabbis". The public at large hardly knew of the existence of such an institution, and only a few people, of those who heard about it, could understand and appreciate the significance of laying the foundation for the future of Orthodoxy in America.

This was the situation a few years ago, but today that idea has been embodied in the large and magnificent structure on Douglas Boulevard. Today every Jew in Chicago knows of the Hebrew Theological College, which is a real monument to Chicago's Jewish Orthodoxy.

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Daily Jewish Courier, Feb. 29, 1924.

The Hebrew Theological College can no more be compared to its predecessor, the College for Rabbis, than an ancient, old-fashioned heder can be compared to a modern, magnificent American public school. The idea, however, is the same--to create a fortress for Jewish Orthodoxy. This idea is the spiritual foundation of the magnificent institution on Douglas Boulevard, whose full significance will be appreciated only in the future.

The Hebrew Theological College has a triple significance; it is a merger of three institutions which complement each other. The three institutions, which comprise the Hebrew Theological College, are: the Etz Chaim Seminary, the old Chicago Torah institution which was reorganized upon a new basis, in accordance with the general aim of the Hebrew Theological College; the College for Rabbis, the original institution out of which the Hebrew Theological College developed; and the Pedagogical Institute, which was founded about a year ago.

Each of these three educational institutions has a program of its own, which is strictly adhered to. The curriculum in every one of them is organized upon a

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Daily Jewish Courier, Feb. 29, 1924.

modern basis, which does not hinder the students from studying the Torah.

The Etz Chaim Seminary has been in existence for twenty-three years. It has given us three rabbis: Rabbi [Benjamin] Daskel, Rabbi Siegel, and Rabbi Rosenbloom. Children who have graduated from the local Talmud Torahs are accepted as students. The average age of the children, at the time they enter the Seminary, is twelve years. The course of study extends over a four-year period. The entrance requirements for children is a knowledge of the Old Testament and a slight knowledge of [Hebrew] grammar. The subjects taught at the Seminary are: the Talmud and its commentaries, Hebrew, the Prophets, and Jewish history. Upon graduating from the Seminary, the students receive a diploma, which entitles them to enroll in the College for Rabbis.

The entrance requirements of the College for Rabbis are: a knowledge of two hundred pages of the Talmud, the ability to read, unaided, a page of the Talmud, a thorough knowledge of the Prophets, and the ability to write Hebrew well.

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Daily Jewish Courier, Feb. 29, 1924.

The College for Rabbis has an eight-year course of study. A graduate of that institution must know one thousand pages of the Talmud, about two hundred chapters of the Mishnah, about three hundred sections of the famous Talmud commentaries, such as Iore Deio, Ibn Ezra, and so on; they must have a wide knowledge of Jewish history and of rabbinical literature.

The Pedagogical Institute aims to prepare teachers for the Talmud Torahs and for the seminaries. The course of study extends over a five-year period. Pupils are accepted who have graduated from a Talmud Torah where the method of teaching is Ivrit Be-Tvrit [Teaching system in Hebrew schools: Hebrew subject matter explained in Hebrew], as in the Talmud Torahs of Congregations Anshe Sholom and Kehilath Jacob. The Hebrew language reigns in the Pedagogical Institute. Everything, including the Talmud, is taught in Hebrew. The students who enter the Institute must possess a good knowledge of oral and written Hebrew. Students of the Etz Chaim Seminary can enter if they have an adequate preparation

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Daily Jewish Courier, Feb. 29, 1924.

in Hebrew. Rabbi Jacob Greenberg is the principal of the College for Rabbis and of the Pedagogical Institute. The students of the Pedagogical Institute study the Talmud, Hebrew, Jewish literature, grammar, Aramaic, and so on.

At present, there are two hundred and twenty-one pupils in the Etz Chaim Seminary and ninety-three in the College for Rabbis. Next Sunday, one will be installed as a rabbi in a synagogue. There are twenty-three students in the Pedagogical Institute.

The students of the College for Rabbis cannot receive the title of rabbi upon graduation unless they receive at the same time, a degree from a university. An exception is being made for students from the old country, former students in European seminaries. They simply have to have a high school diploma. The institution supports the students. It pays the university expenses of many of them. The subsidy to the students, plus the salary of the teachers, and the other necessary expenses of the institution, make the cost of running the

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Daily Jewish Courier, Feb. 29, 1924.

institution considerable, but it should not be difficult for a large and rich community like Jewish Chicago to raise the necessary funds.

It is worth while to mention, in conclusion, that the Hebrew Theological College has a library which has over three thousand books of the rabbinical and modern Hebrew literature, including many rare books. Among the rare books, there is one called Sefer Hatrumo, written by one of the Talmud commentary writers, which was printed in Venice four hundred years ago. It is surely one of the oldest Jewish printed books. The library will soon be increased by another thousand books.

The Hebrew Theological College is an impressive institution, although not everything is running smoothly. One must not forget, however, that this is an institution in the making. The progress that has been made up to now leads us to hope that in the course of time, it will reach a high degree of development and will be an ornament to the Orthodox Jewry of America.

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JEWISH

Daily Jewish Courier, Feb. 27, 1924.

THE MEMBERSHIP DRIVE OF THE HEBREW THEOLOGICAL COLLEGE  
IS GOING WELL

The drive for new members for the Hebrew Theological College is in full swing and is going well. Representatives of twenty-two synagogues in Chicago met Monday evening at the Hebrew Theological College. Mr. Sam Ginsburg was chairman of the meeting. The speakers, Rabbi Ephraim Epstein and Rabbi [A.] Cardon, urged that the drive be supported; as a result of their appeal, those present at the meeting pledged to enroll twelve hundred new members.

The Hebrew Theological College will give a banquet next Sunday evening at six o'clock at the College, Douglas Boulevard and St. Louis Avenue. This banquet will be one of the most beautiful affairs Chicago Orthodoxy has ever had. The most prominent Jews of Chicago are expected to attend. Over three hundred reservations have already been made. The invitations committee for the banquet consists of: Samuel Phillipson, chairman; B. J. Schiff, treasurer; B. Horwich, Louis Bomash, Max Shulman, Emil Broide, Louis Brosilow, and J. M. Hofman.

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Daily Jewish Courier, Feb. 26, 1924.

MEMBERSHIP DRIVE FOR HEBREW THEOLOGICAL COLLEGE

by

Dr. S. M. Melamed

The season of community activities now opens in earnest in Chicago. There is a membership drive going on now for the Hebrew Theological College. The Zionist membership drive will soon end, and in a few weeks the big Keren Hayesol "exchequer" of World Zionist Organization drive, which is expected to raise three hundred thousand dollars, will begin. Many little drives also take place between one big drive and another. Soon the drive for Ma-oth Hitim practice of giving Passover food supplies to the needy will begin, and other drives of a purely local character. Various committees are functioning in every synagogue. Every committee is working seriously and conscientiously. Jewish Chicago is alive and active now.

The most important local undertaking now is the membership drive of the Hebrew Theological College. The College now has a yearly expense of seventy thousand

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Daily Jewish Courier, Feb. 26, 1924.

dollars and the more students enroll, the greater will be the expense. It is obvious that such an institution must have a large membership, if it is to be financially solid. The present membership is not large enough to assure the continued existence of the institution. The Hebrew Theological College must have at least five thousand members in good standing, which means that during the drive it must enroll two thousand five hundred additional members. This can be done easily if every synagogue president does his duty. There are seven thousand Jews in Chicago who are members of Orthodox synagogues; these can easily be persuaded to become members of the Hebrew Theological College because the Jew who realizes the importance of belonging to a synagogue, will also realize the importance of being a member of such an educational institution as the Hebrew Theological College. If I had been a representative of the Hebrew Theological College, I would have called all the synagogue presidents before the Rabbinical Council, which would have issued the following decision: "You must contribute to the treasury of the Hebrew Theological College as many five dollar bills as there are members in your synagogue. No excuses will be accepted." Synagogue presidents, who take their

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Daily Jewish Courier, Feb. 26, 1924.

office seriously and who respect the decision of a Rabbinical Council, would certainly accept this responsibility. If the Rabbinical Council has not yet rendered such a decision, it can and should do so. It is the guardian of the Torah in Chicago, and, therefore, has the right and the duty of issuing such a decision. I should like to see any synagogue president refuse to carry out such a decision by the Rabbinical Council.

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JEWISH

Daily Jewish Courier, Feb. 6, 1924.

[THE PROBLEM OF JEWISH EDUCATION]

by

Dr. S. M. Melamed

Two extreme positions are being taken on the problem of Jewish education, and that is why it is so difficult to solve. One extreme, the Reform, defends the Sunday school type of education--a purely religious education without a Hebrew or a national background. The other extreme, the Orthodox, defends the old-fashioned Talmud Torah--another form of a purely religious education, without a national background and without Hebrew. The educational problem cannot be solved on the basis of these two extremes. A middle ground must be found. This middle ground is neither the Sunday school nor the old-fashioned Talmud Torah, but the modern Hebrew school, conducted in the traditional spirit, in which the child receives a general Jewish education, with Hebrew as its foundation. A general Jewish education includes a religious education, but it is not an education exclusively religious.

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Daily Jewish Courier, Feb. 6, 1924.

The Zionists of Chicago claim that this thesis will have to be accepted as a basis for a Jewish educational program, otherwise they will not participate in any educational work because they do not see any other way of realizing their program. There is no sense, the Zionists claim, in coming together with groups who are interested in education from an extreme point of view; there is no sense in quarreling with them, and then being unable to arrive at any conclusion. This is the Zionist reply to the various groups that have invited the Zionist organization to send representatives to their educational council. The Zionists are interested in everything Jewish, but they do not specialize in theology.

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JEWISH

Daily Jewish Courier, Jan. 31, 1924.

[TEACHING OF HEBREW IS A PROFESSION]

by

Dr. S. M. Melamed

The Hebrew teachers claim that the reason they are never seen at a Jewish gathering and the reason they are never active in Jewish life is that many of them are university students, and that they are so busy with their studies that they have hardly any time left for other work. What does this mean? It means that we do not have a class of Hebrew teachers in Chicago who take their profession seriously and devote all their energies to it, but instead we have a group of young men to whom teaching is only a means to an end. Instead of doing physical work during the day, and attending night school at night, they work a few hours a day at the Talmud Torah so that they can study another profession, and as soon as they master that profession, they will give up teaching. I do not say that the individual has no right to do this but I do say that the teaching of Hebrew will not be productive if it is only a means to an end. The sooner Chicago has Hebrew teachers who love their profession

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Daily Jewish Courier, Jan. 31, 1924.

and want to make it their lifework, the better it will be for Hebrew education in Chicago and for Chicago Jewry.

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JEWISH

Daily Jewish Courier, Jan. 29, 1924.

[FTH JEWISH CHILDREN RECEIVE JEWISH EDUCATION]

by

Dr. S. M. Melamed

It was reported at the annual meeting of the [United Jewish] Charities, which took place Sunday evening at the Hotel La Salle that eleven thousand Jewish children in Chicago receive a Jewish education. As far as I know, there are twenty Talmud Torahs in Chicago which have an attendance of three thousand five hundred children. Even if we assumed that another thousand children receive a Jewish education either in private Jewish schools or at home, the number is still far short of eleven thousand. The Charities, very likely, include in the eleven thousand the children who attend Sunday school or the services at the Reform temple, and you, yourself, know what kind of Jewish education the children who attend Sunday school get. Only four thousand Jewish children in Chicago out of fifty-one thousand receive a Jewish education; the remaining forty-seven thousand do not receive a Jewish education at all, whether they attend Sunday school or not.

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JEWISH

Daily Jewish Courier, Jan. 25, 1924.

[WHAT ABOUT OUR HEBREW TEACHERS]

by

Dr. S. M. Melamed

One hears a great deal about Talmud Torahs in Chicago nowadays, about the children who attend, about the necessity of establishing new Talmud Torahs, about a new Educational Council, about the thousands of Jewish children who do not receive a Jewish education, and so on, but nothing whatever is heard about the teachers in Talmud Torahs. I believe that I know all the Jews in Chicago who are worth knowing, but I do not know the Hebrew teachers, with the exception of two or three of them. I have some connection with Hebrew in Chicago but I do not know the Hebrew teachers of Chicago because they are never seen at any Jewish gathering, because they are not Jews who take their Judaism seriously. This is a serious accusation but I must make it. Only three teachers, out of the fifty or sixty Hebrew teachers in Chicago, are members of the Zionist organization. To whom should Zionism be more dear than to a Hebrew teacher? Who should be more interested in general Jewish affairs

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than a Hebrew teacher, whose task it is to educate a generation of Jews? Why don't we see Hebrew teachers at Jewish meetings, at Zionist meetings? What do the Hebrew teachers do with the free time that they have? The Hebrew teachers owe us a reply to these important questions. If they want us to respect them, if they want to have any influence, they will give up their boycott of everything that is actively Jewish and will begin to participate in Jewish work.

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JEWISH

Daily Jewish Courier, Jan. 21, 1924.

[MORE TALMUD TORAHs NEEDED]

by

Dr. S. M. Melamed

There are four thousand Jewish children attending Talmud Torahs in Chicago at the present time, and we must see to it that at least sixteen thousand more children enter the Talmud Torahs during the next few years. We must build new Talmud Torahs because we do not have enough Talmud Torahs to take care of such a large number of children. We must also train a great many new Hebrew teachers because there are not enough of them at present to teach so many children. Another thing: Many parents do not understand the necessity of sending their children to Talmud Torahs. We will, therefore, have to send the parents to the Talmud Torahs first, so that they can learn what their duties are. We also need money to build new Talmud Torahs, and, since we do not have any money, we must raise it in order to build those Talmud Torahs.

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Daily Jewish Courier, Jan. 21, 1924.

To sum up: We have to train Hebrew teachers, we have to build Talmud Torahs, and we have to do something to convince the parents that they must send their children to Talmud Torahs. Otherwise, everything is all right and we have grounds to be proud of the condition of Jewish education in Chicago.

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JEWISH

Daily Jewish Courier, Jan. 18, 1924.

[TASK OF EDUCATIONAL COUNCIL]  
by  
Dr. S. M. Melamed

The [Jewish] Educational Council in the city, which should have been formed years ago, but which is only now being organized, faces a great task: to improve the existing Talmud Torahs, to organize new Talmud Torahs, and to introduce a common program for all Talmud Torahs. Its first task, however, should be to put some pressure upon the Jews of Chicago to send their children to the Talmud Torahs. This is the most important thing of all. We will have Talmud Torahs, we will have teachers, and we will have a responsible and productive Educational Council [only] if all Chicago Jews send their children to the Talmud Torahs. As long as the Jewish Masses of Chicago are not conscious of their duty to the Talmud Torahs, as long as they do not send their children to the Talmud Torahs, just so long will the Educational Council only attempt to improve the existing Talmud Torahs, and its activity will, naturally, be very limited. The

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Daily Jewish Courier, Jan. 18, 1924.

Educational Council should immediately begin some intensive propaganda work among the masses in behalf of Jewish education; it must be effective propaganda, if the Council wants to broaden its activity.

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JEWISH

Daily Jewish Courier, Jan. 16, 1924.

## RELIGION AND JEWISH EDUCATION

(Editorial)

Religion and Jewish education are not one and the same thing. The Jewish children in all the Western European countries receive a purely religious education, but they grow up like Gentiles because Judaism is not simply a religious attitude. It is much more than religion itself. Judaism is religion, ethics, customs, laws, a certain outlook upon life, and a certain attitude toward the phenomena of life. The Orthodox Jews of Frankfurt (Germany), who give their children a strictly religious education, and who themselves received a strict religious education, practical and theoretical, do not have a Jewish outlook upon life; they have a Gentile outlook. The pious Frankfurt Jews are a living demonstration of the fact that one can be very pious and a thorough assimilator [at the same time].

The Jewish children did not receive a purely religious education even in the

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old country. In a way, they did not receive a theoretical religious education at all. They learned everything they knew about Jewish religious life or the Jewish religion not at the Heder or Beth Medrosh [elementary and advanced Hebrew schools] but at home, from their parents, and from the Jewish environment. The children were taught, even in the most elementary Heder, the Pentateuch with the comments of Rashi, which means that they were given the fundamentals of a Hebrew education. Only a few of those children went further and studied any advanced material. They began to teach the boy the Talmud as soon as he became familiar with the Prophets, which means that he was taught literature--law, civil and religious--but he was not taught it as a religious textbook, in the pedagogical meaning of the term. The so-called Jewish religious education was invented by the assimilators who erased from the prayer book the words "Zion and Jerusalem," and claimed that Judaism was only a religion, a religion that could be reformed, to which one could adapt oneself.

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What we want to bring out is this: The people who claim that we can give our children a purely religious education are either conscious assimilators or they are Jews who do not think, who do not know what they are talking about.

The old-fashioned Talmud Torah, where the child was prepared for Bar Mizvah, where religion and nothing else was instilled in him, is a purely religious institution, and, therefore, an institution that is of little value today. This institution had some sense to it in the old country because, after all, the child in the old country received his real Jewish education not in the Talmud Torah but at home. The old-fashioned, elementary Talmud Torah, which seeks to give the child a purely religious education only, is an absurdity in America where there is no such thing as a Jewish home, a Jewish family, or a Jewish atmosphere in the home. What sense is there to religious theory without religious practice? The child will be taught one thing at the Talmud Torah, but at home, with his parents, he will see something entirely different.

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The Talmud Torah in America must give the Jewish child not only a religious but a general Jewish education--only in that way will he grow up to be a Jew, with a love for everything that is Jewish. The Hebrew language must occupy the most prominent place in such a Talmud Torah. If the child knows Hebrew, he will read Hebrew books, and if he reads Hebrew books he will remain a Jew. If he does not know Hebrew, he will not read Hebrew books, and he will not remain a Jew. In ninety-five cases out of a hundred, he will become a corrupter of Jewish culture.

There is an educational institution in Chicago which is a terrifying example of the uselessness of the old-fashioned, elementary Talmud Torah. At least twenty thousand children have passed through its doors during the thirty-five years of its existence. Had it educated Jews, there would now have been in Chicago twenty thousand pious and proud Americanized Jews, but there are not even a hundred of its former pupils of whom we have any cause to be proud. A few of the pupils of this Talmud Torah somehow obtained a higher Jewish education, but the great majority of them are lost to us. This Talmud Torah

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Daily Jewish Courier, Jan. 16, 1924.

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III A        has implanted in many of them a hatred for Judaism. Had this  
Talmud Torah given its pupils a general Jewish education, we  
would have in Chicago today a generation of modern, Orthodox Jews.

We deem it our duty at this time, when an Educational Council is about to be organized, to call the attention of the leaders of the city to the dangers and harm of the so-called purely religious education and to the necessity of a general Jewish education so that every child who attends a Talmud Torah shall remain a Jew, true to his religion and true to his people.

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JEWISH

Daily Jewish Courier, Jan. 14, 1924.

[A STANDARD TYPE OF HEBREW SCHOOL]

by

Dr. S. M. Melamed

Chicago must have a standard type of Hebrew school. This school must be recognized as the standard of a Jewish school in Chicago by all classes of Jews--Orthodox, Reform, radical, indifferent. The problem of Jewish education will never be solved as long as Chicago does not have a standard type of Hebrew school. The leaders of the Chicago Jewish Charities make a serious mistake when they think that Jewish schools are needed only by Orthodox Jews. The problem of Jewish education is to them synonymous with the problem of the Talmud Torahs, and Talmud Torahs mean to them the Orthodox Jews. The leaders of the Charities must understand, once and for all, that Jewish education means general Jewish education; it does not concern only the Orthodox Jews. The problem must be solved from a broad, community point of view, if it is to be solved at all. The Orthodox Jews have a much broader conception of the problem of Jewish

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education than the Reform Jews, and they, therefore, demand a solution of the educational problem not from an Orthodox point of view, but from a general Jewish point of view. They do not want the Charities to do the Orthodoxy any favors; they want it to fulfill its duty to the community. If I were the official spokesman of the Chicago Orthodoxy at the Chicago Jewish Charities, I would discuss the problem of education from a purely community point of view. If the Charities want to do the Orthodoxy any favors, let it not even attempt to solve the problem of education.



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JEWISH

Daily Jewish Courier, Jan. 13, 1924.

## THE EDUCATIONAL PROGRAM

(Editorial in English)

The leaders of all groups of the community agree that something radical must be done to place Jewish education in Chicago on a solid footing. Even the radical Reformers agree that the so-called Jewish Sunday School alone is not the proper educational agency. The leaders of the Orthodox community, on the other hand, confess that the old-fashioned Talmud Torah is in many instances a waste of time and energy, and is not productive of results. The surroundings of the old-fashioned Talmud Torah are surely not conducive to implant in the heart of the child a great love for his people and his people's religion. Thousands of graduates of the old-fashioned Talmud Torah, when growing up to manhood, are obsessed with the idea that Judaism is only compatible with poverty, unsanitary conditions, old and antiquated methods of teaching, and so forth.



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The real problem of modern Jewish education in America is the creation of a proper medium between the Sunday School and the old-fashioned Talmud Torah, and this medium is the modern Hebrew school, where sanitary conditions prevail, where the teachers are modern men and master their subjects, where Hebrew is taught as a living language, and religion is taught in a modern form. When the representatives of the Orthodox community will agree to a reform of the Talmud Torah, and the leaders of Reform will agree to a reform of the Sunday School system, and when both will agree that the modern Hebrew school should emerge as a synthesis of the two above-mentioned types of religious schools, then the foundation for the solution of the educational problem in Chicago will be laid. But as long as the Orthodox elements want to perpetuate the old-fashioned Talmud Torah with all its shortcomings, and the Reform element continues to cling to the Sunday School and identifies any other sort of Jewish education with Orthodoxy, there will never be an understanding between both elements. Neither must think of denominational and both must think of Jewish education, and we believe that both can come to an understanding as to the aim and scope of Jewish education when

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both will admit that Jewish education has not only a religious but a general human value as well. Only upon this assumption can harmony be established and an understanding reached.

There is no doubt in our mind as to the willingness of the representatives of very influential Orthodox leaders to admit that Jewish education must not be restricted to its religious aspect only, but we doubt whether the leaders of Reform are ready to go so far, for if they do, they give up part of their creed.....

When the leaders of the United Jewish Charities discuss Jewish education, they must not only have the Orthodox element in mind for the children of non-Orthodox parents are just as entitled to a decent Jewish education as the Orthodox children. Unfortunately, the leaders of the Charities discuss Jewish education as if it were of concern to the Orthodox element only. Assuming for a moment that they are right, the leaders of the Orthodox community might ask them: Why

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should you, Reform representatives, try to dictate to us our educational policies and why should you be concerned with the problem of Jewish education at all? The leaders of the Charities could not answer this question.

We are strongly of the opinion that before an agreement between both parties could be reached, both must make concessions. Both must admit the errors of the past and embark upon a new policy altogether. The aim and object of this new policy must be the establishment of the modern Hebrew school, and the Reformers must recognize this school as the only medium of Jewish education in Chicago.

Unless this be done, we can foresee trouble and strife in the community.

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JEWISH

Daily Jewish Courier, Jan. 9, 1924.

## TWO KINDS OF JUDAISM

(Editorial)

On another page of today's Courier, the reader will find a resolution adopted at a meeting called by the Rabbinical Association. The resolution stresses the need for an Educational Council in the city to stimulate Jewish educational work in Chicago, to improve the existing educational institutions where they need improvement, and to develop intensive educational propaganda among all classes of the Jews in Chicago.

An Educational Council should have been established long ago, but it is not yet too late. The sooner it is founded, the better it will be for Jewish education. The educational budget of the community has increased considerably of late. The Hebrew Theological College alone has a budget of seventy thousand dollars a year. This budget will grow from year to

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year. The charities give forty thousand dollars a year to Jewish education. The entire budget is about two hundred thousand dollars a year, which means that four-fifths of the budget is covered by individuals. It is, therefore, clear that those who bear the chief burden have not only the right, but also the duty of worrying about Jewish education and of trying to settle the problem of education in Chicago satisfactorily.

The charities can work only with the material they have. If the Jewish masses themselves are indifferent to Jewish education, if they themselves do not attempt to build more Talmud Torahs, better Talmud Torahs, if they do not persuade the parents to send their children to Jewish educational institutions, then the young generation will grow up without any knowledge of the Torah and without any respect for the Torah, and the Chicago Orthodoxy, which is today the bulwark of American Orthodoxy, will disappear.

The United Jewish Charities have the organization and the organizational

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setup to regulate the institutions already in existence, and to improve them organizationally and formally, but they cannot create the movement which is necessary to solve the educational problem. This movement must come from the Jewish masses themselves. When the movement becomes active, then the task of the charities will be easier. The charities must have an organization with whom it is able to work. An Educational Council, consisting of representatives from synagogues, Talmud Torahs, and the Rabbinical Council, is, therefore, an absolute necessity.

The Educational Council, as a community organization, will also have another important task to perform, and that is--reintroduce one standard for Judaism in Chicago.

Thousands of West Side Jews have moved, during the past few years, from the West Side to the North Side. They have formed new congregations in



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their new community, or have become members of congregations already in existence.....The congregations on the North Side are not the same as the congregations on the West Side. The West Side congregations are the centers of all Jewish activities, such as charity, education, and so on. The North Side congregations are simply places of worship. It is only when a rabbi of a congregation is a very active Jew that the congregation does some general Jewish work; otherwise it is only a house where once a week, on Saturday, Jews go to pray. No representative of any seminary has any access to those synagogues; no representative of the Kosher Food Council has any access to those synagogues because they are modern synagogues (Lord save us). They are formal, they are unspiritual, they lay the chief emphasis upon the ceremonial part of God's worship, which is an entirely non-Jewish conception of the function of a synagogue, which should be a community center and a theological institution, as well as a place of worship.



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There will be an organized body in Chicago with an all-embracing Jewish program, when the Educational Council is set up, as a result of the resolution. All Orthodox and Conservative congregations will have to be represented in this Educational Council. The greatest efforts should be made to enroll the Conservative congregations. When they are represented in the Educational Council in proportion to their number, when they are in close touch with the educational movement, they will lose their present formality. In the Educational Council, they will discuss not only Talmud Torahs, but also seminaries, and they will discuss higher Jewish education. The Conservative congregations will have to take an interest in general educational work when they listen to the report of their representatives in the Educational Council as to what the Council is doing and expects to do for Jewish education. They will begin to realize that by prayer alone, one does not wholly discharge one's duties as a Jew.

It is, therefore, a matter of great importance to everyone that the representa-

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Daily Jewish Courier, Jan. 9, 1924.

tives of Chicago Jewry pay attention to this resolution and carry it out as soon as possible. An Educational Council, to represent all the non-Reform elements of the city, will restore Judaism to life in Chicago and will help the charities to put Jewish education upon a solid foundation. This is not a question of money but of organization and moral responsibility--a responsibility for the Judaism of the future generations of Jews in Chicago.

We hope that the committee which the meeting appointed to work out plans and to issue a call for the next big meeting, will finish its work quickly, and will set a definite date for the next meeting. We hope that the representatives of all synagogues, Talmud Torahs, Teachers' Associations, and all other organizations, who will be invited to the meeting, will not fail to attend, and will do the work they have to do.

If the Educational Council of the Rabbinical Association is able to realize

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JEWISH

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this [plan] of an Educational Council, then it will have accomplished [something for which] every thinking Jew of Chicago should [be grateful].

[Translator's note: The words in brackets were supplied by the translator as the original words are torn out].

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JEWISH

Daily Jewish Courier, Jan. 9, 1924.

A RESOLUTION CONCERNING JEWISH EDUCATION IN CHICAGO

The Educational Council of the Rabbinical Association called a meeting for Monday, December 31, at nine o'clock in the evening, at the Hebrew Theological College. The meeting was attended by representatives of the Rabbinical Association, Hebrew teachers, synagogue presidents, and prominent citizens who are interested in the problem of Jewish education. The meeting, after hearing a report by Rabbi Ephraim Epstein on the plans of the Educational Council of the Rabbinical Association, and a report by Rabbi Saul Silber on the condition of Jewish education in Chicago, resolved, as follows:

Whereas, Only ten per cent of all the Jewish children in Chicago receive a Jewish education; and

Whereas, The Jewish charities subsidize only one-half of all the Talmud Torahs of Chicago; and

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Whereas, A community organization must exist to represent Jewish education before the broad Jewish masses, and to subsidize in part a number of Talmud Torahs, including the one in the Lawndale district; therefore be it

Resolved, That an Educational Council in the city shall immediately be organized, which shall include representatives of the Rabbinical Council, the Association of Hebrew Teachers, the Zionist organization, the Mizrachi [the Orthodox group of the Zionist movement], and the pedagogical institutions. The Council is to deal systematically with all problems relating to Jewish education in Chicago, its progress, development, organization, and so on.

The meeting appointed a committee of seven to work out a program and to submit the material and plans before a large community meeting, which is scheduled to take place on Thursday, January 17, 1924.

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JEWISH

Daily Jewish Courier, Nov. 30, 1923.

GOOD MORNING

by

Dr. S. H. Melamed

It is not the Kehilath Jacob Talmud Torah, but the Talmud Torah of the Anshe Sholom Center that intends to deprive its girl students who have been attending that school for five years, of any further opportunity to continue their studies. I suggest that we handle this situation by picketing Rabbi [Saul] Silber's home because he is commander in chief of this Talmud Torah. If Rabbi Silber wishes to avoid trouble, he should repudiate this discrimination against the girl students of his Talmud Torah.

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JEWISH

Daily Jewish Courier, June 7, 1923.

### A NOBLE DEED

The members of the family of the late Nathan Fox are to be congratulated upon their noble deed, in donating six thousand dollars to the Hebrew Theological College in memory of the departed head of the family. They could not possibly have bestowed their generosity upon an institution that is worthier than the Hebrew Theological College of Chicago, for this institution is destined to make Chicago a center of Jewish learning and true Jewish piety, and the cementing power of Orthodox Judaism in the Middle West. The future of Orthodox Judaism in Chicago and the Middle West is indissolubly connected with the fate and future of Hebrew Theological College, and he who comes to the aid of this wonderful institution is strengthening the cause of Orthodox Judaism and the cause of Jewish learning. The institution will, in due time, produce a generation of Rabbis, scholars, Hebrew teachers, communal workers, and communal leaders. We therefore

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believe that it is the duty of every intelligent Jew in Chicago, who has the future of Judaism in Chicago at heart, to come to the aid of the institution and to assist it in every possible manner, so that it be in a position to continue its activities, to expand, to develop, and to become the center of Jewish light, knowledge, and true piety. The normal development of this institution is the best guarantee for a better Jewish generation in Chicago, and the best guarantee for the perpetuation of traditional Judaism in Chicago and the Middle West. By selecting this institution as the object of its philanthropy, the members of the family of the late Nathan Fox have displayed considerable wisdom and farsightedness, and have, in addition, set a wonderful example for others to emulate their noble deed. The Hebrew Theological College needs two things to promote its development, a large membership and a large endowment fund. Unfortunately it has neither, which is due to the fact that the institution has been in existence only a short while, and its leaders could not possibly have accomplished these two things.

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Daily Jewish Courier, June 7, 1923.

But we hope that the first business of the leaders will be to get a large membership, say of four to five thousand, and that it will also work on the endowments, toward which a good beginning has been made by this donation. The wealthy classes of our people in Chicago must realize that it is their duty to maintain not only charitable institutions, but also to support Jewish educational establishments. Among the Jewish educational establishments in Chicago, the Hebrew Theological College is the most important, because from this institution must come Jewish learning and true Jewish scholarship, and it must produce a generation of Jewish leaders for the entire Middle West. All other major Jewish institutions in Chicago have large endowment funds, and continue their work without finding monetary obstacles in their way. The Hebrew Theological College, however, growing from day to day as far as the number of students is concerned, does not have an endowment fund worth mentioning. It needs one more than any other philanthropic institution, because an academic establishment which is not in a position to distribute

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Daily Jewish Courier, June 7, 1923.

scholarships to its students cannot be a great educational center. The way of the young Talmudic student is not strewn with roses. As a rule, he belongs to the poor section of humanity, and he surely is entitled to continue his studies without feeling the pangs of hunger. For this consideration alone, the Hebrew Theological College must make an effort to secure as large an endowment fund as possible, in a relatively short time. The Fox family has made a beginning and has set a wonderful example to others. Now let others do their part.

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JEWISH

Daily Jewish Courier, June 6, 1923

SIX THOUSAND DOLLARS FOR BA-TAY MIDRASHIM LA-TORAH  
IN MEMORY OF NATHAN FOX

The children of Nathan Fox gave six thousand dollars for the Ba-Tay Midrashim La-Torah, in memory of their father, who died October 26, 1922. This is the largest individual donation which the Ba-Tay Midrashim La-Torah has yet received.

Nathan Fox was one of Chicago's respected citizens, a man of knowledge, a scholar, and a great philanthropist. He was treasurer of the Hebrew school of the Anshe Emeth Congregation and, shortly before his death, brought over twelve families from Europe. Of the six thousand dollars which his children, Sidney Fox, Mrs. Levin, and Miss Lilian Fox have donated in his name, one thousand dollars will go to the Library Fund of the Ba-Tay Midrashim La-Torah and five thousand dollars to the Endowment Fund of the institution.

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Daily Jewish Courier, May 25, 1923.

FROM THE EVE OF SABBATH TO THE EVE OF SABBATH

(In English)

Thank God, we already have in Chicago a Hebrew Theological College where three hundred young men are engaged in study from early morning till late at night. The institution is internally, as well as externally, a pride for Chicago, especially a pride for the Chicago Jewry who built the Hebrew Theological College and who maintain it with due respect. If everything goes well, we will have in three or four years hence three or four hundred young men there. Chicago--the Ir Hanadchas (a city [that] strayed away, the inhabitants of which fell into idolatry) of yesterday--will become the center of Torah tomorrow.

The world, however, does not consist of Torah alone, but of Torah plus respect. Just as we already have a Hebrew Theological College, we are now in need of another, and much larger, institution, viz., a College of



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Daily Jewish Courier, May 25, 1923.

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I C        Respect. The Hebrew Theological College is only for a few hundred young men, but the College of Respect should serve the whole Chicago Jewry--young and old, adults and minors, poor and rich, educated and illiterate. The president of the Hebrew Theological College is a rabbi--and it is proper that a rabbi be the president of a Torah institution. As president of the College of Respect, I would name my friend and sympathizer, Mr. Mathew, a man with great approbation for age and education.

Chicago is now a city with a large Jewish population. It has a number of Jewish charities which do a great deal of charitable work. The Chicago Jewish community is also engaged in spiritual and intellectual work. The only thing lacking to make it the most beautiful Jewish community in America is a College of Respect. You must admit that if the Chicago Jewish community would have self-respect, if the various Jewish groups in Chicago would have respect for one another, many things would not occur that do occur and that does not add prestige to us.



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Daily Jewish Courier, May 25, 1923.

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I C        If the laymen would have respect for the rabbis, they would, under no circumstances, assent that the rabbis do things they should not [do], as for example, organize communal work, help maintain the synagogue, enroll new members--i.e., do the work of trustees. If the laymen would have respect for the rabbis, the rabbis would not receive starvation wages--and if they would not receive starvation wages, they would not have to make any "funeral orations" or seek Hechshors [to supervise Kosher food] nor would they have to do some other work which I shall not mention at this time.

If the rabbis would have respect for themselves, for the educated laymen and for the younger generation, they would learn English and would, if need be, speak in English. Then the youth would understand them and they would understand the youth, and the question of two rabbis for one synagogue--one for the old and one for the young--would never arise.

If the rabbis would have respect for themselves and for the laymen, they



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JEWISH

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Daily Jewish Courier, May 25, 1823.

I B 4

I C            would adhere to the principle: You should keep your camp holy, and they would clean house. A few dubious characters would lose their jobs--so who cares? Where does it say that rabbinism is a profession for people who should not and must not be rabbis? If the rabbis would have respect for themselves, they would speak well of each other--and the rabbis of Chicago would form a mutual admiration society. Today it is just the opposite.

If the synagogue presidents or leaders of the community would have respect for themselves as well as for the public at large, they would distinguish between Jewish time and central time, and only adhere to the latter. When a meeting is called for eight o'clock central time, everybody should come at eight o'clock central time and not at eight o'clock Jewish time, which is actually ten o'clock central time. The meetings would then be punctual and productive. No one would hold speeches and the agenda would be covered in forty-five minutes.

If the butchers would have respect for themselves and for their customers,



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JEWISH

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Daily Jewish Courier, May 25, 1923.

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I C           they would not sell Trefe (unkosher) for kosher meat, and if the customers would have respect for themselves they would not buy any Trefe bargains from Trefe butchers--and the butcher would be forced to be either a Kosher butcher or become a watchman.

If parents would have respect for their own parents and for their children, they would bring up their children in a Jewish atmosphere--they would hand down the spiritual and moral heritage to their children and the Jewish spirit would prevail in the Jewish homes of Chicago. If the children would have respect for their parents, the girls would not go into the painting business and the boys would not hang out in the pool rooms and would not run amuck after good times.

If our theater managers would have respect for the Jewish theater and for themselves they would not feature any trashy plays and would not always appeal to the tear-wells of old women, but they would feature artistic and masterly plays. If the Jewish public would have more respect for the Jewish



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JEWISH

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Daily Jewish Courier, May 25, 1923.

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I C theater, they would patronize the theater more frequently and thereby compel the management to put on good plays.



If the Chicago Jews would have respect for Palestine and for the Jewish people, we would not have to have all that clamor about the Keren Hayesod (exchequer of World Zionist Organization) Drive and the Keren Hayesod leaders would not have to spend all their time in collecting the Keren Hayesod pledges. If the Chicago Jews would know how disgraceful it is to Palestine and to the Chalutzim (pioneers in Palestine) in making drives with so much hullabaloo, there would be no drives and more money would be raised without them.

If the synagogue presidents would know how ugly it is to have an organization that does nothing, they would act differently and today there would have been a communal office with a secretariat and the Chicago Jewish Orthodoxy would now be organized.

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JEWISH

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Daily Jewish Courier, May 25, 1923.

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In short, the Jewish community lacks a bit of respect, and respect can be learnt. It is therefore necessary to establish a College of Respect. There are enough qualified men in Chicago for the office of president of such an institution. If my good friend, Mr. Mathew, will not accept the job, H.G. Steinberg is a suitable candidate. If not Steinberg, there are many other candidates. The main thing is to build the institution--a large College of Respect--and then the salvation will come for the Jewish community of Chicago.



FORWARD, May 21, 1923

Workmen's Circle Schools

The graduation concert of the Workmen's Circle schools at the W.C. Lyceum, last night was a great success. Over twelve hundred parents and friends of the students filled the Auditorium and a few hundred people were refused admittance due to the overwhelming crowd and not sufficient room.

The W. C. choir under the direction of their teacher, Asher Manushevitz were highly applauded. Their teacher was presented with a large beautiful bouquet of flowers and the children themselves, appeared on the stage like a garden of flowers.

The famous writer, L. Peritz Hirschbein, greeted the children with a warm speech.

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JEWISH

Sunday Jewish Courier, Apr. 29, 1923.

### THE NEW HEBREW TEACHERS' SEMINARY

(Editorial in English)

The Chicago Jewish community can congratulate itself upon the establishment of the Hebrew Teachers' Seminary in conjunction with the Hebrew Theological College, of which Rabbi Saul Silber is president. The Hebrew Theological College is to train not only rabbis and scholars but also modern Hebrew teachers because there is actually a crying need for more Hebrew teachers in the entire Middle West. Many a minor Jewish community cannot open a Hebrew school because it cannot get a trained Hebrew teacher to run it, and the result is that hundreds of Jewish children in the minor communities grow up without any Jewish education whatsoever. A Hebrew Teachers' Seminary in Chicago will solve the problem of Hebrew teachers not only for Chicago but for the entire Middle West. For this reason the Jewish communities around Chicago are in honor bound to come to the aid of the newly established institution, and we hope that they will support it, for it

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JEWISH

Sunday Jewish Courier, Apr. 29, 1923.

serves their interests as much as it serves the interests of the Chicago Jewish community.

Our readers will be interested to learn that the new branch of the Hebrew Theological College, the Teachers' Seminary, will train teachers of both sexes. For the time being seventeen boys and thirteen girls have applied for admission, and they will all be admitted because they can satisfy all the scholarly requirements of the institution. Those who have applied for admission have received a good elementary Hebrew training, and in many instances are already thorough Hebraists. It is noteworthy that the girl applicants, mostly born and bred in Chicago, can pass the test with the same ease as the boys. The girl applicants speak Hebrew fluently and have a good mastery of the difficult Hebrew grammar. They are also well versed in modern Hebrew literature. We wish that the graduates of the Hebrew Union College of Cincinnati would know as much Hebrew as these little girls of the Chicago Hebrew Teachers' Seminary who are just embarking upon a Hebrew teacher's career.



SECRET

Those who will graduate from the Chicago Hebrew Teachers' Seminary will have not only a thorough knowledge of Hebrew but they will be familiar with all the branches of Jewish learning, Jewish history, history of Hebrew literature, Jewish religious philosophy, Jewish theology, Jewish liturgy, Jewish life in the various lands, and so forth. Such teachers will make a success in life and will render the greatest service to the cause of Jewish education in this country. These teachers will be

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JEWISH

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Sunday Jewish Courier, Apr. 29, 1923.

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truly American Hebrew teachers.

We hope that the community will understand the importance of this institution and will maintain it in a dignified manner. We do not underestimate the importance of the two other branches of the Hebrew Theological College, but we beg to submit that for all practical intents and purposes the Teachers' Seminary is the most important branch of the great institution, because it is the teacher who is shaping the character of a Jewish generation and without Hebrew teachers or with poor Hebrew teachers the activities of the rabbis will be of no avail.

We congratulate the president of the Hebrew Theological College, Rabbi Saul Silber, upon the first great success of his administration, marked by the opening of the Teachers' Seminary and we hope that he will still go from strength to strength in developing the College and in making it the center of Jewish learning and Jewish education in the Middle West.

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JEWISH

Daily Jewish Courier, Apr. 24, 1923.

GOOD MORNING!

by

Dr. S.M. Melamed

Greetings! May fortune be your lot! We now have in Chicago a Hebrew Teachers' Seminary, and I wish it good luck.

This institution is so important for the future development of the Chicago Jewry that it would be worth while building a special edifice and organizing a special staff of teachers for this division of the Hebrew Theological College. Whether the Hebrew Theological College will produce great rabbis, I do not know and no one else knows, although in that institution there are today several young men who are well posted in Hebrew and who are qualified for rabbinical positions. But it is certain that the Hebrew Teachers' Seminary will produce a generation of Hebrew teachers and of scholars in general, who, in turn, will bring up another generation of scholars, because many students of the Hebrew Teachers' Seminary will remain Hebrew teachers.

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JEWISH

Daily Jewish Courier, Apr. 24, 1923.

The Jews nearby Chicago should know that the Hebrew Teachers' Seminary is not only a local institution but an institution for the entire Middle West. The Hebrew Teachers' Seminary will train Hebrew teachers and these teachers will accept positions not only in Chicago but in all Jewish communities around Chicago. And all communities which will engage teachers from the Chicago Hebrew Teachers' Seminary will certainly profit from their proficiency. It is, therefore, the duty of every Jewish community around Chicago to contribute annually to this institution. The Chicago Jews built the edifice of the institution, but it must be maintained by the entire Middle West. The spiritual and religious life of the future Jewish generations in the Middle West depends entirely upon the success of the Hebrew Teachers Seminary.

Tomorrow the Jewish masses on the West Side and Northwest Side will have the opportunity personally to acquaint themselves with Dr. Chaim Weizmann. The brilliant Zionist leader will address two mass meetings tomorrow night, which will be held at the Knesses Israel Congregation, Roman Avenue and Douglas

ALL INFORMATION CONTAINED HEREIN IS UNCLASSIFIED

Daily Jewish Courier, Apr. 24, 1925.

Boulevard, and in the Tifereth Zion Synagogue, Lincoln Avenue. Dr. Weizmann understands the psychology of the Jewish masses better than any other Jew of our time--he understands their spirit and their soul and how to infuse new life into them. Until now the Chicago Jewish masses have not heard Dr. Weizmann, and when they will personally acquaint themselves with him tomorrow evening, they will recognize in Dr. Weizmann a typical Jewish leader. If Dr. Shmarya Levin understands the psychology of the Jewish masses, Dr. Weizmann is a true example in this field--and when he speaks to them, he speaks in the language of their soul and their spirit. [Weizmann's visit here was in connection with drive to raise funds for Palestine.]

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JEWISH

Sunday Jewish Courier, Apr. 22, 1923.

### THE JEWISH COMMUNITY OF CHICAGO KEEPS ITS PROMISE

Classes in the Hebrew Teachers' Seminary, one of the most important divisions of the Hebrew Theological College, open today. All interested in Hebrew national religious education entertain the hope that in due time, the Hebrew Teachers' Seminary will solve the most difficult and complicated problem, viz: to train American Hebrew Teachers for the American Jewish children--a type of teacher that apart from his secular knowledge should be well posted in Hebrew literature.

The program of the Hebrew Teachers' Seminary, which was drawn up by the Jewish Board of Education, offers a five-year course in Talmud, a thorough and profound study of the Bible with all commentaries, Hebrew literature, history, pedagogy, and science created by the Jewish intellect of recent times.

All subjects will be taught in Hebrew only.

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JEWISH

Sunday Jewish Courier, Apr. 22, 1923.

Thus far thirty students who received their elementary Hebrew education in the Chicago Hebrew schools have registered. Other students who wish to enroll in this school are required to speak Hebrew more or less fluently, have a satisfactory knowledge of the Torah and Rashi [commentator of the Talmud and Bible], Prophets, history, and grammar. No students will be accepted after this semester.

Respectfully,  
Officers of The Hebrew Theological College

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JEWISH

Daily Jewish Courier, Apr. 13, 1923.

TO BUILD MODERN TALMUD TORAH  
ON SOUTH SIDE

A modern Talmud Torah, equipped with the latest improvements, will soon be built by the South Side Jews, near [Congregation] Beth Medrosh Hagodol, 5129-31 Indiana Avenue. The lot on which the Talmud Torah is to be built, is valued at ten thousand dollars and was donated by Congregation Anshe Dorim. The building when complete will cost around \$65,000.

The committee in charge of construction consists of: H. Weinstein, A. S. Grodzin, Henry Cohen, M. Fogelson, J. Cohen, B. J. Ettelson, M. Shrery, J. M. Weuberger, J. Zinonsky, A. Sloan, J. Sigel, J. Daniels, M. W. Price, and L. Krieger.

Rabbi Eliezer Mishkin stated that the committee already has \$20,000.

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JEWISH

Daily Jewish Courier, Apr. 12, 1923.

### THE WEST SIDE RELIGIOUS SCHOOLS

(In English)

The West Side Sabbath schools of the Chicago section of the United Synagogues and Women's League of America are open again for the hundreds of children who obtain Jewish instruction. Classes are conducted every Saturday and Sunday at the following congregations: the Bnei Moshe on Paulina near Taylor Street; Beth Israel on Robey Street, near Roosevelt Road; Agudath Jacob, 1433 West 14th Street; Anshe Motele, on Washburne Avenue near Racine; Lubavitzer, 1243 Peoria Street; Bnei Israel, on Francisco Avenue, near Roosevelt Road, and the Anshe Knesis Israel daily classes. In these schools the children obtain instruction in Hebrew, Jewish history, and religion, and more children are welcome to come. The schools are conducted by Miss Anna Goldberg, assisted by a staff of fine and capable teachers.

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Daily Jewish Courier, Apr. 4, 1923.

RABBI TEACHER AT Y. M. C. A.

(In English)

The Sears Roebuck Y. M. C. A. has invited Rabbi Leon Fram of Temple Judea to conduct a Bible class composed of Christians and Jews. Rabbi Fram will give a series of lectures under the general topic of "The Modern Message of the Bible".

This is the first time in Chicago, and perhaps in the entire America, that a rabbi has been invited to conduct a Bible class under the auspices of the Young Men's Christian Association. It is an evidence of broad-mindedness in which the Christian and the Jew might well rejoice.

Rabbi Fram received the rabbinical degree at the Hebrew Union College in 1920, and has been spiritual leader of Temple Judea since his graduation.

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JEWISH

Daily Jewish Courier, Apr. 4, 1923.

THE GROWTH OF THE CHICAGO HEBREW THEOLOGICAL  
SEMINARY

(Editorial in English)

In a remarkable interview with a representative of the Courier, which is published elsewhere in the Yiddish section in this issue, Rabbi J. L. Gordon, recognized dean and leader of the American Orthodox rabbinate, said that the Beth Medrosh L'Torah, or as it is known in English, the Hebrew Theological Seminary, is already a great center of Talmudic and rabbinic studies. Rabbi Gordon summed up the scholarly accomplishments of the students of that institution by saying:

"I have examined a great many of them and I can tell you that those whom I have examined are thorough Talmudic scholars and know much more Talmud and the Codes than even the most optimistic of us imagine. I have examined some of the students in the Codes and have found them to be regular lomdim

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Daily Jewish Courier, Apr. 4, 1923.

[Scholars]. Their knowledge of the Talmud is remarkable. Some of them are so mature and have accumulated such a vast knowledge of the Talmud and rabbinic literature that they are already fit to be rabbis and teachers in Israel, and in some not very distant time, they will probably be ordained rabbis."

Rabbi J. L. Gordon, whose own scholarship and erudition is never short of marvelous, is a severe critic and a more severe examiner, and if he says that after he examined the students of the Beth Medrosh L'Torah that they are making rapid strides in their learning, and that the institution is doing wonderful work as a center of Talmudic and rabbinic learning, one feels sure that the Hebrew Theological College is serving well the community and is serving well the purpose for which it was established. This testimonial of the great Rabbi should fill the heart of every Orthodox Jew in Chicago with pride and encourage him to do for the institution whatever he can.

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Daily Jewish Courier, Apr. 4, 1923.

Unfortunately Chicago Orthodox Jewry is not yet quite alive to the situation before it. Only a minority of the Orthodox Jews has contributed toward the maintenance of the institution, and the maintenance alone requires five thousand dollars per month, or sixty thousand dollars per annum. We still contend that Chicago Orthodox Jewry alone can maintain this institution without resorting to appeals to outside Jewish communities. The sum necessary for the maintenance of the institution can be procured by voluntary contributions or by a membership campaign. There is no reason why the roster of the institution should not have at least four thousand names. If four thousand Jews in Chicago will consent to contribute toward the maintenance of the institution from ten to twenty-five dollars a year, the bulk of the money will be procured, and should there be a deficit, the leaders of the institution will find ways and means how to cover it.

As soon as the Keren Hayesod ["exchequer" of World Zionist Organization] drive is over, the first task before the Orthodox Jewish community of Chicago is to

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Daily Jewish Courier, Apr. 4, 1923.

provide for this wonderful institution. We should not wait until the institution will face a financial crisis. The Beth Medrosh L'Torah is naturally very dear to the heart of the Orthodox rabbis in Chicago, and if the entire rabbinate in Chicago will make an effort to secure funds for the institution, it will surely be successful, especially since it will get the co-operation of hundreds who are equally interested in the welfare of the institution and who are anxious to help it.

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JEWISH

Daily Jewish Courier, Mar. 30, 1923.

### THE MODERN HEBREW SCHOOL

One of the most important questions confronting American Jewry is the question of Jewish education for the children; how they should be taught, and to which schools they should be sent. Because this is a free country, anybody can become a Hebrew teacher and can teach as he pleases, according to his ability. That is why we have, much to our regret, so many illiterate adults.

It is not important that your child should receive a Jewish education in a modern Hebrew school, from a responsible and experienced teacher. Mr. A. Rubinstein's Modern Hebrew School, at 1261 North Lincoln Street, is, unquestionably, a reputable institution. This school is practically the only one of its kind, not only in Chicago, but perhaps in the whole country.

Mr. Rubinstein is a very competent and qualified teacher and principal. He has native teaching ability and has adapted himself to the customs of this

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Daily Jewish Courier, Mar. 30, 1923.

country and understands the psychology and characteristics of the American-born Jewish children.

The Modern Hebrew School is sanitary, clean, and in many respects, it even surpasses the public schools. In the Modern Hebrew School, the pupils have the utmost respect for their studies and their teachers. Everything is conducted in a friendly and respectful manner. Never has a harsh word been used to maintain order.

Hebrew is taught according to a modern technique, and a true Jewish and nationalist spirit prevails in the School. Mr. Rubenstein, who has his own methods of teaching, has been in the profession for more than nineteen years.

The subjects taught in this school are Hebrew, the Bible, Jewish history, the significance of the holidays, and the reading, writing, and speaking of Yiddish.

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Daily Jewish Courier, Mar. 30, 1923.

Those who wish to give their children a genuine Jewish education, so that their children can grow up with a knowledge of Jewish history and can become conscientious Jews, should send them to the Modern Hebrew School.

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JEWISH

Daily Jewish Courier, Mar. 19, 1923.

JEWISH PEOPLES INSTITUTE USES EDUCATIONAL FILMS

(In English)

In connection with the work of the evening elementary school, the Jewish Peoples Institute is utilizing the motion picture as a means of supplementing the class work by showing educational and industrial films. These films are of tremendous interest to the students and are made part of the class work. The public is cordially invited to witness these pictures every Thursday evening at 9 P. M. at the Institute.

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JEWISH

Daily Jewish Courier, Feb. 9, 1923.

KNESSES ISRAEL NUSACH SFORD SYNAGOGUE TO DONATE  
\$600 A YEAR TO HEBREW THEOLOGICAL COLLEGE

At its regular meeting, Knesses Israel Nusach Sford Synagogue resolved to contribute \$600 annually to the Hebrew Theological College.

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JEWISH

Daily Jewish Courier, Feb. 9, 1923.

RABBIS WILL SPEAK TOMORROW IN ALL  
SYNAGOGUES ON THE HEBREW THEOLOGICAL COLLEGE

At a meeting of the Chicago rabbinate, which was held yesterday at the [Hebrew] Theological College, questions concerning the strengthening of the Torah in Chicago, as well as in Europe, were discussed in detail. It was determined that the Chicago rabbinate should address all synagogues tomorrow on [the subject of] the importance of the Hebrew Theological College, and should urge all men to become members of that institution, and all women to join the auxiliaries of the Hebrew Theological College.

It was also decided that an appeal be made next Saturday in all synagogues for the European seminaries of Poland, Lithuania, and other countries.

Plans were discussed concerning support of the Ezrath Torah, an organization which extends aid to destitute rabbis in Europe.

Rabbi Ephraim Epstein was chairman.

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JEWISH

Sunday Jewish Courier, Feb. 4, 1923.

CLASSES IN SCENARIO WRITING (IN ENGLISH)

The Jewish People's Institute of Chicago announces the opening of a class in the Technique of the Scenario, or Writing for Motion Pictures, on February 5, 1923, under the instruction of Blanche Rowan, recently of the Irving Writers' School of New York, and of the George Washington and Robertson Universities of Washington, D.C. and a member of the Writers' League of that city.

An unique opportunity is being offered in Chicago to learn the art of writing for Motion Pictures by direct class instruction, instead of by correspondence, which is good in itself, but not stimulating enough to inspire the average student to his best efforts. Under proper instruction, writing salable scenarios is far simpler than the average person thinks. It need not discourage anyone, however meager his education. Amateur writers, with practically no previous literary training, have been successful in this form of writing. Many an ambitious student has worked his way through college by

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Sunday Jewish Courier, Feb. 4, 1923.

means of his earnings in this lucrative field. Because of the great profit found in it, and its high artistic development, writing for the screen has also engaged the attention of the best and most highly paid writers.

The drama is the mother of all arts, because it embraces all the arts--music, sculpture, painting, poetry, and every art finds expression in the production of a good drama. It, therefore, makes a wide cultural appeal to every class, and since the scenario has become a highly developed form of the drama, without the limitations of the legitimate stage in time and space, it is expected that our class will arouse much interest in cosmopolitan and artistic Chicago.

New writers are in great demand, because there is daily need for new material.

The story is the thing and every normal human being is capable of producing stories. One's own life is made up of stories. Lists of the best markets will be made an important point in the course, and free criticism of scenarios

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Sunday Jewish Courier, Feb. 4, 1923.

will be given students. An honest and sincere endeavor will be made in this serious course to make it as practical as possible, so that students will be enabled to write salable scenarios, and place them in the best markets.

The class will meet every Monday and Wednesday evening at the Jewish People's Institute, 1258 W. Taylor Street at 7:50 o'clock. All the technical phases, as well as the marketing problems will be given thorough attention. As many model screen plays as possible will be discussed in class.

Personal class instruction has many advantages over the correspondence courses, since it has the vivifying and stimulating influence of the instructor as well as the inspiring presence of other enthusiastic classmates of similar tastes. We feel that this course will render a distinct service in helping you to discover your talent and develop your writing ability.

Lectures by Screen Stars will be featured from time to time.

The fees are very moderate--only ten dollars for the entire course. First

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session free.

Registration now open at the office of the Institute, 1258 W. Taylor Street.  
Tele. Haymarket 6400. [Editor's note: This article is in English originally.  
It has not been edited in the usual manner.]

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JEWISH

Daily Jewish Courier, Jan. 30, 1923.

GOOD MORNING

by

Dr. S. M. Melamed

Sunday, a committee of which I am a member, walked into the Congregation Bnai Jacob, one of the smaller synagogues, and made and seconded a motion that this synagogue should make a yearly contribution of two hundred dollars to the Hebrew Theological College. Our motion was immediately adopted and I believe that all the other synagogues will also accept this motion. What we need is visiting committees. If there are enough visiting committees, the Hebrew Theological College will not be short of funds. Now the question is: Where can we get visiting committees? We must remember that there are more than one hundred synagogues in Chicago.

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JEWISH

Daily Jewish Courier, Jan. 30, 1923.

WEST SIDE SABBATH SCHOOL

(In English)

Public assemblies of the parents and children of the West Side Religious Schools will be held on the week of Chamisho Ossor B'shvat at the various Congregations where schools are conducted. Speakers will also address these meetings which will be of great interest. The first assembly and lecture on Friday evening at the Bnai Moshe Congregation; speakers, Rabbi N. Budzinsky and Mr. J. Cohen. On Saturday afternoon at two o'clock at the Agudath Jacob Congregation; speakers, Mr. Blousky and Mr. B. Hirshowitz. On Monday evening at the Anshe Motele Congregation; speakers, Mr. A. Kaplan and Mr. J. Brenner. On Wednesday evening at the Bnai Israel Congregation on Fancisco Avenue; speakers, Mr. A. Shohet and Mr. H. Leavitt. On Thursday afternoon at the Anshe Knesis Israel Congregation; Miss Anna Goldberg will speak. On the following Friday evening at the Beth Israel Congregation on Robey Street; speakers, Rabbi Shocnet and Mr. Malin. On

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JEWISH

Daily Jewish Courier, Jan. 30, 1923.

Saturday afternoon at two o'clock at the Lubavitzer Congregation; where speakers of interest will address.

These assemblies are arranged and called by Miss Anna Goldberg for the purpose of interesting the parents, especially the mothers, in the Religious Instruction the children obtain at the Sabbath Schools and also to strengthen their Jewish training at home. Among the teachers who are assisting for the success of their parents and children gatherings are Miss Fanny Turner, Miss Sarah Jacobson, Miss Rose Kolm, Miss Esther Raynes, Miss Belle Burdick, Bessie Rievitt, Goldie Gelfond, Rose Johnson, Anna Friedman, Deborah Shapiro, Anna Greenberg, Helen Swirsky, and several others. [Editor's note: This article is in English originally. It has not been edited in the usual manner.]

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JEWISH

Daily Jewish Courier, Jan. 26, 1923.

DO YOUR DUTY

(Editorial)

The leaders of Chicago Jewry have come to the conclusion that an attempt must be made to combat the deadliest foe of American Jewry--illiteracy, and they have also reached the conclusion that a large Jewish center like Chicago, has certain spiritual obligations, and something must be done to elevate the spiritual life of the city. To attain this objective the Hebrew Theological College has been built--an institution whose task it is to rear a generation of savants, scholars, rabbis, and teachers, who, in turn, will hand down their knowledge to the next generation. The task of the Hebrew Theological College, as we have already emphasized, is not a one-sided one. The Hebrew Theological College is not a trade school; it is the spiritual and educational center for the Jewish Orthodox community of Chicago. Therefore, it is the duty of every Chicago Jew to take an interest in this institution and help it as much as possible.

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Daily Jewish Courier, Jan. 26, 1923.

If, however, every Jew in Chicago is obliged to help the Hebrew Theological College, then certainly every Orthodox synagogue is obliged to do so because only the Hebrew Theological College can assure the future of the Orthodox synagogue. If the next generation of Jews in Chicago is illiterate, the synagogue will become superfluous. In the Old Country, where human activity was limited, even an illiterate could be a Jew. But entirely different living conditions prevail in America. Here, if a person grows up illiterate, we can rest assured that he will not be a Jew in our and your opinion, because he did not have the training in a Jewish home that a Jewish child received in the Old Country. Thus, the Hebrew Theological College in Chicago is not a cultural luxury, but is rather an elementary necessity for the development of a Jewish environment in this large and powerful Jewish community. It is, therefore, the duty of every Orthodox synagogue in Chicago, whether large or small, to help this institution, which has such a great task.

We say that every synagogue, without any exceptions, must pledge itself to give an annual contribution to the Hebrew Theological College. The two largest synagogues in the city have established a precedent by setting a good

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Daily Jewish Courier, Jan. 26, 1923.

example for the others. They have pledged to give no less than five hundred dollars a year to this promising institution. Now the other synagogues should show what they can do, and what they are willing to do.

We are convinced that Congregations [Anshe] Liebawitch, Tiphereth Zion, Kehilath Jacob, and Shaareithora Anshei Maarov, as well as B'nai Moshe and other large synagogues in Chicago, will do their duty. They will give no less than the Congregations Anshe Kneseth Israel and Anshe Sholom have given, but what will the small synagogues do? After all, the majority of the organized Orthodox Jews in Chicago are found in small synagogue organizations. Therefore, we cannot put the full responsibility upon the ten or twelve large synagogues.

In Chicago, there are more than one hundred Orthodox synagogues, small and large, and the future of the Hebrew Theological College does not depend upon what the few large synagogues do, but upon what the majority of the small synagogues do, because the members of small synagogues constitute the majority of the Chicago Orthodoxy. The small synagogues must not evade

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their duty, and we hope that they will keep that in mind.

We understand that the directors of the Hebrew Theological College have appointed a committee, whose task it is to contact the various synagogues and to urge them to fulfill their duty to this institution. As we understand the situation, it is the duty of this committee, primarily, to contact the small synagogues, because it is practically certain that we will not have to argue much with the representatives of the large synagogues. The latter have helped to build the beautiful edifice and they are already interested in it. The small synagogues, on the other hand, have not, as yet, been attracted to this work and have not yet manifested any interest in this institution, which is as essential for them as it is for the large synagogues. If the Hebrew Theological College is to have the firm support of the Chicago Orthodoxy, it must not be the support of a few large synagogues, but the support of all the synagogues.

To the Chicago synagogues, whether large or small, we say this: Do your duty. You have an opportunity now to lay a sound and healthy foundation for

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traditional Judaism in the second largest Jewish community in the world. If a generation of savants and scholars, of learned rabbis and competent Hebrew teachers is developed, the Chicago Orthodoxy will not only be assured of a future, but also will become a great force in American Jewry. This is the prospect of the immediate future. Let every Orthodox synagogue in Chicago give a decent annual contribution to the Hebrew Theological College, and if the institution develops normally, the future will be safe.

Two synagogues have already stepped forward, and made unequivocal pledges. What will the other synagogues do?

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BIBLE AND HISTORY CLASSES FOR YOUNG MEN IN HEBREW  
THEOLOGICAL COLLEGE TONIGHT

The courses in Bible and Jewish history, which began last Friday evening in the Hebrew Theological College, 3448 Douglas Boulevard, will continue this evening. The classes are from 7:30 to 10 P. M.

In Chicago there are many young men who have studied in the Hebrew Theological College and then continued their studies in universities where they were trained for various professions. Others have taken up different trades. These courses have been inaugurated for these young men.

Last Friday evening classes were well attended and proved to be very successful. A larger number of students is expected this evening.

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IV

THE PURPOSES AND OBJECTIVES OF THE HEBREW THEOLOGICAL COLLEGE

by

Rabbi Saul Silber

Those who are interested in the Hebrew Theological College, who have great plans for its improvement, and who are willing to bend every effort to guarantee its development and success, must, first of all, have some data on the material that the Theological College possesses. By "material," we mean the students of that institution.

At present there are 235 students attending the Hebrew Theological College and 145 students in the Yeshivah Etz Hayim/a branch of the Theological College/. The students of the Yeshivah Etz Hayim are divided into six Talmud classes, taught by three Talmud teachers.

The Hebrew Theological College has divided 90 students into six classes,

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IV conducted by four eminent rabbis. Four other teachers have been engaged to teach the students of both institutions the Bible, grammar, Hebrew, and history. The students are superior individuals and there are a significant number of them who have the qualities and characteristics of our ancient sages.

The students are too young to have a broad knowledge and understanding of the Talmud and its commentaries. About twenty-two students also attend university classes where they distinguish themselves. Everyone who sees them recognizes them as the blessed children of God. About sixty students of the Theological College have either been born or have been reared in America, and among them, there are some from as far west as Houston, Texas and as far north as St. Paul.

From what has already been said, we believe that we can gain some understanding, although incomplete, of the material that the Hebrew Theological College

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IV has at the present time. We say at the present time, because we must not, under any circumstances, have a fixed opinion. Another educational institution must be organized within the Hebrew Theological College, viz., a teachers' seminary. When this institution is organized, the number of students will increase.

Now that we know something about the material of the Hebrew Theological College, we can discuss the spirit prevailing in the College and also the basis upon which the board of education will try to develop the institution.

We hope that the dominating spirit within this institution will be purely religious and nationalistic--the very same spirit that has dominated Judaism throughout the centuries of our history and which has been the backbone of our people.

These two elements [religion and nationalism] are identical. One nurtures the

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IV other, and we are convinced that the religious and nationalistic spirit will inspire all the Jews of Chicago who wish to elevate the Crown of the Torah and the national honor; who wish to work tirelessly for the development and success of the Hebrew Theological College.

The purposes and objectives of the Hebrew Theological College will be to train the qualified members of the growing generation to be real, conscientious, and upright Jews, and to extend to those among them who will choose this sacred work as their lifework, every opportunity to attain their objective.

We believe that it is necessary to point out these basic principles to which the students must adhere in order to become real, conscientious, and upright Jews:

1. They must learn to love God from the depths of their souls.

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IV 2. They must study the Torah diligently and arduously with all the vigor that they have, and they must lead lives in harmony and accord with its religious, moral, and ethical precepts.

3. They must try to understand the Jewish people and their problems; to feel their tragic history; to dream their dream; to sacrifice for them when sacrifices are necessary.

A true Jew is one who is "true in himself" and is at peace with the outside world. A true Jew is one who possesses a Jewish mind plus a Jewish heart. Both intellect and character must be woven from the fabric of the Torah.

Because the word, Torah, has recently become so elastic and has been misused, we wish to define it. The "Torah," which begins with Moses and extends, like a strand of pearls, to Rabbi Akibah and his contemporaries, and the "Torah" from Moses Maimonides to the great Gaon of Wilno will be studied in written and oral form--the "Torah," which seeks to raise man

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IV from the animal level, to eradicate bestial passions from the human heart and to implant morality and virtue therein; the "Torah" which carries man on the wings of an eagle to celestial spheres; the "Torah" which seeks to free him from his earthly chains; the "Torah" which seeks to solve the eternal riddle of the universe....; the "Torah" which seeks to establish the relationship of friendship between the Creator and Man.

All students, particularly those who wish to become rabbis and teachers, will follow this course and we shall devote more time and skill to teaching these students because their task will be to elevate Judaism and to defend it against any threat.

So far, we have discussed, in general terms, the spirit which the board of education will eventually have to mold. We believe that we must also discuss the organizational system and the details of the curriculum of the Hebrew Theological College, with which the board of education will have to busy itself.

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IV The board of education will be divided into three committees: one for the Yeshivah Etz Hayim, one for the Theological College, and one for a Teachers' Seminary. These committees will meet every Monday and plan the co-ordinating principles for the Hebrew Theological College.

The tasks of the board of education are as follows:

1. It must engage competent teachers approved by the officers of the institution.
2. It must hold the teachers responsible for their work.
3. It must draw up a complete curriculum for the respective teaching departments and consult with the faculty as to the time required for study.
4. The board of education will have to give much of its time, at present,

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IV to organizing the following studies: Bible, grammar, language, history, and other classes.

5. It will have to convince the students that it is concerned with secular studies also, and that it is their duty to know these studies and not simply an optional choice.
6. It will have to introduce an additional number of organizational questions into the classes, and to fix the "boundaries" between the suitable candidates for the Hebrew Theological College who could and should enter the Yeshivah, and the requirements of the Theological College for those who will continue their studies.

The board of education will have to fix the "boundaries" where one department ends and another begins. These "boundaries" are essential and we will call them the "boundaries of the Torah".

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- IV 7. The board of education will have to examine the students to see what progress the students have made and to find out the reasons why some students are behind in their studies and try to help them; it will have to award prizes for essays on the Talmud and other subjects.
8. It will have to divide the semesters and academic years, and determine the amount of time to be spent on the various courses. (We recommend three years for the Yeshivah, five years for the Teachers' Seminary, and seven years for the Theological College.)
9. The board of education must become interested in the subjects that the students study in the universities and must see to it that the students who take an academic course should take up subjects which will be in harmony with the tasks and ideals of the Hebrew Theological College.
10. It must formulate the "wisdom of Israel" that is to be taught to the

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IV students.

11. It must immediately engage a teacher of public speaking and voice training for those students who have recently come from overseas, in order to improve their accents which are often very harsh.
12. It must enter into close contact with the students; it must select among them the most gifted and encourage them in their studies; it must make them conscious of their great undertaking and inspire them to continue the sacred work that they are engaged in, and instill in their hearts love for the Torah and fear of God.
13. It must become interested in the material condition and welfare, and in the physical condition of the students.

**A subcommittee of the board of education should confer with the Budget committee**

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IV and jointly determine the amount of financial support to be given to the students.

We believe that we have covered the temporary needs of the Hebrew Theological College and we hope that the worthy rabbis and gentlemen of the board of education will exert every effort so as to carry through all the points herein mentioned.

We wish to state, although it is out of place here, that the expenses of the Hebrew Theological College amount to \$30,000 a year, but for the forthcoming year \$50,000 will be required for several improvements which are urgently needed.

We look to the future joyfully and hopefully, because we are proud of the edifice which the Orthodox Jews have built; we know that the board of directors is ready to do its duty and to exert all its efforts for the

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# THE TASK OF THE HEBREW THEOLOGICAL COLLEGE

(Editorial in English)

The Hebrew Theological College of Chicago, better known as the Beth Medrosh L'Torah, is not and must not be a school for professionals, must not be a trade school in any shape or form. Its main task is to bring up a generation of learned Jews, so that they may be equipped intellectually and morally to preside over Jewish destinies of Jewish communities and to continue the traditions of our people. The Hebrew Theological Seminary has actually one task to perform --to spread light, the light of Jewish knowledge. Everything else is a matter of second consideration. It is up to the student to determine whether he wants to become a Rabbi or not. It is up to the student to say whether he wants to become a Hebrew teacher or not, but the spirit prevailing in the institution must be a spirit of intellectual unselfishness and a spirit of true learning. The institution will have performed the function for which it was called into being if after five years from today it will produce a generation of young and

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ambitious Jewish scholars. Whether these scholars prefer to remain Rabbis or laymen will not affect the college in any way.

The trouble with American Jewry is that it has learned very little and that it has forgotten a great deal. To eradicate ignorance is the task of the Hebrew Theological College of Chicago, and to be frank about it, we are concerned with the number of lay-scholars the college may produce than with the number of Rabbis be graduated from the college [sic]. Of course if a young student is very pious and believes himself fit for the Rabbinate and the Board of Directors of the institution holds the same view, then he should not be denied a special Rabbinic training. But the college should not force boys into the Rabbinate or even try to persuade them to join the Rabbinic class, unless those young men who choose the Rabbinate as a career will be successful Rabbis. Those, however, who become Rabbis because they are forced into the Rabbinate or because they think they have nothing better to do in life than to become Rabbis, will give poor services to the Congregation and will be very poor Rabbis.

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The same holds good of Hebrew teachers. We need more Hebrew teachers in the Middle West, and even if the Theological College should produce fifty a year, they will all find positions, for there is a scarcity of Hebrew teachers in America. But no student of the Theological College should be pressed into the teachers class and he should not be persuaded to embark upon a teacher's career, unless he feels and the Board of Directors feel that he will be fit for his job, morally, psychologically, and intellectually. A man may be a fine scholar and make a very poor teacher. Teaching is an art in itself, and it is an art that cannot be acquired. When the students will receive a thorough Hebrew and Talmudic education, they will surely be able to determine what they could do best. There is no doubt in our mind that a great many will choose the Rabbinate as their career, while others will prefer to embark on a teacher's career, that may be as remunerative as any other career. But the principle that the Hebrew Theological College has as its main task to spread the knowledge of Judaism must never be forgotten or overlooked.

Although the Hebrew Theological College has been established by the Chicago

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Jews, it should not serve the purposes of the Chicago community only, but it should serve the purposes of the Middle Western Jewry at large, and should give preference to young men from the Middle West. By doing so it will invite the sympathy of the Middle Western Jewry and finally it will also get the support of the Middle Western Jewry. If the Board of Directors will bear this in mind it will make it its business to get in touch with all the Jewish communities in the Middle West and try to get the support of each and every community in the Middle West. The Middle Western communities should be made to feel that they are partners and co-owners of this institution and that they are obligated to the institution.

It is not only important from a financial point of view, but it is important from a moral and intellectual point of view. The interest a Middle Western Jewish community might take in the Hebrew Theological Seminary will contribute to the intensifying of the Jewish intellectual life of that community. It will accompany with the keenest interest the development of the institution and it will take pride in the fact and it will make it its business to find positions

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for the graduates of the institution.

The Board of Education of the Theological Seminary must consist of Hebrew and Talmudic scholars, men who are not well versed in Hebrew and Talmudic lore have no right to be members of the Board of Education. They may do a good many things for the institution when serving on the Board of Directors, but they should not serve on the Board of Education. The Board of Education of an academic establishment and the Hebrew Theological College is supposed to be an academic establishment--should consist of men alive in their task. They must be in a position to follow the developments of the institution from a purely intellectual and scholarly point of view. They must give the institution its intellectual standard, and unless they are intellectuals themselves, they will not be able to do so, and the institution will remain a Talmud Torah or a second class Yeshivah. The very nature of the institution, its very function, necessitates the Board of Education consist of learned men.

If the leaders of the institution will be mindful of these three things,--first,



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that the institution is primarily called upon to spread the knowledge of Judaism; secondly that it is to serve the purpose of Middle Western Jewry at large, and thirdly that it must be a high class academic establishment, then there is no doubt in our mind that it will be one day not only the pride of Chicago, not only the pride of Middle Western Jewry, but the pride of American Jewry at large. [Editor's note: This article is in English originally. It has not been edited in the usual manner.]

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A WORD MUST BE KEPT

(Editorial)

When the campaign was being carried on for the erection of a Hebrew Theological College, the leaders of the institution publicly declared that there would be three divisions in that building, viz., a talmudic elementary school, a rabbinical seminary, and a teacher's college.

The doors of the Hebrew Theological College are open, and hundreds of young men are now seated in the comfortable, light, and warm rooms, engaged in their studies. But, so far, nothing has been said of the establishment of a teacher's college, which, after all, is far more important and of greater significance than the rabbinical college because, whereas one congregation of 5,000 members requires only one rabbi, the very same congregation needs five teachers; the education of the youth is more important than anything else in Jewish life.

If it is true that the Holy Temple was established primarily for the sake of

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little children, it is also true that Palestine will be rehabilitated only when the Jewish youth know what Judaism means. Should illiteracy be perpetuated, and further extended, through the scarcity of teachers, American Judaism will have no future, because the only foundation of Judaism in the Diaspora is knowledge--knowledge of Judaism, both practical and theoretical. And if the source of this knowledge dries up, then--then we will represent the last generation of Jews in America. The generation that will follow us will doubt its Judaism, and the third and fourth generations will have but a faint memory of Judaism. If there is a power, an agency, that can save American Jewry from going under, that agency is the Hebrew school, the Talmud Torah, the Heder [Old World type of Hebrew school] the Heder Metukan (reformed Hebrew school), etc. In order to have Hebrew Schools in America, we must have Hebrew teachers, and one of the objectives of the Hebrew Theological College is to found a teacher's college, and thus provide a generation of teachers for Talmud Torahs and Heders.

If the Hebrew Theological College does not try to do what it promised, if it does not organize a teachers's college--it will not fulfill its purpose.

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From the very beginning, we supported the Hebrew Theological College as much as possible. We gave it more attention than any other institution because we realized how important it was. We appealed to Chicago Jewry in behalf of this institution because we had a firm and definite assurance that a teacher's college would be organized. The other two divisions of this institution are certainly necessary and worthy of our support--but the most important division, in our opinion, is the teacher's college. Apart from the fact that a teacher's college has not been organized, not even a word is said about organizing it.

This we cannot understand, because the directors of this institution ought to know that the public will support the Hebrew Theological College only when it has a teacher's college, and each day that the announcement of the establishment of a teacher's college is deferred, the institution suffers both materially and morally. In Chicago there are Jews who will support the Hebrew Theological College only when it has a teacher's college. There are Jews in Chicago, who will double and triple their subscriptions to the College when the teacher's college is established. It is also in the interest of the other two divisions

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of the institution that the third division should be established.

We hold it our duty to call the attention of the directors of the Hebrew Theological College to the fact that the promise they gave the public should be kept immediately.

Until now the Hebrew Theological College was probably in no position to do what it should have done. But now, when the reorganization of the management and leadership has been completed, there is no excuse whatever for not establishing the teacher's college. A promise by the directors of such an important and recognized institution to the public is sacred--it must be kept--and no excuses can be accepted. If the Hebrew Theological College believes that it is competent enough to maintain a division in which rabbis are trained, then it is certainly competent enough to maintain a teacher's college. We believe that it is much easier to organize a staff of teachers and professors for a teachers college than it is for a rabbinical seminary, because Chicago possesses adequate facilities.

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The teacher's college must be opened soon, if the Hebrew Theological College is to strike a deep root in the Jewish life of Chicago.

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The modern person of culture must understand the language of colors, which express the character of persons and things. It is as important to understand a good painting, as it is to understand good literature. The great artists stand on the same pedestal as great masters of literature.

If you wish to have a complete cultural education bear in mind that it can not be complete without a knowledge of art. If you are skilled in art, it is possible that you have a natural talent which can be developed.

If you are interested in Art, register in the art classes, that are being opened by the Worker's Circle League under the direction of S. Astrowsky. You can register any evening from 8 to 9 O'clock at 1224 South Albany Avenue.



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Daily Jewish Courier, Sept. 19, 1922.

## FINISH WHAT YOU HAVE STARTED

(Editorial)

When a large Jewish community in Europe decides to build a home for a certain institution, it assigns a certain sum of money for that purpose, calls in architects, and asks them to present plans. A contractor gets the order to build, as soon as a plan is approved. A few years ago, the Jewish community of Berlin decided to erect a new building for a college of Jewish studies, a Hebrew Theological College. Work on the building began as soon as a decision to build was reached. The building was finished within six months.

In America, where the Jewish communities are not organized, where all the community work is done by a small group of people, the situation is entirely different. It takes a number of years to consider and discuss building plans. The work on a building does not proceed smoothly even after it has begun. The work has to be stopped, the process of construction interrupted, because there

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is not enough money to finish the building. This is a shameful condition which has a demoralizing effect upon the community and upon the individual.

In Chicago they have been building a Hebrew Theological College for the past six months. It is unquestionably a very important institution; it is so important that it is difficult to understand how Chicago got along without one up to now. Ordinarily, the construction work should have taken less than six months, but the representatives of the Hebrew Theological College did not have an organized community behind them to guarantee the financing of the building. Summer was over before the few **dollars** needed to go on with the construction were raised. Now the summer is over and the building is still unfinished because there is no money.

Such a state of affairs would be understandable if Chicago were a small Jewish community of a few thousand Jews, but Chicago is the second largest Jewish community in the world. Chicago has more Jews than Berlin and Frankfurt-am-Main combined. It is a shame and a disgrace that Chicago, which is one of the

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richest Jewish communities in the world, should display such a niggardly spirit, the spirit of a miser. The reputation of Chicago Jews does not gain anything from such an attitude.

Fifty or sixty thousand dollars is all that is needed now to finish constructing the building. Chicago Jews moan and sigh, but they are not contributing the relatively small sum that is needed for this great community undertaking. The representatives of the institution are compelled to organize a bazaar as a means of raising the few necessary dollars. Assuming that the bazaar will be very successful, that it will bring in a large sum--say thirty thousand dollars--that will still be insufficient.

The representatives of the community have resolved to make a united appeal during the coming holidays in behalf of the Hebrew Theological College and the Keren Hayesod /"exchequer" of World Zionist Organization/ in order to assure the completion of the building and the opening of the institution. The great importance of the institution and the fact that it is now in a very critical financial condition forced the

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Keren Hayesod workers to agree that the Keren Hayesod appeal should also include an appeal for the Hebrew Theological College.

The Chicago Orthodox Jews should be sad; they should be ashamed of the fact that the financing of the Hebrew Theological College is dependent upon a bazaar and upon an appeal in the synagogues. There are two hundred thousand **well-to-do** Orthodox Jews in Chicago, who can afford to give from two hundred to two thousand dollars for the Hebrew Theological College; nor would such a contribution impoverish them. They did not do so, but forced the Torah to beg-- through bazaars and through synagogues--which is no honor to Chicago Jews.

Now that it has been decided to organize a bazaar for the benefit of the Hebrew Theological College, now that it has been decided to include in the Keren Hayesod appeal an appeal for the Hebrew Theological College, every Orthodox Jew in Chicago should see to it that both undertakings are successful, because upon the success of both undertakings depends the future development of this important institution.

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Let every Chicago Jew do his duty, in this eleventh hour, to the Hebrew Theological College. Let every Chicago Jew realize that once we have begun to build a Hebrew Theological College, we must finish it. We must not stop in the midst of our work. Chicago Orthodoxy must not become morally bankrupt.

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WHAT IS THE TASK OF THE EDUCATIONAL COMMITTEE  
OF THE WORKMEN'S CIRCLE?

by

Morris Ziskind

What is the task of the educational committee of the Workmen's Circle? Is it only to conduct children's classes, or is it obliged to do general educational work within the branches and for the membership at large? This question was discussed at a meeting of the educational committee, and the answer given was that the children's schools are only a part of the educational program; and that the Workmen's Circle must become interested in the education of their members, within, and outside of, the branches, in order to accomplish its task as a worker's organization.

The cause of this discussion was the fact that the educational committee for the past two years or more, did not participate in any general educational work, with the exception of children's classes, because it was occupied with the financial problems of supporting the schools.

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From a financial standpoint, the educational committee is, at present, in no position to do anything. The financial resources of the children's schools are in a horrible condition due to the fact that many branches are unable to pay their taxes. The problems connected with the schools, and the problem of paying the overdue salaries to the teachers and other employees tie the hands of the educational committee to such an extent that there remains no energy to indulge in the work of carrying on wider educational activities.

In connection with the new general educational activities, Mr. Louis Schalffer of Branch 226 introduced a plan, whereby the work of the educational committee can be reorganized in such a manner that general educational work can begin within, and outside of, the branches. He proposed that the work of the educational committee be divided into two parts: a committee of ten be appointed to act as the school committee, and a committee of five to carry on general educational work.

The plan was accepted, and the educational committee was divided into two parts: a committee of ten for the schools, and a committee of five for general educational work. The latter committee organized a program which it will attempt to

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carry through in the month of November. The committee hopes that the branches and the active members will support the program in every possible way, so that it may be successfully carried out.

The members of the Workmen's Circle own a beautiful building--The Labor Lyceum. Until now, no one was interested in developing our activities in the lyceum, and the building did not appear to represent an educational institution. The reason [for this situation] was that the entire energy of the labor lyceum committee was spent in meeting the financial expenses of the building. It seemed as though nothing could be done to further our educational work in our lyceum in order that the building should become a cultural and social center, not only for meetings, but also for various social activities, which would attract the thinking and active members to participate in the educational work of the Workmen's Circle.

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Forward Sept. 17, 1922

## Progressive Preparatory School Conducts Commencement Exercises Today.

One of the most remarkable institutions in the Jewish district of Chicago is, without doubt, the Progressive Preparatory School. This school presents an opportunity so every immigrant to learn the English language in a short time.

You can meet students there, who have not been long in this country, and who can already write a composition in good English. The intelligent students, who attended classes in Europe, are inspired by the teaching methods of this school.

The faculty is one of rare ability. The principal of the school is very particular in engaging a teacher. A teacher in the Progressive Preparatory school must be a University Graduate and an able critic of what he teaches.

The atmosphere of the school is very pleasant, and the teachers give a great deal of individual attention to the students. Very often, the teachers call meetings to discuss how it would be best to elucidate to certain students various problems of mathematics, grammar, arithmetic or history. This spirit and standard of study exists not only in the higher courses of the school, but also in grammar school and special classes in English for beginners.

Under these conditions, it is understood that the success of the teachers is great. In, a period of only 5 months, many students completed the entire public school courses.

Among those, who receive diplomas today at 2 P.M. are many, who began with the alphabet five months ago. This graduation is a sort of thanksgiving in honor of the great success of the school. The school has, therefore, prepared a magnificent program in the assembly hall of the Herzl School.

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JEWISH

Daily Jewish Forward, Sept. 3, 1922.

[THE WORKERS' CULTURE LEAGUE]

The Workers' Culture League created a great deal of interest among all local circles by its great accomplishments last season. It is making many new preparations for the coming season, which will begin shortly.

The league is now planning a program of great cultural significance. The league is broadening its activities. It will plan a wonderful program for the masses this season, among whom it found many sympathizers. Primarily, the league is determined that its undertakings should not be available only to West Side residents. Therefore, it will sponsor undertakings on the Northwest Side. The affairs will be given on the Northwest Side Friday evenings and in the Douglas Park District Sunday evenings.

The league engaged the well-known artist and musician, Paul Lampkoff, the musical director of the Palace Theater. Mr. Lampkoff is a graduate of the Petrograd Conservatory. He became famous in Europe for his great musical ability. At the league he will have full charge of the choir and orchestra.

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JEWISH

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Daily Jewish Forward, Sept. 3, 1922.

II B 1 b

The league also engaged the noted English actor and producer, William Owen, as the manager of the English department of the dramatics division, which will be under the direction of a famous Jewish artist, whose name can not yet be announced.

L. Schaffner, chairman of the league, travelled to New York to complete the transactions with the above-mentioned artist. Schaffner will also arrange with the well-known painter, S. Astrowsky, to become the manager of the art and painting division of the league.

The league will open its season with three grand undertakings: a banquet will be held September 22; an Art ball on October 7; and a theater performance in the Palace Theater on October 17 where the entire cast of the league will appear.

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JEWISH

Daily Jewish Courier, Aug. 25, 1922.

## A FINE BEGINNING

(Editorial)

The building for the Hebrew Theological College will soon be ready. An organization to manage the institution will be functioning even before the doors of the building are open. The constitutional committee, which was appointed to draft the constitution and bylaws [for the institution] held several meetings and unanimously adopted a draft for a constitution. This draft will certainly be approved by the general assembly because the draft says plainly that the Hebrew Theological College is an Orthodox institution, which is to serve as an educational and spiritual center for the Orthodox Jewry of Chicago and the Middle West.

This is a clear and broad program. It will be the task of the educational council to realize the program in all its details. This program will satisfy all the groups of the Chicago Orthodoxy. It will satisfy the Orthodox Jews because the program lays particular stress upon the study of the Talmud and its

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Daily Jewish Courier, Aug. 25, 1922.

Commentaries. It will satisfy the scholars because it includes Jewish studies in its curriculum--Hebrew literature, Jewish history, and Jewish philosophy. It will satisfy the practical members of the community who are not as much interested in the creation of a spiritual center in Chicago as they are in the creation of a teachers' seminary, so that the Talmud Torahs now in existence, as well as those which will be established in the future, will have well-trained, well-educated teachers.

The program of the Hebrew Theological College, as stated in the draft of the constitution, has taken into consideration all the spritual requirements of the community. The College can, therefore, appeal to all the Jewish groups of Chicago. We hope that all the Chicago Jews will support the Hebrew Theological College, which is a necessary and noble institution.

Undoubtedly, the present board of directors and the general assembly will adopt the constitution. We will soon have a well-organized body in Chicago, upon which the Hebrew Theological College can depend. The Chicago Jews now have to finance the building of the Hebrew Theological College, so that it can open its doors at the beginning of next semester.



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JEWISH

Daily Jewish Courier, July 18, 1922.

IT IS TIME TO BE SERIOUS

(Editorial)

In Chicago, they fought for a Hebrew Theological College for about two years--for a spiritual center for the Jews of Chicago. After long disputes, controversies, meetings, and private negotiations, it was decided to build a home for the Torah in Chicago, a home which would serve as a spiritual center for all classes and all types of students: for young people who want to become scholars and for older people who wish to continue their studies. There cannot be any doubt that Chicago needs such an institution. No Orthodox Jew in Chicago denies the need of having a Hebrew Theological College--the only cultural institution of the Orthodox Jews of Chicago.

Such an institution would have been built a long time ago, if the Reform Jews had been convinced that it was necessary to have one. It would have been organized and financed long ago, and it would have been open by now. However, the Orthodox Jews of Chicago are easy-going people; they take

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Daily Jewish Courier, July 18, 1922.

their time. They have been building the Hebrew Theological College for the past six months, but the building is not yet finished. There is no money! They talk a great deal about the Hebrew Theological College, which will certainly be an ornament for the Jews of Chicago, but it is not organized yet and its future is not assured, either financially or intellectually. They still do not know who will be at the head of the institution, what will be taught there, who the teachers and deans will be, how much and what will be taught to the pupils, whether it shall be a purely professional school or a general spiritual center--a sort of a free academy for Talmud, Jewish studies, and so on.

It seems to us that now, when the Hebrew Theological College is being built, it is time that we became serious and began to do something toward solving the various problems in connection with that institution, but, so far, this has not happened. A few men have done all the work that has been done up to now: the collection of the money to build the institution, organizing the building activity, taking care of the newspaper publicity--but one swallow never makes a summer. All the sacrifices of the indefatigable Messrs. Ben Zion Leizerowich and Eisenstein are not sufficient to put the institution

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Daily Jewish Courier, July 18, 1922.

upon a solid foundation. Not only is more money needed, but, first of all, more people are needed. It is also necessary that the few active workers for the Hebrew Theological College should, at least, propose plans for further constructive work.

Why don't they call a meeting to elect an educational council so that when the doors of the institution are opened, we won't have to grope our way in the darkness but will know what we have to do?

It is natural that the few rabbis who are interested in the Hebrew Theological College should desire, first of all, to put their rabbinical stamp upon the institution. They are rabbis, and it is only natural that they should consider the institution from their own point of view. They should not be blamed or criticized. Were a few Hebrew literati interested in the institution, they too would consider it from the point of view of their activity. The community, however, has greater and wider interests in the Hebrew Theological College. The name itself tells us what kind of an interest the community has in the home for the Torah. This is a very broad conception:

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Daily Jewish Courier, July 18, 1922.

It means Torah with all that the word implies--it means education, Jewish studies, and so on.

If those working for the Hebrew Theological College don't begin to plan, to organize, to work out the details, then there will remain only one group, the rabbinical group, which will have a definite plan, and the Hebrew Theological College will then become a seminary. The Hebrew Theological College should be a seminary, but it must also have other classes and divisions.

There was a seminary in Chicago two years ago as well as ten years ago. The fight during the last few years was not about a seminary but about a Hebrew Theological College, which would be more than a seminary, which would be a seminary, a pedagogical institute, and a free academy for Jewish studies.

It is time to become serious about the Hebrew Theological College. It is high time for the workers of the institution to formulate plans for the future. It is time to formulate study plans for the Hebrew Theological College in order to avoid difficulties in the near future, and in order to be able to begin work as soon as the College opens its doors.

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JEWISH

Daily Jewish Courier, June 23, 1922.

MAKE GOOD YOUR PLEDGES

by

Dr. S. M. Melamed

Our brethren, the Jews of Chicago--may they live long and be happy--have learned how to make a promise but they have not yet learned how to keep one. It is, therefore, my painful duty to keep teaching them and to keep pounding into their heads the fact that when a Jew promises to give money for a Jewish cause, he has to keep his promise--otherwise he is a foolish braggart who arouses false hopes.

Last Pentecost, many Jews, in their synagogues, pledged to give money for the Hebrew Theological College. Fifteen thousand dollars was pledged for this important institution, which was very nice. However, when you speak to Mr. Leizerowich, the president of the institution, you hear a different story: "Only three thousand dollars has come in up to now, out of all the pledges. We cannot go on with the work because the synagogues have not

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JEWISH

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Daily Jewish Courier, June 23, 1922.

made good their pledges. We cannot build without money. The situation is desperate."

I think that this is terrible. To promise in the synagogue to contribute for the Torah and not to pay--I cannot conceive of a greater moral crime! Every Chicago Jew who has pledged money for the Hebrew Theological College and does not make good his pledge, is sabotaging the building of the Hebrew Theological College. He is a striker against the Torah, and that is not a complimentary title for anyone.

Jews of Chicago! Make good your pledges for the Hebrew Theological College! Do so at once!

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JEWISH

Daily Jewish Courier, June 16, 1922.

## JEWISH EDUCATIONAL CURRICULUM

(Editorial)

There was a meeting last Monday night at the Hebrew Institute. A great many Jewish civic workers gathered at the invitation of the [Jewish] Federation [of Orthodox Charities] to discuss Jewish educational problems in Chicago. The first speaker, Rabbi Ephraim Epstein at once raised the question of the teaching method, and all the other speakers of the evening, with the exception of Mr. Horwich, stressed that point. Mr. Horwich, head of an educational bureau in Boston, in a very interesting speech, laid greater emphasis upon the content of Jewish education than upon its form. [Translator's note: The rest of the editorial was not translated because its contents do not fall within the scope of this project.]

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JEWISH

Daily Jewish Courier, June 1, 1922.

HELP THE TORAH!

[An Appeal by the Rabbis of Chicago]

We, the rabbis of Chicago, appeal to the Jews of Chicago to support the Torah.

Today, Chicago is one of the leading Jewish cities [in the world], and Chicago should become a place for the Torah, a center of the Torah. Now, when we are celebrating the giving of the Torah to us [Translator's note: This appeal was published on the eve of the Feast of the Pentecost, which commemorates the giving of the Torah to the Jews], it is proper that every Jew should remember to disseminate the teachings of the Torah among the young Jewish generation in America, because only a generation raised on the Torah can assure the further existence of Judaism in America.

A group of Chicago Jews, who are devoted to the Torah, decided, with the approval of the representatives of Orthodox Judaism, to build a Hebrew Theological

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JEWISH

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Daily Jewish Courier, June 1, 1922.

College in Chicago, a center for the Torah, which would accomodate beginners, advanced students, and scholars, who desire to devote themselves entirely to the study of the Torah. The building, a beautiful and noble building, will soon be ready if the Orthodox Jews of Chicago will do their duty and will support this great and important institution, whose task it is to raise a generation of lovers of the Torah in Chicago.

In the name of the Torah, which is the foundation of our existence as a nation, we appeal to you Chicago Jews: support the Hebrew Theological College; help create an institution which will enforce and strengthen Judaism in Chicago and will make our city a great center of the Torah. Everyone of you is duty-bound to give something for the Hebrew Theological College, because the Hebrew Theological College should be the institution of the entire Orthodox community of Chicago.

Do your duty as Jews! Come to the aid of the Torah! And may you witness, as

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JEWISH

Daily Jewish Courier, June 1, 1922.

a reward, the redemption of Zion and Jerusalem!

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JEWISH

Daily Jewish Courier, May 23, 1922.

[APPEAL FOR THE HEBREW THEOLOGICAL COLLEGE]

by

Dr. S. M. Melamed

Jews should forget that one can go to the synagogue on a holiday at no expense. It costs money to go to a synagogue. Those days are gone when one could go to a synagogue and pray to one's heart's content, without any cost whatsoever. Nowadays to go to the synagogue means more than to go to pray and thereby earn a place in Paradise. Nowadays one goes to the synagogue to pray and also to do something for Judaism.

I say this apropos the approaching holiday of the Pentecost. On that holiday the Jews will have to prove that they love the Torah and that they want to do something for the Torah. An appeal for the Hebrew Theological College will be made at that time. The appeal must be effective, which means it must bring in money because money is needed to finish the building for the Hebrew Theological College. If you contributed to the relief last Rosh Hashanah, if you

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JEWISH

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Daily Jewish Courier, May 23, 1922.

III C

IV contributed to the Keren Hayesod ["exchequer" of World Zionist Organization] last Passover, be ready to contribute to the Hebrew Theological College this coming Pentecost. You will certainly give, whether you like it or not, because a spiritual center in Chicago must not be destroyed because of your niggardliness.

I hope that the rabbis and the synagogue presidents will see to it that none of the Jews prays gratis and thereby evades his duty.

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JEWISH

Daily Jewish Courier, May 21, 1922.

[THE HEBREW THEOLOGICAL COLLEGE]

by

Dr. S. M. Melamed

Nothing has been heard recently about the Hebrew Theological College in Chicago. It is true that the building activity is going on, but when the building is ready in a few months--what then? Is it not about time that the representatives of the community came together and began to do something to insure the future of the institution? The completion of the building is only a part of the work. Ways and means have to be found of financing the institution. A definite policy has to be adopted regarding the educational work--how to educate the students, which system to adopt, how to finance the education.

The present leaders of the Hebrew Theological College are deeply devoted to the great undertaking and are doing everything in their power to complete the building, but not all of them are authorities on the problem of higher Jewish education. If the president of the Hebrew Theological College were a man who

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JEWISH

Daily Jewish Courier, May 21, 1922.

looked ahead, he would call a meeting of rabbis, synagogue presidents, and scholars, and would explain the situation to them. The meeting should elect two committees--a financial committee which would work out plans of financing the institution, and an educational committee to work out an educational program and a proper curriculum.

If Mr. Leiserowich does this, he will arouse great interest in the Hebrew Theological College among the Jewish circles in Chicago.

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Forward, May 15, 1922.

Today - - The Class on the History of Socialism

Tonight Dr.R.B. Green's class on the History of Socialism will meet. This class is sponsored by the Jewish Socialist Alliance, who meet in the Workmens Circle school, Albany and Roosevelt Road.

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JEWISH

Daily Jewish Courier, May 7, 1922.

FOR A JEWISH EDUCATIONAL CENTER  
ON THE SOUTH SIDE

by  
J. Loebner

South Side Jews, who are Orthodox by inclination, should all support the organization which has undertaken to establish the Jewish Educational Institute for the purpose of teaching Hebrew and other Jewish studies to children of public-school age. This Institute will also engage in social, civic, patriotic, and cultural activities. The Institute is now located at 114 East 59th Street. It is expected to become a center of Jewish influence and communal progress.

The Orthodox Jews of the South Side have needed such a central headquarters for a long time. There are about six thousand Jewish children on the South Side, and most of them go around idle because there is no place for them to study. Only three per cent of the six thousand receive a Jewish education in the schools maintained by the synagogues. That is why a group of Jews on the South

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JEWISH

Daily Jewish Courier, May 7, 1922.

Side have organized to solve the problem. The number of such Jews should increase from day to day so that the Institute can become what it ought to be. They need men there who know how a Jewish child should be educated. They are quite serious about their undertaking. It is sufficient to say that Dr. A. B. Yudelson, an amiable individual and a scholar in Jewish and secular education, has been elected president of the Jewish Educational Institute.

The institution when completed--which we hope will be very soon--will have a large auditorium, lecture rooms, classrooms, game rooms, ladies' parlor, gymnasium, and swimming tanks. The institution will thus have sufficient space and equipment so that the children can play in their free time.

The building, which will not belong to any particular congregation but to all the Jews of the South Side, will cost about a quarter of a million dollars. One-third of that sum must be raised between now and November first. The

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JEWISH

Daily Jewish Courier, May 7, 1922.

ground for the institution will be bought in a suitable neighborhood. The following people are working industriously for the erection of the building: Dr. Yudelson, Nathan D, Kaplan, Fred Bernstein, Samuel Levy, Morris Krieger, Lee Cohen, and Leah Levinson.

Orthodox Jews of the South Side! Give a helping hand to the above-mentioned leaders and contribute your share of money to help realize a plan which will lead your children into the Jewish way [of life]. As far as you personally are concerned, the building may become of such importance to you as a social center that you will not be able to get along without it, just as you are not able to get along without the synagogue where you pray. Write or get in touch with Dr. Yudelson at the address given above.

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JEWISH

Daily Jewish Courier, Apr. 17, 1922.

A BIG CROWD AT THE LAYING OF THE CORNERSTONE  
OF THE HEBREW THEOLOGICAL COLLEGE;  
FIFTEEN THOUSAND DOLLARS RAISED

Jewish Chicago yesterday had a great holiday; the cornerstone of the Hebrew Theological College, to be one of the most important institutions in Chicago, was laid at Douglas Boulevard and St. Louis Avenue.

A large crowd of men and women gathered for the celebration in which all the rabbis of Chicago, all the synagogue presidents and representatives of various Jewish organizations, participated. The public expressed its enthusiasm for the new, great, and important institution by raising the sum of over fifteen thousand dollars for it, including the twelve thousand dollars in cash that was raised during the dedication ceremony.

The ceremony began with a grand march by the children of the various Talmud

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Daily Jewish Courier, Apr. 17, 1922.

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Torahs, pupils of the Itz Hain Seminary, and students of the Beth Midrash Ia-Rabbonim (theological seminary). The band of the Marks Nathan Orphan Home marched ahead playing music. The line of march was from the Grenshaw Street Talmud Torah, via Roosevelt Road, Independence Boulevard, Douglas Boulevard to St. Louis Avenue, where the Hebrew Theological College is being built.

Mr. B. Leizerowich, the president of the College opened the ceremony. He introduced the chairman of the building committee, Mr. S. Eisenstein, who in a few words reviewed the history of the building. The chairman of the program, Mr. Samuel Ginsburg, was then introduced. Rabbi Izriel Epstein greeted the assembly and pointed out the importance of such an institution as the Hebrew Theological College, which will become the center of Talmudic education in the Middle West.

Speeches were made by Rabbi B. Margolin, Rabbi Olshwanger, Rabbi Saul Silber,

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Daily Jewish Courier, Apr. 17, 1922.

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Max Shulman, Joseph Weil, Abe Kaplan, H. Goodman, and others. Committees from various synagogues greeted the institution in the name of their synagogues and turned over their checks as a contribution from the synagogues to the institution.

The following synagogues turned over their checks:

Congregation Anshe Kneseth Israel .....	\$1,000
Congregation Beth Medrosh Hagudol .....	1,000
Congregation Shaarei Thora Anshei Maarov .....	600
Congregation Anshe Sholom .....	500
Congregation Anshe Liebawitch .....	500
Congregation Kehilath Jacob .....	500
Congregation Anshe Motele .....	200
Congregation Mishne T!Gmoro .....	200

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Daily Jewish Courier, Apr. 17, 1922.

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Atereth Isarel North Shore .....	\$200
Congregation B'Nai Isaac .....	100
Congregation B'Nai Reuben .....	100
Congregation Anshe Vilna .....	100
Congregation B'Nai Israel .....	100
Congregation B'Nai Zion North Side .....	50
Congregation Anshe Shavel V'Yanowo .....	25.

Many synagogues announced that they were going to hold a meeting to decide upon the amount of their contribution, which they will promptly remit.

Next on the program was the selling of cornerstones and windows of the institution. Mr. I. Shechtman paid \$1,350 for the first cornerstone; Mr. B. Hindzel bought the second cornerstone for \$1,000, and paid \$200 for a window; the third cornerstone was bought by Mr. and Mrs. Jaffe for \$400; the fourth,

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by S. Goldman for \$250; the fifth, Emil Braude for \$250; the sixth, by N. H. Bolotin for \$250; the seventh, by Leizerowich for \$200.

The windows were purchased by M. Sklamberg, Mrs. S. H. Cohen, N. H. Bolotin, and Mrs. Jaffe at \$100 a window; Isidor Grant paid \$75 for his window and Rabbi Margolin, M. Rubin, W. Miller, Max Shulman and others paid \$50 a piece for a window.

Various sums were contributed by individual persons. Mr. B. Horwich gave \$250; Mr. B. Stone, \$200, Abraham Gershon Shulman, \$100; Michael Rosenberg, \$100, and others. A detailed list of the contributors will be published in the Courier within a few days.

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JEWISH

Daily Jewish Courier, Apr. 10, 1922.

HEBREW THEOLOGICAL COLLEGE

by

Dr. S. M. Melamed

Thanks are due to Mr. Salk, the president of the Congregation Anshe Kneseth Israel for his plan to help the Hebrew Theological College, and at the same time not hinder the work of the Keren Hayesod ["exchequer" of World Zionist Organization]. Mr. Salk's plan is that the synagogues should come to the aid of the Hebrew Theological College as a body. Mr. Salk has already won the support of the presidents of almost all of the big synagogues on the West Side. I hope that the presidents of the synagogues in other parts [of the city] will also support his plan. Then each synagogue will contribute directly, from its treasury, from two hundred to a thousand dollars to the Hebrew Theological College, so that the institution can be built. If each Chicago synagogue does its duty and brings to the ceremony of the laying of the cornerstone, which will take place next Sunday, a check of from two hundred to a thousand dollars, then the construction work will be continued. Then my friends Mr. Ben Zion Leizerowich, the president of the institution,

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JEWISH

Daily Jewish Courier, Apr. 10, 1922.

and Mr. Eisenstein, the treasurer, will stop annoying me. The essential thing is that the construction work should not be interrupted.

I hear that Abe Kaplan, president of the Moteler Synagogue is getting ready, and that he will come to the cornerstone ceremony with a check for two hundred dollars. If a small synagogue like the Moteler can give two hundred dollars for the Hebrew Theological College, how much should the big synagogue give? You tell us, gentlemen, you presidents of synagogues.

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Forward, April 6, 1922.

The Jewish Socialist Alliance Opens a Class In Socialism on the West Side.

The City Central Committee of the Jewish Socialist Alliance arranged a study class on the history of socialism. The class will hold sessions every Monday evening, 6 P.M., in the Workmen's Circle School, 1224 South Albany Ave. The instructor will be Comrade Dr.R.B. Green.

The City Central Committee arranged a similar class at the beginning of this season on the Northwest Side which was successful.

There will be no admission fees. Students will only be accepted at the first class. As the space in the classroom is limited, we advise those, who intend to visit this lecture, to enroll in advance.

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JEWISH

Daily Jewish Courier, Apr. 5, 1922.

## WHAT WE FORGOT

(Editorial)

The World War and its aftereffects created great problems for the Jewish people, and the Jews in all the western countries are busy solving those problems. Every Jewish community in the western countries is busy raising money for relief, for the Keren Hayesod ["exchequer" of World Zionist Organization], and for other great, Jewish national enterprises. It is true that we have to exert all our forces to solve those problems, but we must not forget that we have some obligations toward ourselves and that we must fulfill those obligations. No Jew should think that by giving money for relief and for the Keren Hayesod, he has fulfilled all of his duties as a Jew. No Jew should contribute to the national Jewish undertakings at the expense of his local obligations. He must do his duty to our suffering people in Europe and to Palestine,

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but he must not forget that he is a Jew at home, as well.

Unfortunately, many of our beloved Jews believe that by contributing to relief and to the Keren Hayesod, they have fulfilled all of their obligations to the local Jewish institutions. Giving money for Palestine and at the same time destroying the Jewish life here doesn't make sense. The Jewish life here must go on, regardless of how much we give for the great, international Jewish purposes. The discharge of one obligation does not release us from discharging other obligations.

We call our readers' attention to this because we see that the relief and Keren Hayesod work have weakened our local Jewish work.

A few months ago, the synagogue presidents and the rabbis of Chicago came together and resolved to begin to build a Hebrew Theological College, a very

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important and necessary institution. The executive committee of the Hebrew Theological College immediately began to carry out the decision of the representatives of Chicago Orthodoxy. They began to build at once, in the reasonable expectation that those who had ordered the building to be constructed, would finance the undertaking.

The foundation of the building was laid when the Keren Hayesod drive opened, and this, of course, gave all our civic workers plenty to do. They all threw themselves into the work for the Keren Hayesod, and they really accomplished a great deal in a relatively short time. They forgot, however, that besides having a duty toward the Keren Hayesod, they must also bear in mind their responsibility to the community and its needs. We regret to say that they have somewhat forgotten their local duties.

The executive committee of the Hebrew Theological College expected that the

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JEWISH

Daily Jewish Courier, Apr. 5, 1922.

representatives of Chicago Orthodoxy could not neglect to finance this important local undertaking, although they were busy with the Horen Hayesod. The committee went on with its building work, and now the committee is in a quandary. The contractors do not want to continue the work unless they get some money and the committee has no money.

Shall we stop the building activity? This would be ruinous to the institution. The entire organization will fall to pieces and the project would fail completely. It would be a shame and a disgrace to permit such an important and necessary institution, in which so many thousands of dollars have already been invested, to fail. It would be a moral death blow to the Chicago Orthodoxy. The Reform Jews and the radicals would laugh out loud, the Chicago Orthodoxy would lose its prestige, and it would become morally so weak that nobody would pay any attention to it.

At stake, therefore, is not only the fate of an important and absolutely

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Daily Jewish Courier, Apr. 5, 1922.

necessary institution, but, primarily, the honor and reputation of the Chicago Orthodoxy. The Orthodox Jews of Chicago cannot and must not be indifferent to the future of the Hebrew Theological College.

Well, what is to be done now? We cannot go on with the building activity because the treasury of the Hebrew Theological College is empty. On the other hand, we cannot stop our building activity because the entire organization, which was built at the cost of much energy and labor, would then fall apart.

We do not despair of the future. We are confident that in the future the Orthodox Jews of Chicago will give generously to the Hebrew Theological College. We are worried, however, about the present critical condition. What can be done at the present critical moment to save the institution from ruin?

It seems to us that the first thing to be done immediately, is to get the

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Chicago synagogues to extend temporary help to the Hebrew Theological College. Each synagogue should contribute according to its means, but none less than one hundred dollars. Seven or eight thousand dollars can be collected this way in a short time. With this amount in cash, the committee will be able to survive the present financial crisis.

In regard to the further financing of the institution, we must say that Rabbi [B.] Margolin's plan of selling a thousand certificates at twenty-five dollars each, appears to us to be both logical and practical. There are a thousand Orthodox Jews in Chicago, each of whom would be willing to contribute twenty-five dollars for the Hebrew-Theological College. Maybe some will buy two, three, or four certificates, and in this way, within a short time, another twenty-five thousand dollars can be raised.

Finally, we must invite the women of Chicago to participate in this work. We

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have in Chicago a great many Orthodox women who participate in our civic life and respond generously to every appeal made in behalf of a great Jewish undertaking. Women built the Infant Home on the Northwest Side, women built the Home For The Incurably Sick Jews at Oak Forest, women helped to build the Home For The Aged, and many other important institutions.

The representatives of the Hebrew Theological College must organize the women to help to do the work and they will do it; perhaps they will even do more than the men.

To ensure the further existence of the Hebrew Theological College, these three proposals must be put into effect immediately. Later, it may be too late.

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Daily Jewish Courier, Apr. 2, 1922.

## HOW TO BUILD UP AN EDUCATIONAL SYSTEM

(Editorial in English)

[Translator's note: The major part of this editorial was not transcribed as the contents do not fall within the scope of this project.]

In a few days the corner stone of the Jewish (sic) Theological College of Chicago will be laid, and we have reason to hope that within a few months or so the building will be erected and the great enterprise completed. And then what? Then we must concentrate all our efforts on the establishing of at least ten more Jewish public schools in Chicago, and the same men who are now engaged in the building up of a Theological Seminary must give their time and energy for the building up of our Chedorim and Talmud Torah system, otherwise the next generation of Chicago Jewry will consist of a few learned and a mass of ignoramuses, and this is scarcely an ideal and healthy state of affairs.

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We do not object to the method of establishing an educational system from the top. It has been done in many countries and has proved to be successful, but we must do like the other peoples have done and wind up the work with the developing of a public school system, and only then will the Jewish (sic) Theological College in Chicago be a blessing to the community.

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Forward, February 25, 1922.

Chicago Workmen's Circle Schools Open for New Children for a Short Time Only.

The classes arranged for new children, in these schools, are almost filled; therefore, the registration for new children must be limited.

The laws governing registration of new children, in these schools, are changed.

In the Douglas Park Workmen's Circle School, only children from 10 to 13 will be accepted.

On the Northwest Side children between 8 and 10 years only, will be accepted. The registrations of new children, will be made at the Douglas School, 1224 S. Albany Avenue, and the Northwest Side School, 2644 LeMoyne Street, Saturday and Sunday, from 10 AM to 2 PM, and the rest of the week, from 4 to 8 PM.

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WHEN THERE IS A SPIRITUAL CENTER

(Editorial)

Breslau, the capital of Upper Silesia, Germany, has a population of four hundred thousand and a Jewish population of twenty thousand. Most of the Jews in Breslau are more or less assimilated Jews; they all speak German, think in German terms, live as Germans, keep up German customs, and they are not religious at all. Most of the Breslau Jews are "Day of Atonement" Jews--only a small number of them are "Sabbath" Jews. [Translator's note: The term "Day of Atonement" Jew means a Jew who attends the synagogue only once a year--on the Day of Atonement. The term "Sabbath" Jew means an observant, Orthodox Jew.]

The Breslau Jewish community is as big as the Jewish community of Milwaukee, and the Milwaukee Jews are not poorer than the Breslau Jews, yet Breslau is known throughout the world as a leading Jewish city, while Milwaukee is

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a Jewish village. Even Jewish Chicago, which has twenty times as many Jews as Breslau is, in comparison with Breslau, a village. Why is it that a small Jewish community like Breslau is considered a leader of Jewry, and Chicago, which is the second largest Jewish community in the world, is considered a village?

There is a Beth Ha-Midrash La-Torah, a Jewish theological seminary, in Breslau, where about fifty young Jewish men are engaged in Jewish studies. This seminary has a staff of professors, instructors, and research workers who devote themselves to the study of Jewish sciences. The whole Jewish cultural history of the nineteenth century cannot be understood if the chapter "Breslau" is omitted. Graetz, the first great Jewish historian, Frankel, Horwitz, Levy, Braun, Jewish scholars of renown, who have educated a generation of Jewish scholars, all studied at the theological seminary in Breslau.

These fifty or sixty young Jewish men who study Jewish sciences in Breslau, and are, at the same time, students of the Breslau University, create a

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certain atmosphere in the city. Around those fifty or sixty Jewish students, who devote themselves to Jewish studies, a few hundred educated and prominent citizens group themselves, and both of them constitute a cultural force. You will find in Breslau Jewish businessmen who are interested in rare Hebrew books, and who buy rare Hebrew manuscripts. You will also find in Breslau a much larger group of prominent citizens who are interested in Jewish studies. A group of prominent Breslau citizens follow with the closest attention the activities of the theological seminary, and the careers of the students of that institution. Coming continually in contact with spiritually minded people, they, the ordinary businessmen, also become spiritually minded Jews; their attitude towards Jewish thought and Jewish scholarship is changed.

In the other European cities, such as Berlin, Vienna, Budapest, London, Paris, and Florence, where there are modern Ba-Tay Midrashim La-Torah, there are also small or large groups of Jews who take a great interest in certain Jewish affairs and Jewish studies--Jewish businessmen who are semi-scholars and who

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own magnificent Jewish libraries.

There is not a single Jewish businessman of any importance in Chicago, who owns a decent Jewish library. There aren't five Jewish businessmen in Chicago, who buy literary or scientific works, unless a peddler of books comes to them, and, in order to get rid of him, they buy a book which they never read.

There is no group of Jewish businessmen in Chicago which cares about books, which cares for the spiritual word, for the spiritual side of Judaism. In short, there is no spiritual Jewish aristocracy in Chicago, and, therefore, Chicago, the second largest Jewish city in the world, is spiritually a wilderness.

Even if Chicago did not need a Beth Ha-Midrash La-Torah for educational purposes--to educate Hebrew teachers, and perhaps rabbis, and to give young Jewish men an opportunity to acquire a higher Hebrew education--Chicago Jews

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would still need a Beth Ha-Midrash La-Torah, because, without it, Chicago is a forsaken city. When it has a Beth Midrash La-Torah, Chicago may become an educated Jewish city, or, at least, may create some spiritual atmosphere. When there is a Beth Ha-Midrash La-Torah, it will have an educational council, and the members of that educational council, in order to express an opinion about the curriculum, will have to become absorbed in the problem of pedagogy and study. They may find it necessary to study deeply those books in which Jewish thoughts are expressed. Willy-nilly, they will have to learn something from those books, and they will have to become spiritually minded people.

The older students of the Beth Ha-Midrash La-Torah will not be isolated. They will come in contact with certain circles and those circles, for social and psychological reasons, will take an interest in these educated young men, in their studies and in their careers. A new spiritual atmosphere will arise in the city, thanks to the contact of the students of the Beth Ha-Midrash La-Torah with certain groups of the Jewish population. The ignorance and

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boorishness, which exist at present, will gradually diminish.



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Daily Jewish Courier, Feb. 12, 1922.

A NOBLE UNDERTAKING

(Editorial)

There are four academic Jewish institutions in America: two in New York, one in Philadelphia, and one in Cincinnati. Three of these institutions have a common purpose--to educate students for the rabbinate; the fourth, the Dropsie College in Philadelphia, is a Jewish research institution for scholars.

We do not derive much comfort from any one of these institutions. The Hebrew Union College of Cincinnati is rich in financial resources, but that institution has no soul. It is a rabbinical seminary in which very little is taught, and that little which is taught, is taught falsely and incorrectly. That is why up until now, Cincinnati has not produced a single Jewish scholar. Not only that, it has raised a generation of rabbis who are ignoramuses. The Hebrew Union College of Cincinnati is of small benefit to American Jewry spiritually,

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but it is harmful politically because the students of Cincinnati grow up with a false historical and political understanding of Judaism, and when they are mature and influential, they become a negative and destructive force instead of a positive and constructive one. Under these circumstances, it cannot be said that the Hebrew Union College is an asset to American Jewry.

We get more comfort out of the two institutions in New York, the Rabbi Isaac Elchonon Yeshivah and the Jewish Theological Seminary. Both institutions could accomplish wonders, were it not for the existing "politics" which prevent them from being fruitful. The Rabbi Isaac Elchonon Yeshivah should have brought up a generation of scholars, but it did not do so; the Jewish Theological Seminary should have educated a generation of learned and wise men, but it did not do so. We did not even get the results we expected from the Dropsie College. It did not become another college for the study of the science of Judaism, such as we have in Berlin, Germany; nor did it become a Jewish theological seminary like those in Breslav and Vienna. The institutions in those cities have produced great men in the field of Jewish education.

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It seems that the Torah is unlucky in America. These conditions have had, naturally, a bad effect upon the whole spiritual life of American Jewry.

As long as Chicago was virtually a colony of New York, it could not do anything in the field of Jewish spiritual life. The awakening of Chicago Jewry during the last few years, the great philanthropic achievements of Chicago Jewry, the appearance of many important and influential Jewish leaders who are influencing the whole country--all this justifies the undertaking which the leaders of Chicago Orthodoxy want to realize--the founding of a Beth Ha-Midrash La-Torah. This institution should not be a professional school like the one in Cincinnati nor an institute for scholars like Dropsie College, but a combination of both.

Chicago is now morally, spiritually and philanthropically sufficiently self-reliant to have its own institution of the Torah, which should avoid the mistakes of the Jewish academic institutions of New York and Cincinnati. Chicago is entitled to have its own institution because Chicago is the second greatest Jewish community in the world, and is the focal point of all of midwestern

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Jewry, which numbers at least six hundred thousand people. Chicago is entitled to have its own Beth Ha-Midrash La-Torah because such an institution is an absolute necessity. Chicago can and must educate its own rabbis and instructors. It also ought to have a spiritual center, which should spread some light over this great Jewish community [that is, give spiritual guidance].

We do not want to prophesy that the Beth Ha-Midrash La-Torah, which they are now going to build in Chicago, will be a better, more beautiful, more productive institution than the academic institutions of the East, but we do say that it can become an important and influential institution. It can educate rabbis according to the theories of modern Orthodoxy; it can educate an adequate number of teachers for Chicago and the whole Middle West; it can create a place where young Jewish scholars may go on with the development of their talents and their creative work.

Chicago Jews are sufficiently rich and they are willing to make some sacrifices in order to provide the institutions with everything they may need. We believe

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that the Chicago Jews will fulfill their duty to the Beth Ha-Midrash La-Torah.

The most important thing at the moment is the erection of a building for this institution. Eighty thousand dollars is needed to build a home for the Beth Ha-Midrash La-Torah, and this eighty thousand dollars must be raised within the next three months.

No Chicago Jew who has in his soul a spark of local community pride, should miss giving his contribution to the Beth Ha-Midrash La-Torah and help to create in Chicago a spiritual center of the Torah and of learning. It is a noble undertaking, a needed undertaking, which deserves the sympathy and support of every Chicago Jew.



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Daily Jewish Courier, Feb. 9, 1922.

## A JEWISH ORTHODOX CENTER ON THE SOUTH SIDE TO BE BUILT

A meeting was held last night on the South Side to discuss the building of an Orthodox Jewish educational and social center on the South Side. The center is to have a Talmud Torah with enough space to accommodate two thousand children (in two shifts); it is to have ten or fifteen classrooms, recreation and vocational-training rooms.

[At the meeting], it was decided to begin work immediately. A fund of two hundred thousand dollars will be raised for the building. The Talmud Torah will take over all the existing Talmud Torahs on the South Side; from now on, they will be managed as one institution.

Representatives of the seven Orthodox synagogues on the South Side were present at the meeting. Various committees were elected, among them a committee to select a suitable place for the building. The following were

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elected temporary officials: chairman, Mr. Nathan Jacobs; vice-chairman, Attorney D. Berkman; secretary, Miss Leah Levinson; treasurer, Mr. I. Lansky.



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ABOUT THE IVRITH BE-IVRITH AND IVRITH BE-YIDDISH  
SYSTEMS OF TEACHING

by

Baruch Sholom Levy

An interesting discussion is taking place in the pages of the Courier concerning the old-fashioned Heder and the modern system [of teaching]. As one to whom the Hebrew language is dear, and as one who has been a teacher in the old country, I would like to express my opinion on this subject, without being partial to either side. I do not defend anyone, nor do I accuse anyone.

The Ivrith Be-Ivrith system [Hebrew subject matter explained in Hebrew] is as good as any other system, and the claim of its opponents that it is not, is unjustifiable. There is no need to relate here the virtues of the old-fashioned Heder [Old World type of Hebrew school]. We all know what a Heder is. Everyone of us who knows how to read Hebrew has, at one time or another, studied in the old-fashioned Heder.

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This is the problem; which system is the most practical under the present circumstances? Which system offers the child better instruction in Judaism and Hebrew--Ivrit Be-Ivrit or Ivrit Be-Yiddish [Hebrew subject matter explained in Yiddish].

First of all, let me say a few words about conditions in the old country, as compared with America. In the old country, the older and the middle-aged people knew and spoke Yiddish; this is similarly true here. The younger generation, those from fifteen or sixteen years of age up to twenty-five or twenty-six, know how to speak Yiddish but seldom do. As for the children up to fifteen or sixteen years of age, some of them know and speak a fine Yiddish; some speak very little Yiddish, but everyone of them hears everyday Yiddish spoken around him, and, naturally, he understands the language very well.

There is no need for me to tell anyone that in hundreds, in thousands of Jewish families, the father or the mother speaks to the children in Yiddish, but the children reply in English (or Russian or German). This proves that though the

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children do not speak Yiddish, they understand it. It is quite true that there are a number of children who do not understand Yiddish at all. Those children come from the families of the German Jews, the assimilators, the Reform Jews, who aren't particularly interested in Judaism in general, and still less in Jewish "education."

So far as Jewish education is concerned: The parents who send their children to a heder and the parents who send their children to a Ivrit Be-Ivrit school, are all ordinary Jews. When they are out, they may speak various languages, but at home, among themselves, they speak Yiddish, and a very idiomatic Yiddish at that. Such a typically Yiddish expression as "Layg Sich Kein Fogelach in Buzim" [Translator's note: Do not put birdies in a broom. This expression means "do not delude yourself"] are heard quite frequently at their homes. The children, American-born, hearing such expressions often, come to know their meaning. It is, therefore, unfair to the American-Jewish child to say that he does not speak Yiddish, or that he does not understand Yiddish.

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So far as the system of teaching is concerned: If the child is among people who speak Yiddish at home, and if the child speaks or understands Yiddish, then why all the fuss about teaching a child Hebrew through a Yiddish translation? If, occasionally, there is no Yiddish word to convey the exact meaning of the Hebrew word, there is no harm done if an English word is substituted for the Yiddish one.

Ivrith Be-Ivrith is a good system, as I have mentioned above. But where do they speak Hebrew in this country? How can a child develop his knowledge of Hebrew when he hears the people around him speak every language in the world except Hebrew? At home he hears English and Yiddish, the same is true on the streets; nowhere does he hear a word of Hebrew spoken. Under such conditions, is there any sense to his speaking Hebrew? They teach classical Hebrew, literary Hebrew, in the Ivrith Be-Ivrith school. The child is able to tell a story in Hebrew that he has read in a book. He will tell it in the language of the book, not in the living, fluid language of the street. He cannot do otherwise. He has nobody to talk to, nobody to converse with, nobody from whom he can hear something

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new. Such a child cannot develop. To develop, a child has to ask questions. If he is surrounded by barriers and cannot ask any questions he remains a dull-witted boy. Ivriith Be-Ivriith is a good system, but not in this country, where nobody speaks Hebrew.

Those who have attended high school or college are acquainted with the system of teaching foreign languages used here. The writer of these lines has studied a few foreign languages in American schools. The only system used is the "French in English," "German in English," "Latin in English," etc. Sometimes the teachers began to teach "French in French," or "German in German," but after a few attempts, they always came back to the system of teaching in English, i. e., "German in English," "French in English," etc. After studying "French in French," for three years, we could not speak French. This, you understand, happened not to little boys, but to grown-up young men, eighteen or twenty years old, who were attending college.

Consider one thing more: Question any greenhorn who has recently arrived from Europe, and who is attending night school. Ask him how he likes the "English



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in English" system and just listen to what he tells you. From my own experience, I know that I have cursed myself when I had to go to school. I just sat and stared at the teacher, while a torrent of words, none of which could I understand, rushed out of her mouth. I was bored the whole evening. I went home, my spirits were low, and I cursed Columbus. I would think: Why don't they introduce in the night schools, where the greenhorns study, the system of teaching "English in Russian," "English in Yiddish," English in Italian," etc.? I learned the English language not through the "English in English" system, but on the street, in the shop, by translating "English into Yiddish" and "English into Russian."

In conclusion, let me ask this question: Where did all those who now advocate the Ivrit Be-Ivrit system learn the Hebrew language? Did they learn it in an ordinary Heder or in a Ivrit Be-Ivrit school? Where did our great men, our geniuses, of the past and present, like Mendele, Sholom Aleichem, Peretz, Slonimsky, Mapo, Smolenskin, Frishman, Ahad Ha-am, study Hebrew? They all studied in the old-fashioned Heder, and sometimes at the seminary. But where

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are the great men who studied in the Ivrit Be-Ivrit schools?

The situation is like this: One who knows Hebrew may, sometimes, be able to speak it. But, if one occasionally speaks Hebrew, it does not necessarily mean that one knows Hebrew. A child forgets quickly the little Hebrew that he learned, because there is nobody to whom he can speak Hebrew.

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### TOPSY TURVY IDEAS

(A reply to Messrs. Herman and Gordon about the Chicago Talmud Torahs)

In discussing the question of the curriculum in our Talmud Torahs, a more serious attitude toward that problem should be taken than the one assumed by the above-mentioned gentlemen/Herman and Gordon/with regard to the Grenshaw Street Talmud Torah. One has to be more or less objective in one's attitude. One must consider seriously the fundamentals of the various curricula, the circumstances under which they are taught, and then compare the results. To do so, a knowledge of pedagogy, child psychology, and so on is required. Since they do not have any logical and factual arguments, the gentlemen mentioned above, hurl insults and abuse not only at their opponent, Ger Ve-toshav/the phrase is used as a pen name, signifying that the author is a resident of Chicago, but is a stranger as far as Hebrew school politics are concerned/, but also against all Ivrith Be-Ivrith /teaching system in Hebrew schools: Hebrew subject matter explained in Hebrew/Talmud Torahs and their teachers. If we had wanted to engage in abuse and becloud the issue, we could have said many personal things against

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the chief offender, Mr. Gordon Yerushalmi (who comes in daily contact with ninety-nine per cent of the children who attend the Ivrit Be-Ivrit Talmud Torahs). But we will not do so because professional ethics do not permit it, and because, by engaging in personal abuse, one cannot prove the usefulness or the lack of usefulness of a curriculum.

Messrs. Herman and Gordon made a mistake when they confused a system and a curriculum. This is absolutely incorrect. One can give a thorough religious education in the Ivrit Be-Ivrit system and a very radical education in the "translation" [i.e. explaining the Hebrew subject matter in Yiddish] system. One can teach the Prophets, history, literature, even Talmud in the Ivrit Be-Ivrit system, and one can teach Karl Marx and Plekhanov in the "translation" system. It is also possible that nothing may be learned or accomplished under either or both systems.

Ivrit Be-Ivrit is not a new invention and not a specifically Jewish invention. This system is recognized by our greatest pedagogues and literary

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men, as well as by all prominent pedagogues of the world, to be the best and the easiest pedagogical system. The adherents of the Ivrit Be-Ivrit system think that it is the only system that does not dull a child's mind and that makes it easier for him to learn the Hebrew language, and to read Hebrew.

The Ivrit Be-Ivrit system is a national necessity with us Jews, now that our nationalist ideals have been awakened. Only through that system can we make Hebrew a living language. We actually see that in Poland and Lithuania, Hebrew culture has, in the last few years, reached a high stage [of development] only because in all Hebrew schools, the Ivrit Be-Ivrit system has been introduced (those children also speak a good Yiddish). Hundreds of high schools and seminaries have been opened, at the head of which are well-known pedagogues, who are known all over the Jewish world for their devotion to the Jewish people. In the older high schools and seminaries, the Ivrit Be-Ivrit system was also introduced. The Ivrit Be-Ivrit system is also recognized and has been introduced in the best and greatest Talmud Torahs of New York, as well as throughout America.

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Most of the teachers there are not only good Hebraists; they are also good Talmudists.

It is not our task now to discuss the correctness of the Ivrit Be-Ivrit system. To do so, would require a series of articles. At the present time, we only want to reply to the assertions of Messrs. Herman and Gordon that the Ivrit Be-Ivrit Talmud Torahs in America are a failure.

It would not help to argue with them, so we will answer with facts. We assert (and we assume full responsibility for this assertion) that children who have attended an Ivrit Be-Ivrit school in Chicago for about four years, speak Hebrew fluently, know the Pentateuch thoroughly, as well as the Prophets, history, folk tales, laws, customs. They have a good knowledge of modern Hebrew literature, read Frishman, Mendele, Sholom Aleichem, Friedberg, and others fairly well. The Ivrit Be-Ivrit Talmud Torahs have libraries from which the children of the intermediate and higher classes take Hebrew books home to read, and they actually read those books. The



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children of the Ivrit Be-Ivrit Talmud Torahs are devoted to those institutions and participate in all of their activities.

Has any one of the Talmud Torahs which use the "translation" system accomplished as much? You, Messrs. Herman and Gordon say "Yes;" we say "No". Very well! Let us come together and elect a certain number of impartial persons, well-known scholars in Chicago, and let them investigate the conditions in all the Talmud Torahs of Chicago. The results of this thorough investigation should be reported in the Courier. We will then appeal to the community leaders of Chicago (who have at heart only the success of the educational institutions) with the words of Elijah, the prophet: "If the Lord be God, follow him". If the Ivrit Be-Ivrit system is a failure, discard that system and introduce the Ivrit Be-Yiddish/Hebrew subject matter explained in Yiddish/system! But if Ivrit Be-Ivrit is a better system, if the children who study that system can accomplish more than the children who study under the Ivrit Be-Yiddish system, then discard the Ivrit Be-Yiddish system

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ONCE MORE ON THE OLD-FASHIONED SCHOOL

Dear Editor: The question of the old-fashioned school, that I raised in the issue of the Courier of January 3, is of such importance to us Orthodox Jews, that once more I must ask your permission to use the columns of your newspaper. I wish to reply to my critic, Mr. Herman, head instructor at the Grenshaw Street Talmud Torah, on his article entitled "An Answer To Ger Ve-toshav" [the phrase is used as a pen name, signifying that the author is a resident of Chicago, but a stranger as far as Hebrew politics are concerned]. This article appeared in the Courier on Monday, January 9. I also wish to touch upon some points that I overlooked in my previous article. Once more I wish to emphasize the fact that I do not want to discredit this or that institution, or this or that teacher. My motives are honest and my intentions are to discuss the entire question of a religious, Hebrew education in America from every possible angle, to arouse the interest of the Orthodox public in that question and to create a public opinion in favor of a general improvement of the education of our children so that they won't grow up to be ignoramuses,

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assimilators, and anti-Semites.

Your reply to me, Mr. Herman, contains a few puns and some witty comments--to obscure the real issue by throwing dust in the eyes. You also point your heavy cannon at me, which, you claim, are capable of shooting a great distance. You do not seem to understand that no problem can be solved with phrases and witty remarks; you need facts. Your cannon are so rusty that they backfire at you.

1) You state that Ivrit Be-Ivrit [teaching system in Hebrew schools: Hebrew subject matter explained in Hebrew] is no good at all, because in the Ivrit Be-Ivrit Talmud Torahs of Chicago, they do not teach the Pentateuch, and because the children who have studied in such Talmud Torahs cannot even read a simple prayer, such as "Blessed be He Who said". As proof of your contention, you state that some children who studied for a few years in "the best and most popular Ivrit Be-Ivrit Talmud Torah in Chicago" were brought to you for "correction" because they could not even recite a simple prayer. Well, it is not my duty to take under my protection the Ivrit Be-Ivrit Talmud Torahs of

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Chicago (not even the best and most popular). In those institutions, many faults are being corrected, many things are being improved. In any case, they are young institutions in the process of development, and they are not deaf to any constructive suggestion from anyone to whom Jewish education is dear.

As a very frequent visitor to the Chicago Talmud Torahs, I must declare here openly that your statement about the Ivrit Be-Ivrit Talmud Torahs of Chicago is false. The Pentateuch and the Prophets are taught there, more thoroughly than they are taught at your school, Mr. Herman. The children are taught and know the simple prayers. The management does not depend upon God's miracles and it is not "certain that when the children graduate from the Talmud Torah, they will know Hebrew, Hebrew literature, history, and folk tales"; that is why the children are taught these subjects. The doors of those Talmud Torahs are open for you as well as for me--visit them a few times. You will find in those schools quite a number of students who have studied and know the entire Pentateuch, most of the Prophets; who speak and write a very fine Hebrew, who have studied and know Jewish history and folk tales, who can read not only a simple prayer, but also

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the writers Mendele, Frishman, Freidberg, Smolenskin.

You will also find classes there for very young children. They study the Pentateuch, and they can read, write, and speak Hebrew well. They can tell beautiful stories, in Hebrew, about Rabbi Johanan ben Zakay, Rabbi Akivah, Bar Kokhba, and so on. Do not look surprised, Mr. Herman! You ought to know that all subjects in those schools are taught in Hebrew, and only in Hebrew! Even some of the commands of the Bible like "Thou shall not eat any offal" are taught in Hebrew. Please listen to me, Mr. Herman! Take a walk, once or twice, from one Talmud Torah to a second, a third--honestly, you will not regret it. You will find out that everything I write here is true. You will also be surprised to find quite a number of children that have been brought from your Talmud Torah for "correction" because they did not know the Pentateuch and could not read a simple prayer.

2) You, Mr. Herman, claim that the child is taught Hebrew while he is learning the Pentateuch in Hebrew. This is not true, Mr. Herman. Studying the

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Pentateuch in Hebrew does not mean studying the Hebrew language, just as studying arithmetic in an English textbook does not mean studying English; this is even more true when the English words of the arithmetic text are translated into a language which is not understood, which is the case at your school, with reference to the study of the Pentateuch.

3) You write, Mr. Herman, that "The Pentateuch should be taught in a Jewish translation. Do you know why? It is because in the Pentateuch, the child sees written, in black and white, "Thou shall not eat any offal," and then he understands why his father is interested in Kosher food; because in the Pentateuch it is written (again in black and white), "Thou shall eat and bless the Lord thy God," "Thou shall not eat leavened bread," and so on. Well, Mr. Herman, don't you think this is funny? Because it is written in the Pentateuch, in black and white, "Thou shall not eat any offal," we have to translate this sentence to the child in Jewish, a language (I must stress that point) he neither understands nor respects. Do you think that if he is taught the same thing in Hebrew he will be unable to understand why his father

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is interested in kosher food? If he is taught, "Thou shall eat and bless the Lord" in Hebrew, do you think the child will not know that he has to say grace after eating?

4) You write that "if the Orthodox Jews waited to teach the Pentateuch until the child knew Hebrew, they would have to wait until doomsday". Well, I will advise you again to visit a "Hebrew through Hebrew" Talmud Torah a few times. You will then find out that in most cases they begin to teach the Pentateuch eight or nine months after the child begins to study the alphabet; in other words, in eight or nine months, the child acquires a sufficient knowledge of Hebrew to begin the study of the Pentateuch without any translations.

5) You write that "it is true that when the child begins to study the Pentateuch in Hebrew, which is translated into Yiddish, he does not know any Yiddish, but when he graduates from the Talmud Torah, he knows Yiddish thoroughly". For goodness sake, Mr. Herman, use a little logic! If I can teach a child to understand Yiddish, by translating a Hebrew text into

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Yiddish, can't I teach him to understand Hebrew, so that he can learn all of his Hebrew studies without any translations, if I go about it in a systematic, gradual way?

6) You write that "as long as the American-Jewish press is written in Yiddish, as long as we have in America Orthodox Jews who speak no language but Yiddish, as long as our rabbis deliver their speeches in Yiddish, as long as parents desire that their children shall not discard Judaism and shall not become estranged from them--just so long will we teach the Pentateuch and only the Pentateuch in a Yiddish translation in our Talmud Torah, which was founded and is maintained by our Orthodox Jews". Do you know, Mr. Herman, this is somewhat of an insolence on your part? Your statement is a libel against the Orthodox rabbis and against the Orthodox Jews. I may be, according to your words, "a stranger in regard to Jewish education in America," but I am sufficiently a "resident" to know that during the last five years, one hundred and forty-two Talmud Torahs in America gave up the system of teaching the Pentateuch in a Yiddish translation and changed to the "Hebrew through Hebrew" system.

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Everything is taught in those institutions by that system: the Pentateuch, Prophets, Hebrew, history, folk tales. All of these one hundred and forty-two Talmud Torahs were founded and are maintained by Orthodox communities under the leadership of learned rabbis. Do you know why those Talmud Torahs discarded the old method of teaching the Pentateuch only in a Yiddish translation? They did so because the rabbis and the communities realized that a child who has been taught the Pentateuch only in a Yiddish translation (which he does not understand), and a little bit of Hebrew, cannot become a good Jew. Let me tell you a "secret," Mr. Herman; the Mizrachi, at the head of which there are great, learned rabbis (among them are some of our own, Chicago rabbis) keeps up a teachers' seminary where Hebrew teachers are trained in the "Hebrew through Hebrew" system. Those teachers, when they graduate from the seminary, will teach the little children of America in the "Hebrew through Hebrew" system, whether you like it or not. And did you know that this teachers' seminary, founded by the Mizrachi, is maintained by synagogue Jews?

You speak about children not being estranged from their parents, and that is

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why you want to teach them the Pentateuch in Yiddish, although they do not understand Yiddish. This is a job for the politicians of the Workmen's Circle and for the pseudo-socialist comrades. They need a beggar's sack. They have discovered that they have to found Workmen's Circle Schools to teach American children Socialism in Yiddish, so that they won't become estranged from their parents. But we, the Orthodox Jews! We know that their remedy is not a remedy but poison. We, Orthodox Jews, have a true way of keeping our children, of preventing them from becoming estranged from their parents and their people. Our remedy is: teach our children a great deal of the Torah, a great deal of Hebrew, Hebrew literature, Jewish history and folk tales. But in order that our children may learn and know all those studies we have to install in our Talmud Torahs the "Hebrew through Hebrew" system.

Respectfully,

Ger Ve-Toshav.

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[Translator's note: Ger Ve-Toshav means a stranger but a resident. Obviously,  
this is a pen name.]

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[TO THE DIRECTORS OF INSTITUTIONS]

Every Jew in Chicago is ready to accept the job of a director in an institution; every Jew in Chicago wants to be a socially active person. All this is very fine, but how many directors of Jewish institutions in Chicago know what is going on in those institutions, and how many of them care at all about those institutions?

Forty Chicago Jews have undertaken to be directors of the Beth Ha-Midrash La-Torah. Perhaps they feel that Chicago needs such an institution. The title, "Director of the Chicago Beth Ha-Midrash La-Torah", sounds good, and what Jew does not want to have a fine-sounding title? But when the president of the Beth Ha-Midrash La-Torah calls a meeting, only six or eight Jews appear, and the others stay home and yawn.

Well, I beg of you, my dear directors, social workers, social leaders--if you want to help the Beth Ha-Midrash La-Torah, then do your duty as it



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should be done; do not run after a title for the sake of the title; that is not at all nice.

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### AN INTERESTING DISCUSSION

(Editorial in English)

The leading Hebrew teachers in the City of Chicago are discussing the merits of one of the best known Hebrew schools on the West Side because of a statement issued by the representative of the school that it is educating a generation of Hebrew scholars. This statement was objected to by one of our best Hebrew educators in the City because according to his opinion a school in which Hebrew is taught in Yiddish and the children do not receive any instruction in Jewish literature and in Hebrew proper cannot be productive of results. The representatives of the school on their part maintain that all the Hebrew book knowledge imparted by other Hebrew schools to the children notwithstanding, their school is very productive of its results for the reason that it brings up good Jews and God-fearing Jews. Now it is true that one of the objects of the Hebrew school is to bring up God-fearing Jews but we must take into consideration that the Hebrew school is not a purely religious school.

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It is not a purely religious school because Judaism is not only a religion but also a way of life. The object of the Hebrew school is to bring up Jews--that is to say, to impart to the children a thorough knowledge of all branches of Judaism, religion, Hebrew, Hebrew literature, history, Jewish institutions, etc. Unless the pupils receive a manifold Jewish education covering at least the rudiments of these subjects, one cannot possibly maintain that it is doing its duty to its pupils. There are a great many Hebrew schools in the City of Chicago in which only religion is taught to the children and nothing else. We completely agree with the modern Hebrew educators that such schools have outgrown their usefulness. Even in the old world the old-fashioned Cheder has undergone radical changes. The Cheder in its old form is no longer in existence. It has been replaced by the up-to-date Hebrew school. If the old-fashioned Cheder has become obsolete there, it is surely an obsolete institution here because there Jewish life is still intense and the Jewish atmosphere so strong that even the Jew without much knowledge of Judaism must remain a Jew. Here, however, it is different. Unless a Jew receives a thorough Jewish education and knows why he and his people are



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suffering he will not remain in the fold and will surely desert Judaism as soon as the opportunity offers itself and such opportunities there are many. Therefore, the Hebrew school in America, to be really productive of results and to fulfill its mission, must not only attempt to bring up religious Jews, but it must impart to the young children a thorough knowledge of Judaism. Unfortunately there are not many modern Hebrew schools in Chicago. Most of the Hebrew schools are entirely old-fashioned and being old-fashioned they have outgrown their usefulness.

We do not wish to be misunderstood. We do not wish to convey the impression that we are for the secularization of the Hebrew school. The Hebrew school, even the most up-to-date one must to a certain extent be a religious school, but we do wish to say as clearly as we can that since it is not only the mission of the Hebrew school to teach religion but to teach other subjects as well, it is necessary that the Hebrew schools give the children an opportunity to make themselves acquainted with all branches of Judaism, theoretical as well as practical--religious as well as secular,--ethical as well as literary,



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and only in that way it is possible to bring up a generation of Jews even in this new world, who will be loyal to their people and to their people's religion. All the efforts of the old-fashioned orthodox to bring up their children in America just the same as they have been brought up in the Eastern European ghetto, will be of no avail and will result in nothing tangible. A few of the pupils of an old-fashioned Hebrew school in America may cling to old-fashioned orthodoxy but most of them desert it upon reaching manhood. It is in the interest of orthodoxy to modernize its educational establishments and thus to strengthen the very foundation of Judaism in America.

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A REPLY TO GER VE-TOSHAV

Dear Sir: I hope that you will permit me to reply, through your newspaper, to Mr. Ger Ve-toshav/a stranger but a resident; herein used as a nom de plume whose letter, printed in the Courier on Tuesday, January 3, contained some "important observations" about the Grenshaw Street Talmud Torah, in order "to point out its faults and to help to remove them".

"As a frequent visitor," as you, Mr. Ger Ve-toshav, call yourself, "to the above-mentioned Talmud Torah, and as a Jew to whom the Torah and Judaism are dear", you, Mr. Ger Ve-toshav should have first revealed your "important observations" to the management of the Talmud Torah, or to its instructors before you "felt it my duty to come before the public" with an open letter, under a pen name. But nobody in the Talmud Torah knows of anybody who is a frequent visitor there and has ever made such remarks.

The faults of the Grenshaw Street Talmud Torah, as you, Mr. Ger Ve-toshav, point out, are, according to your statement, as follows: "not a single word

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of Hebrew" is taught there except the Pentateuch and the Prophets (which are not Hebrew, in your opinion). These are translated into Yiddish (the Lord save us!), "a language which the children do not know because American children speak only English". (Don't they speak Hebrew?) "No history or folklore is taught there" (well, here you guessed wrong), "no Hebrew literature is taught" (?!), "no attention at all is paid to education." What education? At once, you explain: "the child is not introduced to Zionist tendencies". In short, "it smells of the old-fashioned school". You arrive at the conclusion that to enable the Jewish-American child to learn all those subjects, we should, once and for all, discard translations. No translations! Out with translations! In the Hebrew school, we should teach him to speak Hebrew (how long will it take?), and then we would not need to do any more translating! We should teach, not translate! To put the matter briefly; "they should install a system of teaching Ivrit Be-Ivrit/Hebrew subject matter explained in Hebrew" (so that is what has been troubling you).

Mr. Ger Ve-toshav! I will not deny, my dear friend, that your system of Ivrit Be-Ivrit will teach the Jewish-American child to speak a good Hebrew,

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in a very short time, and when he stops attending your Ivrit Be-Ivrit school, at the age of thirteen or fourteen, he will be a thorough Hebraist, who will speak a perfect Hebrew, and will know the old and the modern Hebrew literature from Yehuda Ha-Levi to Dr. Erter, Mapo, Smolenskin, Ahad Ha-am, Bialik, and Shneur; he will know the whole Torah, he will know the history of the Jews as related by the historians Graetz and Dubnow, he will know the folk tales, biblical and modern, he will be able to read At The Crossroads, without a commentary (except the Pentateuch, which is not Hebrew). In short, he will be a perfect "scientific" Hebraist and Zionist, but he will not be able to read a simple prayer, such as "Blessed be the One Who said". So what? It does not matter. This prayer is an old one, anyway, and it was taught in the old-fashioned schools.

It is not my purpose, Mr. Ger Ve-toshav, to criticize. I do not go out of my way to look for faults; I do not feel myself "compelled to come before the public", but I want to call your attention to one thing. Once and for all, we must recognize the fact that as long as we, in America, have strict,

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Orthodox, synagogue Jews, who maintain the Jewish traditions and do not speak any other language except Yiddish; as long as the American-Jewish press--which brings us Jewish news, and everything about the Jews in which we are interested, their achievements, their ambitions--is printed in Yiddish; as long as the rabbis, preachers and speakers of our Orthodox synagogues deliver their speeches in Yiddish; as long as the parents wish their children to preserve their Judaism and not to become estranged from them; as long as parents and children strive to understand one another so that they won't feel themselves to be strangers--just so long will the Pentateuch, and only the Pentateuch, with a Yiddish translation, be taught in our Talmud Torah, which was founded and is being maintained by Orthodox Jews. Do you know why? It is because in the Pentateuch, one is told to eat only kosher food; thus the child will understand why his father is so interested in the observance of the dietary laws; because in the Pentateuch, he will also learn of many other commands, such as observing the Sabbath, giving charity, fearing God, doing justice, refraining from gossip, and so on; because in the Pentateuch, Zion, and love for the land of Zion, are often specifically mentioned. The Pentateuch will help the child to understand all the Jewish traditions, and that is what the Orthodox Jews call

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a Jewish education. If they should postpone the teaching of the Pentateuch until the child knew Hebrew, and only then taught him the Pentateuch, without translating it, they could be sure that such a time would never come. The Orthodox Jews are certain that when the child graduates from the Talmud Torah he will know Hebrew, history, folk lore, literature, just as well as the child who graduated from a Ivriith Be-Ivriith Talmud Torah, and he will be just as nationalistically inclined, as concerns Zionism, as the other child.

Regarding the great catastrophe which, unfortunately, took place when you were present at the Grenshaw Street Talmud Torah, when a pupil mistranslated the Hebrew word Sholem as freedom instead of peace, I would advise you, Mr. Ger Vetoshav, not to worry too much about it, because you mustn't forget that the Book of Genesis is taught only in the first grade. By the time the student reaches the Book of Deuteronomy, he will have come across the word Sholem many times, and he will know, by that time, that it means peace. If the child does not know Yiddish when he enters the Talmud Torah, he certainly knows it by the time he graduates.

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By the way, you ought to know that a Talmud Torah, under any system, may sometimes have an instructor who is not a great scholar, or one who is negligent; neither the management nor the system should be blamed for this condition.

Anyway, Mr. Ger Ve-toshav, let us come out in the open. I will make you a proposition: come to the Grenshaw Street Talmud Torah and I will have a surprise for you. I will introduce you to several children, who, up to a short time ago, studied in a different Talmud Torah. Some have studied three, some, four and some, even five years. These children are very capable (one, who studied there for four years, is fourteen years old, and is in the second year of high school). Those children are the worst in our whole class, so far as understanding a sentence from the Pentateuch, or any sentence in Hebrew, in speaking Hebrew, or even in reading a simple prayer like "Blessed be the One Who said", is concerned. The only good thing about them is that they never studied the Pentateuch and cannot speak Yiddish. Do you know from which Talmud Torah they came to us? They came from one of the best and most popular Ivrit Be-Ivrit Talmud Torahs in Chicago. When I say that they cannot speak Yiddish, I do not mean to imply that they speak Hebrew. Oh, no! But to tell

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the truth, they do speak a good English. This is not the first time that such children have been brought to us, for us to "improve".

If you meet the children who had the "misfortune" to be trained in the old-fashioned Grenshaw Street Talmud Torah, you will find that they know the various books of the Pentateuch well, that they understand thoroughly chapters from the Prophets, that they know grammar and speak a good Yiddish. We hope that in Palestine, they will speak Hebrew as well as anybody else does, just as you, Mr. Ger Ve-toshav, probably speak English as well as anybody else does.

I hope, Mr. Ger Ve-toshav, that you will accept my invitation (you will be welcome any time the Talmud Torah is open). I believe that you, yourself, will then admit that as far as Jewish education in America is concerned, you are more of a Ger than a Toshov. [Translator's note: This is a play on words. Ger means alien, Toshov means resident.]

N. S. Herman, principal instructor of the Grenshaw Street Talmud Torah.

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WHAT THEY SHOULD KNOW

(Editorial)

Now, when the foundation of the Beth Ha-Midrash La-Torah is being laid, it is time for the leaders of that institution to formulate in their own minds a clear conception of what they want to accomplish. Of course, they are all united on the program of the Torah, and of course, they all want to educate a generation of scholars and fine Jews--but is that all that they desire, or do they want something else? Another and very important item is the question of how are they going to accomplish this.

According to its program, the Beth Ha-Midrash La-Torah should have three (sic) departments; an elementary Talmudic school where the students shall receive training in all branches of Talmudic and rabbinical studies and a teachers' seminary where the teachers of Hebrew in the elementary and higher schools shall be taught.

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There is not much to say about the elementary Talmudic school. The heads of that school should find out whether the children have the necessary preliminary education before they can be accepted in an institution where the Talmud is taught. The children who begin to study the Talmud, must have a clear understanding of most of the Torah, and they should have some knowledge, even a superficial one, of grammar, Jewish history, Jewish institutions and Jewish customs. While they study the Talmud, they should also continue their study of other Jewish subjects.

The program and the work of the elementary Talmudic school is not difficult or complicated. The case of the Talmudic high school is entirely different. There the program should have a more Orthodox and professional character.

Any boy who has the necessary preliminary education, can be accepted as a student in the elementary Talmudic school, but not in the rabbinical seminary, because that department must educate not only scholars and rabbis, but also Jews of a certain type, who sometimes have to represent

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the community. Intellectual qualifications alone are not sufficient for one who wishes to enroll in the rabbinical seminary. A boy may have a brilliant mind, a good memory, a fair knowledge of some parts of the Talmud, and still not be qualified for admission to the Talmudic seminary because he may lack moral, and perhaps, physical qualifications. An individual who stammers or is hard of hearing cannot discharge his duties as a rabbi efficiently, because people expect a rabbi to be a good speaker just as they expect him to be a God-fearing, decent and honest man.

If a young man doesn't have moral or physical qualities that a rabbi should have, he should not, under any circumstances, be admitted to the rabbinical seminary because presently he will become a burden and a useless expense to the institution, and later he will be a burden to himself. The representatives of the Beth Ha-Midrash La-Torah should not let the entrance qualifications remain as easy as they have been up to now, and should be very careful in their choice of the men whom they are going to educate to become rabbis.

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It is quite possible that a young man may not have the qualifications that a rabbi should have, but has the qualifications that a teacher should have. It is also possible that he may not have any of the qualifications that a man in public life should have--either as a rabbi or as a teacher--then, under no circumstances, should he be admitted as a student in either the rabbinical or the teachers' seminary. It is also quite possible that many young men will appear who do not want any professional training at all, but desire only to acquire an education in Jewish ethics. Special courses with special programs should be conducted for these individuals.

The representatives of the Beth Ha-Midrash La-Torah should know now whom to accept, and whom not to accept in the various schools of the institutions. They should also know what their program is going to be. They should know what kind of rabbis and what kind of teachers they are going to educate. They should clearly understand that while the Beth Ha-Midrash La-Torah aims to give its pupils a thorough education in the Talmud and law, it should also give them a general Jewish education. A modern Orthodox rabbi must

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be both an educated man and an educated Jew. It is not necessary for him to be a specialist in a certain branch of the sciences, but he must understand many things, such as literature, general history, philosophy, religious history and so on.

He must, however, be a specialist, in the broadest meaning of the word, in Jewish education. He must know Jewish history thoroughly, he must know Hebrew literature thoroughly, he must have a good knowledge of the religious philosophy of the Jews, he must know something of research as it relates to the ancient world, and it is obvious that he must know a great deal of the Talmud.

If the leaders of the Beth Ha-Midrash La-Torah undertake to train such rabbis--and we believe that under the circumstances they should not, and must not think of educating a different type of rabbi--then they must begin now to make the necessary preparations to realize their program. The first thing they must do, is to elect a pedagogical council which should consist



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not only of well-known men, but also of educated Jews, who will understand what it is all about. It is true that we, in Chicago, do not have many educated Jews, but if we search hard enough, we will find a group of Jews who are fitted to become members of such a pedagogical council.

The fitness of a Jew for a place on this council should not be judged by his social position in the world. A man must be educated and Translator's note: Word or words are missing here to be able to fulfill such a position, and we believe that ten or fifteen individuals can be found among Chicago Jews, who are capable of mapping out a correct and suitable program for the rabbinical seminary and for the Beth Ha-Midrash La-Torah.

We repeat: If the leaders of the Beth Ha-Midrash La-Torah know what they want, they should not waste any time, but should go to work at once, to express in deeds what they have expressed in theory.



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ABOUT OLD-FASHIONED SCHOOLS

To the editor of the Courier: In your issue of December 30, there was a news item about a supper given to celebrate the paying off of the mortgages on the Grenshaw Street Talmud Torah. /At this affair/, some rabbis spoke of the great work that the Talmud Torah was doing for the Jewish children who came there to study, and that about five hundred pupils were studying at the Grenshaw Street Talmud Torah under capable teachers and under the supervision of a good management. Many children who graduate from the Talmud Torah, enter the seminary, Etz Chaim, and prove themselves to be good scholars.

As a frequent visitor of the above-mentioned Talmud Torah, and as an average Jew to whom the Torah and Judaism are dear, I feel that it is my duty to come before the public with a few significant remarks about this institution. Let me state right now that I do not aim to discredit the Grenshaw Street Talmud Torah and similar institutions, but to point out their faults so that the work



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of the institutions can be improved.

1) Not a word of Hebrew, or Hebrew literature or history is taught at this institution. The only studies offered there are Jewish (which is chanted in a wild way ), the Pentateuch, and the Book of Prophets. All this is taught in an old-fashioned way. The result of this is that the children of this institution have no understanding of Hebrew, do not know even a bit of our history, and have not the slightest knowledge of our literature, either old or new.

2) Everything that is taught--the Pentateuch in the classes for small children--some comments of Rashi and the Book of Prophets in the classes for older children--is translated by the teacher into Jewish, a language which the children do not know because American children speak only English among themselves, as well as with their fathers and mothers. The teacher explains the Hebrew words in Jewish and the child repeats those Jewish words after him,



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quite often without understanding what they mean. The writer of these lines once visited a class which was studying the Pentateuch at the Grenshaw Street Talmud Torah. The teacher said in Hebrew, "and they went away from him in peace", and then he said it in Jewish. But the Jewish word for peace is Friden, which sounded to the pupil, a little boy, like the word "freedom", so the pupil repeated after the teacher, "and they went away from him in freedom". The teacher, who either did not hear, or did not know what the word "freedom" meant, did not call the child's attention to his mistake. After the lesson, I asked the child what the Hebrew word Sholem meant. At first he did not know what to answer, but when I told him the entire sentence, he exclaimed: "and they went away from him in freedom". I asked him what freedom meant, and he replied, "Don't you know? Washington fought England and won our freedom." This is only one illustration out of many which could be used against the practice of translating Hebrew words into Jewish to an American child. The child's memory does not retain anything of what he studied because he does not understand the translations of his teacher. His childish mind cannot even formulate a complete



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picture of the Bible story which he has just studied.

People will tell me that to translate Hebrew into English is still worse because it will cause the child to become more like a gentile than he already is. There is a great deal of truth in this contention. The teaching of Hebrew, by translating it into English, is the curse of our Hebrew schools. It will do to the teaching of Hebrew what Shechter Rabbinism [Translator's note: Reformed Rabbinism] has done to our synagogues.

3) No attention at all is paid, at the Grenshaw Street Talmud Torah, to education, in the broad sense of that term. This institution does not acquaint the child with Zionist tendencies, does not even attempt to inspire the young hearts with stories of the heroic deeds of our spiritual giants of history, with the enduring hunger of our nation for its land, for the resurrection of its language and its culture. I am a Zionist of Mizrahi tendencies, and I cannot understand at all how it is possible to implant Judaism in the hearts of young Jewish children merely by teaching them some Hebrew and some parts of the Pentateuch.



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4) I do not doubt the fact that a dozen or two of the "graduates" of the Grenshaw Street Talmud Torah have entered the seminary Etz Chaim. What of it? What is the result? Are they taught Hebrew, history, literature, in the seminary? Are they taught the Prophets in a way that a child could understand and admire? Everyone who has visited the seminary knows very well that nothing is taught there except a bit of the Talmud and a bit of the Pentateuch. Even that which is taught, is taught in Jewish, which the American Jewish boy speaks as if he had his mouth full of water.

5) The trouble with the Grenshaw Street Talmud Torah, and other Talmud Torahs of the same type, is that they refuse to take the time and place into consideration. They refuse to see that even in Lithuania and Poland, modern times have wiped out and obliterated the old-fashioned school. This era, with its nationalistic demands and problems, has put its stamp upon the Jewish community, and upon the ruins of the old-fashioned school, modern schools, modern seminaries and high schools have arisen. If this is true of Lithuania and Poland, it stands to reason that it would be even more impossible and useless to keep up the





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old-fashioned school in America where three million Jews are sunk into the morass of materialism, where there is no specific Jewish community and no specifically Jewish life, where the atmosphere is full of the poisonous gases of assimilation and indifference to Judaism, where the child is saturated in the American language and the American culture--in such a country how is it possible to maintain Judaism only with the aid of a little Hebrew and Pentateuch, a few comments of Rashi, all of them translated into Jewish which the child does not understand and does not respect?

6) The modern era demands that the Prophets, Hebrew, Hebrew literature, Jewish history and legend should be taught in the Hebrew schools or Talmud Torahs. These studies will make the child a Jew; they will acquaint him with the past of his people and their ambitions for the future. They will instill respect for the Jewish people and for Judaism within him, and they will tear him away from the abyss of assimilation and self-contempt. These studies are the /fortresses which stand as a barrier between the Jewish boy and the American convert (without the cross), and also between the Jewish boy and the socialists



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(may the Lord save us from them).

7) To enable the Jewish-American child to acquire all this knowledge, we must, once and for all, discard translation. No more translations! Away with translations! We must teach him to talk Hebrew in the Hebrew school and then we will not have to do any translating. In short, we should install the system of teaching Ivrit Be-Ivrit [Hebrew subject matter is explained in Hebrew].

Ger Ve-toshav

[Translator's note: This Hebrew phrase is used as a pen name, signifying that the author is a resident of Chicago, but is a stranger as far as Hebrew school politics are concerned.]

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JEWISH

Daily Jewish Courier, Dec. 9, 1921.

A CENTER OF JEWISH LEARNING IN CHICAGO

(Editorial in English)

We are glad to announce that the plan to establish a center for Jewish learning in Chicago is rapidly approaching its realization. The center of Jewish learning to be established will be known under the name of Beth Medrosh L'Torah. It will be a combination of three or four different institutions, a Talmudical high school, a rabbinical seminary, a teachers' seminary, and, probably, free courses in Talmud and Hebrew for all those who are anxious to acquire a knowledge of Talmud and Hebrew literature without intending to use their acquired knowledge professionally. There is a Talmudical high school in existence, called the Yeshivah Etz Chaim [and] there is a nucleus of a rabbinical seminary in existence. The teachers' seminary will be established as soon as possible, because it is felt everywhere that the problem of Hebrew education in the city of Chicago cannot be solved as long as there is no Hebrew teachers' seminary in existence to provide the Hebrew schools



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with efficient and well-trained teachers.

In time the Beth Medrosh L'Torah will find ways and means to spread the knowledge of Judaism among our masses and classes by organizing free courses in Hebrew and Talmud. We need not tell our readers that such an institution is an absolute necessity, because without it the community is, from a spiritual point of view, a wilderness. Chicago being the second largest Jewish community in the world, [it] is in honor bound to maintain such an institution. It may not only counteract the progressing de-Judaization of the young generation, but it may and will stimulate and foster Jewish intellectual life and rejuvenate Hebrew and Talmudic learning in America and particularly in the Middle West.

The first thing the leaders of Beth Medrosh L'Torah intend to do is to erect a building to accommodate all, the Yeshivah Etz Chaim, the rabbinical seminary in the stage of formation, and the Hebrew teachers' seminary to be established. Lots have already been secured, plans for the building drawn up and accepted,



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a contract with the builders concluded, and a committee to raise the necessary funds established. Ten thousand dollars have already been raised for the building fund. It testifies to the idealism and earnestness of the leaders of this movement that men who can in no way be called rich or even wealthy have donated from two thousand to five hundred dollars towards the building fund. Their deeds will be an inspiration to others to give. We hope that the major part of the sum required to erect the building will be raised within a couple of months, and that within six months or so, the building will be an accomplished fact, because the small group of men and women interested in the movement are enthusiastic workers and will do their utmost to attain their goal. We can assure them that we, for our part, will do everything we can to convince our readers of the utmost necessity of such an institution, and to persuade them to do for it whatever they can. We have been fighting long enough for the establishment of such an institution, and now that it is being established, it is our duty to see to it that the plans be carried out in a manner befitting the great cause and befitting the Jewish community.



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At present there are about three hundred Jewish boys in the city of Chicago who devote their free time to the study of Talmud and Hebrew. The conditions under which they study are not the very best ones, because neither of the already existing Talmudical institutions has a proper location and neither is a solid organization. They are always fighting for their existence and they are always short of funds. Under such circumstances, it is very difficult to attract more young men to these institutions, and the result is that they are stagnant from the point of view of numerical growth. But as soon as a new building will be erected, and the already existing Talmudical institutions, and those to be established, will be well accomodated, and when they will be placed on a more solid basis financially, then not three hundred, but at least one thousand Jewish young men in Chicago will be found who would declare their readiness and willingness to devote their free time to the study of Talmud and Hebrew. In this way it will be possible to make Chicago a real center of Talmudic and Hebraic learning, and this center will radiate its energies not only in the city of Chicago but all over the Middle West, and become a driving force in the life of Middle Western Jewry. It may educate rabbis in the spirit



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of historical Judaism; it will surely [afford an] opportunity to acquire a fair knowledge of Talmud and Hebrew.

Such are the prospects of the institution. We confidently hope that all the well-meaning and devoted Orthodox Jews in the city of Chicago will respond to every appeal made in behalf of this institution to enable the leaders to carry out their plans of building and reorganizing so that the Beth Medrosh L'Torah may soon be an accomplished fact, and hundreds of more Jewish young men may have an opportunity to study Hebrew and Talmud and thus continue the old and venerable traditions of our people in the New World.



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JEWISH

Daily Jewish Courier, Dec. 2, 1921.

### THE BETH MEDROSH L'TORAH

(Editorial)

At last we have in Chicago an organization which aims to create one large center for the Torah, and to institute a methodical system with regard to Talmudic instruction. The organization wants to put the whole Talmudic education in Chicago on a broad and solid basis. It wants to give the Chicago-Jewish youth an opportunity to study so that later they can teach and make teaching their career. The students of the Beth Medrosh L'Torah will be able to become Hebrew teachers, rabbis or simply scholars. They will not be compelled to choose this or that career. They are free to become whatever they please. The main point is that they should study and should study hard. The Beth Medrosh L'Torah will also make it possible for them to acquire a general and professional education.





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Should a student of the Beth Medrosh L'Torah wish to become a Hebrew teacher, then he will get a thorough training in theoretical and practical pedagogy, in the Hebrew language, in literature, in Jewish history, and so on. Should someone wish to become a rabbi, then he will get a thorough education in the Talmud and its commentaries, homiletics, religious philosophy, Jewish history and literature, Jewish institutions, Jewish archeology, and so on. Every student of the Beth Medrosh L'Torah will be able to develop his talents and will have his choice of a career. Should he decide that he does not want to make a career out of his knowledge but wants to study for the sake of study, it will be so much the better.

If the Chicago Jews understood the importance of this institution and its great possibilities as a center of the Torah for Chicago and the whole Middle West, then this Beth Medrosh L'Torah might become one of the most important institutions in the country, of which all the Jews in America might be proud.

The first thing that this institution needs is a home, a building of its own for the seminary and for the classes. The sum of one hundred thousand dollars





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is needed to erect such a building, and the Orthodox Jews in Chicago must provide that sum. A good beginning has already been made. One of the leaders of the institution gave two thousand dollars from his own pocket towards the building fund. The other leaders of the Chicago Jews should also do their duty, if the Torah is dear to them and if they want to see Chicago become the center of the Torah.

When people come to you in the interests of the Beth Medrosh L'Torah do not send them away empty-handed, but give as much as you can for the institution, because you are giving money for a great and sacred cause, and you are helping to build a spiritual center in Chicago.



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Daily Jewish Courier, Aug. 18, 1921.

## FINALLY

(Editorial)

We are finally going to have a center of Jewish learning in Chicago, in the form of a "Beth Medrosh L'Torah." This will include a Talmudic High School, a Talmudic College, and a Hebrew Teachers' Training Seminary. This institution, which is necessary for the continuation of Judaism in Chicago, was one of the most discussed subjects during the past few years. It caused heated discussions, fiery debates, controversies, and hot blood, because of the persistence of the one and negligence of the other, and because of the determination of the one and the indifferent attitude of the other. It was hard to convince the representatives of Orthodox Jewry in Chicago that without the centralization of forces in the field of Jewish education, and that without the establishment of a Jewish cultural center in the form of this institution, Judaism in Chicago would by sheer necessity, have to undergo a process of attrition, and that in the end it would fall to pieces. It

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is true that it was not an easy job to carry out this proposition, because of a difference of opinion held by the main elements in the Orthodox ranks regarding the object of this institution. It is needless to say that the Orthodox leaders were not ready to add more financial burdens to those they are already bearing. Now the leaders of the Orthodox community finally seem to be convinced that such an institution is of utmost importance for the very existence of Judaism in Chicago, and that its establishment cannot be delayed, especially in view of the fact that the Talmudical educational establishments already in existence are practically homeless and must be housed.

Finally, the leaders of the community have cast the die, and have not only decided to establish an institution, but to proceed to raise funds for erecting a new building. We are delighted to see that one in the community has already come to the aid of the cause in a most noble manner,

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before the appeal was actually made, and has contributed two thousand dollars towards the building fund. His example will be inspiring and will cause others to do likewise.

We remember arguments against the erection of a building at the present location but nevertheless we cannot favor any delay in the work. None can guarantee better times than the present, and cheaper labor in the future, and since the institution is necessary, a home should be built for it at once. It may not be expensive and luxurious, merely a simple structure, but a home must be established. The appeal for this institution should be made before other organizations, such as the relief and the Keren Hayesod, make their appeals. For the time being, we assume that twenty-five thousand dollars should enable them to go on with the work, and then at the completion of the building, twenty or thirty thousand dollars more could be raised to pay off debts.

The leaders of the institution should not neglect to make plans for

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teaching, and the organization staff. This "Beth Medrosh L'Torah" must have a Teachers' Training Seminary as well. We admit, it is not an easy job to establish a Teachers' Seminary in Chicago, but it must be established because it is absolutely necessary. We may or may not be able to import rabbis from abroad, but we certainly do not want to import teachers from abroad, because "green" teachers cannot do the work properly, even if they teach Hebrew in the Hebrew vernacular. We will have to train our own teachers, not only for Chicago but for the entire Middle West. We must also work out plans of organization, so that the final goal may be attained, of having a Talmudic High School, a Talmudic College, and a Hebrew Teachers' Training Seminary combined. The Talmudic College may also serve as a Rabbinical Seminary, if the students are ready to embark upon a Rabbinical career, and can comply with all the requirements of a candidate for the Rabbinate. While we may or may not have the privilege of possessing a Rabbinical Training School in Chicago, we cannot do without a Teachers' Seminary, and if we wish to have it established soon, we must appoint as soon as possible a board of education and a board of organization to co-operate in working out plans for the activities of the institution.

Forward May 5, 1921

The Workmen's Circle School accepts New Children

The children, whose parents are not members of the Workmen's Circle, are permitted to enroll in the Workmen Circle School.

The schools are so conducted that the children from 8 to 10 yrs. of age are in separate classes from those older than ten.

The schools are located in the three most populated Jewish workers districts in the city.

The children may register at:  
Douglas Park district, 1224 S. Albany Ave.  
Northwest side district, 2542 Lemoyne Ave.  
Westside district, 1006 S. Ashland Ave.



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Daily Jewish Forward, Apr. 24, 1921.

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I F 1 (Czech)

WORKMEN'S CIRCLE SCHOOL OF CHICAGO

I F 1 (Italian)

TWO YEARS OLD

I F 1 (Polish)

Our Workmen's Circle schools of Chicago are now in existence two years and the people are awaiting the results; but in order to be able to judge the results of the schools during the two years, we must first know what the Hebrew schools and the Talmud Torahs have accomplished for their students. We have here in Chicago, as in other cities in America, a generation of **thirty** to forty year-old men and women of foreign parentage who received their education in American Jewish schools and Talmud Torahs. These former students of the American Jewish schools and Talmud Torahs are far removed from Jewish life. They are estranged from the Jewish language; they are not interested in the Jewish past, present, or future; they do not read Jewish history, even in English, and know more about Chinese art and literature, than of their own Jewish people. Some, who claim to be religious, come riding in their automobiles, if they are business men, to the Conservative or half- or full-Reform temple on New Year and Atonement Day. Aside from this bit of Judaism, they have no connection with the Jewish masses. They are as far removed from Jewish interests as is the American gentile. In the English newspapers they read only

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I F 1 (Czech)           the sport news and the jokes; some read political news also.  
I F 1 (Italian)       Should they read the account of a frame-up against Jews or  
I F 1 (Polish)       a pogrom on Jews, they would feel as though they had nothing  
                          in common with it. They are members of sport clubs and card  
clubs and they contribute to the Salvation Army and similar charities; but they  
do not show the least bit of interest in Jewish affairs, unless they are poli-  
ticians, and even then their method is not different from that of the Irish,  
Czechoslovakian or other politician who must appeal to his community for votes.  
When gentile politicians need the "Jewish vote", they give free mazoth to the  
poor Jewish people. The same is done in the Italian, Polish and other immigrant  
quarters. Would the children of these immigrant Jews not have been better off  
if their parents, because of radicalism, ignorance or indifference, would not  
have given them a Jewish education. There are still quite a few old Jewish  
radicals who regard the actions of their modern American children with displea-  
sure. Many of these radical fathers and mothers are now self-converted, re-  
spectable liberals, and believe that if it were not for the peace disturbers,  
the Bolsheviks, the world would not be a paradise to live in.

As we look upon the children of the Workmen's Circle schools we must first

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I F 1 (Czech)

realize that the school is scarcely two years old, and that

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very few children have been in that school from the first

I F 1 (Polish)

day. Yet how great is the difference between the children

of the Workmen's Circle school, and those who were educated

in the Jewish Schools, Talmud Torahs or even in the English Socialist Sunday Schools.

In the Workmen's Circle schools they do not teach the socialistic catechism, nor do they sing class-struggle songs with the older children. The Jewish folk school, founded by the Workmen's Circle, teaches the Jewish worker's children the language of the Jewish masses and their life, and struggle in every country at all times. The worker's child, there, becomes aware of the battle for freedom and justice by all nations, races, and sexes, from earliest times until this day. In order to raise in America progressive, self-sacrificing youth, as in our old home in Europe, we must rear the children in a different atmosphere and environment from that of the American capitalistic public school. We cannot expect the Jewish children in the American public school to grow up to be followers of the social-minded Jewish prophets, or of the heroes who battled against imperialistic Rome, or of the martyrs who died for their Jewish ideals

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I F 1 (Czech) at the hands of the Spanish inquisition or on the gallows of  
I F 1 (Italian) the Czar. In the American public schools children are taught  
I F 1 (Polish) to despise such human weaknesses as ideals, martyrdom, and  
international solidarity. They fill the child's heart with  
respect and admiration for oppressors, murderers and tyrants. First of all, in  
the Workmen's Circle, the worker's child is in an atmosphere where a hero like  
King David is praised as a singer of psalms, as a poet of shattered hearts and  
distorted souls, and not as a war lord. These two years of the Workmen's  
Circle school represent only half the work, as the school term is four years.  
In addition, the school did not get the "right" children to start with. The  
parents hesitated in accepting the new enterprise. Children came and went.  
Ignorant mothers demanded that their boys should be taught the prayer for the  
dead. They were satisfied that the girls should be taught to write a few words  
of Yiddish. In the Workmen's Circle schools there are more boys than girls,  
which proves that the parents realize the difference between the method used  
in the new Jewish folk school and the old method. Some parents send two or  
three children to this school and pay the tuition fee with pleasure. The  
parents organized a society that is deeply interested in this school. Even  
high school children are continuing their studies here.

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Daily Jewish Forward, Apr. 24, 1921.

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I F 1 (Italian)

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The Workmen's Circle spent a great deal of money to build a foundation for these Jewish folk schools. The three schools in Chicago cost the Workmen's Circle approximately \$50,000 for almost two years. That is a large sum of money, but, it

is still the best investment the Workmen's Circle has ever made. Gold and silver can be smelted, stone and bricks can turn to dust, but worthy ideals endure forever.

The Workmen's Circle created an example of an universal Jewish people's school. It is young but it is already the most liked institution among the Jewish workers. It also became an indirect, important recruiting station for developing new members of the Workmen's Circle. Naturally these schools are far from complete. There are many things still to be done and changes to be made for the better, as all the teachers, the administration, the educational committee of the Workmen's Circle and the members that pay taxes toward the support of these schools realize. The parents' organization and all the other branches that have helped these schools become what they are today, will now surely double their energy so that this beautiful tree which the Workmen's Circle has planted, will take root, grow and branch out for the good of the Jewish worker's child and for the glory of the Jewish working masses.

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JEWISH

Daily Jewish Courier, Nov. 30, 1920.

ENGLISH CLASSES OF CONGREGATION BETH-EL

The Beth-el Congregation wishes to announce that the members of the Board of Directors will conduct an "English for Foreigners" class, commencing Thursday evening, December 2, at Molner Hall, 2126 Crystal Street. The class in English will meet on Monday and Thursday evenings, from 7 to 9. There will be no tuition charged to foreigners who desire to study English in order to become good American citizens.

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JEWISH

Daily Jewish Courier, Nov. 18, 1920.

GOOD MORNING!

by

Dr. S. M. Melamed

A Chicago layman, a learned, intelligent and highly respected Jew, writes the following: "Your struggle in behalf of the public control of public institutions, and against fake institutions that cost the community many thousands of dollars every year, will be effective only when you outline briefly your demands, which are the demands of the public. In the long drawn-out dispute, the reader forgets the essence of the argument. Formulate your demands in such a way that every Jew in Chicago will understand the issue involved."

I shall gladly fulfill the wish of my correspondent. The whole controversy can be expressed in a few words: give an accounting!

In the name of those who contribute money and who have given money to

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Rabbi [Ephraim] Epstein for the Slobodka Yeshivah [theological seminary in Lithuania], for his Hebrew Theological College [referring to the Hebrew Theological College in Chicago] and for other purposes, which I shall mention another time, I demand that an accounting be submitted to the public. His empty, naive sermons from the pulpit, harmful and cheap intrigue will not help him at all. He can neither distort nor obscure the real issue.

Although the Slobodka Yeshivah went out of existence five years ago, Epstein and his assistants and agents have continued to collect money for that institution. The public wants to know what became of the money which was collected all over town, especially from naive old women.

For years Rabbi Epstein has collected money, right and left, for his Hebrew Theological College. I can prove that checks made out to the Hebrew Theological College have been deposited in the bank in Epstein's personal account, and I also know that he paid the teachers of the Hebrew Theological College out of

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his personal account. At any rate, the Hebrew Theological College did not have its own bank account as long as Epstein was the sole administrator. I know that Rabbi Epstein is a very poor bookkeeper and mathematician. The public, however, wants to know how much money he collected for the Hebrew Theological College, from whom, for whom, how he spent the money, etc.

I have not hitherto posed the question so bluntly because a committee of twenty, headed by Mr. James Davis, undertook to investigate the Hebrew Theological College. When Epstein was invited to appear before the committee, he declared that he would not permit an investigation. He was kind enough to say that Mr. Davis could visit the College, and see how the boys were studying, but that he would permit no investigation into what was what. The committee of twenty, however, had only one purpose: to investigate and find out what was going on. The members of the committee have accepted their appointments with the understanding that they would be able to find out the truth.

Why does Rabbi Epstein refuse to permit an investigation? Has he something to

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hide? Why does every other institution in Chicago say to the public: "The books are open for inspection"? Why does Epstein refuse to allow the truth to come out? People who have nothing to hide, do not fear the truth. Institutions that conduct their business legitimately, have nothing to fear from an investigation, especially, when rumors begin to circulate.

In the United States Congress, an investigating committee is immediately organized as soon as rumors begin to circulate about this or that governmental department. The American government has never restrained Congress from making an investigation. Why, then, does Ephraim Epstein fear an investigation? What sort of a trick has he done that he fears the truth?

I know why Ephraim Epstein fears an investigation at the hands of representatives of the community. I know why he despises truth, and I will certainly tell my readers the facts. The day is still long; eventually Congregation Anshe Kneseth

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Israel will find out what kind of a rabbi it has, and the city of Chicago will discover the type of "righteous" Jew it has nurtured.

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JEWISH

Daily Jewish Courier, Nov. 10, 1920.

### CHICAGO HEBREW INSTITUTE

The [Chicago Hebrew] Institute is undertaking the organization of a class in Jewish history, which will meet either once or twice a week, and will be under the most expert instruction to be had in the city of Chicago. The class will be open to young men and women of high school and college age.

It is to be regretted that young Jewish men and women do not take a more active interest in the history and problems of their people. A course of instruction such as that which is being attempted at the Institute is most certainly the only method by which a self-respecting and respected generation of Jews may be brought up in this country. All those who are interested in such a course should communicate with the office.

The Institute's Commercial School is continuing to give the very highest grade of instruction in commercial subjects at a cost which is almost nominal. The payment of five dollars a month enables the student to obtain instruction in

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shorthand, typing, and English. The average student is expected to complete his course in ten months, at the end of which period, he has prospects of a well-paying position and a business future. The student may enter at any time, as the instruction is almost entirely individual.

The Institute is now selling milk at eleven cents a quart, four cents below the retail price. This is in line with the general reduction in the cost of living. Milk at this price is the best and most economical food to be purchased, especially since the milk sold here is of hospital grade, which means the very highest quality milk.

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JEWISH

Daily Jewish Courier, Nov. 8, 1920.

A SEAT OF JEWISH LEARNING IN CHICAGO

(Editorial In English)

We understand that the representatives of the Talmudic high school have sold the home of that institution and are making preparations to build a new home. They have already bought lots for the building and they contemplate establishing a new building that will be large enough to house the Talmudic high school called "Yeshivah Eitz Chaim," and the so-called Beth Medrash Lerabonim, or rabbinical seminary, of which one may say that it is neither rabbinical nor a seminary, but a badly managed third-class Yeshivah because it has no organization, no membership, no organized management, no responsible executive, no board of education, no curriculum, and no teachers. A rabbinical seminary, however, needs all these things to be what it says it is.

Those who speak for the so-called rabbinical seminary admit its shortcomings, but they say that with the reorganization of the Yeshivah Eitz Chaim, this

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institution will be reorganized too. They say that when the rabbinical seminary will have its own home, everything will be all right.

We are sorry to say that we cannot see the wisdom of this argument. A rabbinical seminary having no organization to conduct it and utterly destitute, cannot have a new home because the new building to be established will belong to the Yeshivah Eitz Chaim and not to the so-called rabbinical seminary. The Yeshivah Eitz Chaim is a communally recognized institution. It is supported and controlled by the Orthodox Federated Charities, and before the Yeshivah Eitz Chaim enters into an amalgamation deal with the rabbinical seminary, the Federated Charities must be consulted and must approve of the plan. If the community should admit the need of a rabbinical seminary in the city of Chicago and should establish a special organization to run it, then means and ways may be found how to connect both institutions in one way or another, but at present they cannot be amalgamated or combined because while one of these is an institution, the other is not, while the one has a membership, the other has not, while the one has a board of education and a board of trustees, the other has not.



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We do not say that there is no need for a rabbinical seminary in Chicago. But we say that this question is not for us to decide but for the community at large, for it is after all the community that will have to pay the expense of such an institution and be responsible for its success. And the community has not spoken yet. We are not acquainted with the views and opinions of the Orthodox congregations on the subject of a rabbinical seminary in Chicago. We beg to express our humble opinion that since Chicago Jewry is the center of Middle Western Jewry, comprising some five-hundred-thousand Jewish souls, Chicago Jewry should not be dependent on New York, and should train its own teachers and its own rabbis, etc. However, whether the average Orthodox Jew in Chicago is sharing our point of view or not, we do not know. And before we undertake to establish here a rabbinical seminary, we should consult the heads of the various Orthodox congregations, and only when the Orthodox congregations will express themselves in favor of a rabbinical seminary in Chicago, then will we have a right to undertake and to carry out the plan. The attempt of a few ignorant rabbis to run and head such an institution for the sake of their own glory will be of no avail. They cannot impose an institution upon a

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community just because they want to run it and head it.

An institution like a rabbinical seminary cannot be the property of a few. Such an institution has to be financed by the community, and consequently also controlled by the community. Rabbis may determine the Talmudic curriculum of the institution, they may have a say in the board of education, but nothing more. They cannot manage it, and they cannot run it, and should not run it. If the institution is to be deserving of its name, it should not be a second-hand Lithuanian provincial Yeshivah transplanted in Chicago.

To make once and for all an end to the controversy arising out of the so-called rabbinical seminary, which at present in no way differs from the Yeshivah Eitz Chaim, only that the latter institution is well managed, while the former is not managed at all, the heads of the various congregations should be asked whether or not in their opinion a rabbinical institution in Chicago is a necessity, and if it is, let these heads of the congregations proceed to establish a real rabbinical seminary; let them provide for it financially; let them provide

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it with a home; and let them organize a faculty consisting of a half-dozen professors, teaching the various subjects of Jewish and cognate learning; and let them also provide it with two or three great Talmudic professors, who will have to be imported here from Europe because there is none in Chicago who will do the job. There are any number of learned rabbis in Chicago, but one may be a learned rabbi and not be a teacher. Besides, no congregation would permit its rabbi to neglect his duties toward the congregation by devoting the best of his time to a rabbinical seminary. A Talmudic professorship and a rabbinate are two different functions and one man cannot hold both jobs.

If the community is ready to spend fifty or sixty thousand dollars a year on a rabbinical seminary, and is ready to carry all the responsibilities attached to it, let it do so. We are convinced that if the heads of the community should decide that a rabbinical seminary is necessary, that the money will be forthcoming, but we are not so sure that they will succeed in establishing a good faculty because Jewish scholars who are at the same time good teachers are very rare and they are especially rare birds in America. The late Professor Friedlande's

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position is still vacant. And if the New York rabbinical seminary, [which is] richly endowed, has difficulties in finding a good professor, Chicago will have more difficulties because a Jewish scholar would rather live in New York than in Chicago, and rather teach in an old established institution than in a new one. However, a rabbinical seminary, if it should be established in Chicago, can begin with preparatory classes, for which only a few teachers are needed; and it may be that in the course of time, good professors will be forthcoming too. But what we wish to point out is that if we mean to do the job, let us do it thoroughly, let us do it so that the community may be proud of its institution.

If a rabbinical seminary is needed in Chicago, a Hebrew teachers' training seminary is an absolute necessity and it is much more needed than a rabbinical seminary. If those few busybodies on the West Side who are shouting every day, "A rabbinical seminary or the world will perish," have so much Judaism at heart, why do they not first provide the youth with Hebrew teachers, why do they not establish first a Hebrew teachers' seminary? It is true, we could place twenty



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Orthodox rabbis every year, but we could place two hundred Hebrew teachers a year. And Chicago has only a few Hebrew teachers. The fact that so many men teach Hebrew does not mean that they are Hebrew teachers. In many cases they are very poor teachers, and in many more cases, they do not even know Hebrew. If the community is to give thought to the problem of a rabbinical seminary, it is certainly in duty bound to think of the Hebrew teachers' training seminary. And what about a center of Jewish learning in Chicago? Isn't such an institution necessary too? If Chicago is to be a center of Judaism, then it certainly needs a seat of Jewish learning, and not only a theological seminary to produce rabbis.

But if the community should decide to establish a rabbinical seminary, then this seminary should also serve the purpose of a Hebrew teachers' seminary and of a seat of Jewish learning as well. The real problem is not a rabbinical seminary but the establishment of a seat of Jewish learning in all its branches and ramifications.

Does the community understand this need? We wonder.

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JEWISH

Daily Jewish Courier, Oct. 20, 1920.

### CHICAGO HEBREW INSTITUTE

The course for radio electricians, which has already been announced, will include training for telephone electricians. Registration is now in progress in the office of the Institute, and it is expected that the class will be organized the first week in November. The instructor in this class is Mr. E. E. Burns, the instructor in electricity at Medill High School. This course will prepare students for positions in the fields of wireless telegraphy and wireless telephony, as radio electricians and telephone electricians. We cannot emphasize too strongly the fact that, especially under such arrangements as the Institute is able to make, one will find here an unequalled opportunity to acquire a profitable and a rapidly growing trade. It takes two years to complete the course.

WPA (ILL.) PROJ. 30275

Daily Jewish Courier, Oct. 8, 1920.

A PLACE OF LEARNING IN CHICAGO

(Editorial)

Of all the reports received by the Courier from the various institutions in Chicago, the report of the Yeshiva Etz Chaim is the most interesting. It shows that the Jewish community of Chicago is not entirely sunk into [the morass of] materialism, and that there are plenty of idealistically inclined Jews in this city who still remember the writings of our sages.

The Yeshiva Etz Chaim in Chicago, the only place of learning in the city, is a great institution in every respect. It has a yearly budget of fifteen thousand dollars and gives approximately one hundred Jewish children the opportunity to acquire a Talmudic education. The Yeshiva employs four teachers, Rabbis Israelson, Dolnitsky, Levin, and Finfer, and provides for the material needs of a large number of the students of the Yeshiva.

The administration of the Yeshiva gives many students a weekly allowance,

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and also provides them with clothing and shoes, and sees to it that no one lacks anything. The Yeshiva Etz Chaim is the only Jewish institution in Chicago which is wholly idealistic in its aims and purposes. A Jewish hospital is a concrete material need; the same is true of an orphanage, a home for the aged, nurseries, etc. All these philanthropic institutions are serving practical purposes. On the contrary, the Yeshiva is serving only idealistic aims--no one benefits materially from the Yeshiva; it is maintained for purely idealistic purposes. When the Jewish community of Chicago spends thousands of dollars a year for pure idealism, for knowledge, then this Jewish community of Chicago is not the worst community in the world, and we can well imagine how much the Jewish community of Chicago would be willing to spend on similar idealistic undertakings if unity, order, and discipline prevailed within it. We believe that if it is possible, under present conditions, to obtain fifteen thousand dollars a year in Chicago for such an idealistic institution, then under normal conditions it would be possible to raise a sum of three hundred thousand dollars, and Chicago could then become an important center of learning.

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Daily Jewish Courier, Oct. 8, 1920.

The Jewish community of Chicago is even now spending more than fifteen thousand dollars a year for Jewish education, but most of the money is wasted. There are great many agents in Chicago representing various Yeshivoth, that in some cases do not even exist. They collect many thousands of dollars every year and no one knows where the money goes, nor how it is spent; how much of it is forwarded by the agents, how much remains in their own pockets.

For many years, money has been collected for the great Yeshivoth of Russia, such as the Wolozin, Slobotka, and others. These Yeshivoth were destroyed during the [World] War and there is no longer any place to which to send money. Yet, money is still being collected because there is no order in the life of the Jewish community of Chicago. Everyone does as he pleases and the individual continues to donate without troubling to ask himself: for whom or for what?

As long as the organized Kehilah is not strong enough to control the Jewish community life in Chicago--as long as the work of the various agents of all

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kinds of Yeshivoth is not controlled by the Kehilah through a special committee--so long will every lover of Jewish knowledge in Chicago do more for Jewish learning by contributing to our local place of leaning--to the Yeshiva Etz Chaim.

When he contributes to the Yeshiva Etz Chaim, he knows where and how the money is spent, and he knows that he is helping Jewish knowledge to gain a foothold in our city. But when he gives money to these agents, over whom we have no control, he is perhaps doing them a favor, but we doubt whether he is doing anything for Jewish knowledge in Russia. Besides, it is our specific duty to strengthen our local Yeshiva. With fifteen thousand dollars a year, something can be accomplished, but not a great deal; at any rate, not as much as could be accomplished with the proper means.

The Yeshiva Etz Chaim, in order to become a genuine Talmudic academy--it is now only a Talmudic high school--must have two additional departments for young men who are capable of interpreting Talmudic passages by themselves. It must also have a qualified rector, who is a well-known scholar, with a

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fine personality, and a teacher of Hebrew and Jewish history.

To develop the Yeshiva along these lines would require several more thousand dollars a year. This sum can easily be raised in Chicago, but where can we find a few more idealistic and earnest Jews who wish neither to become involved in anything shady, nor to play politics, who would contribute their time and energy to such an idealistic institution, as the Yeshiva Etz Chaim?

Thanks to the untiring work of a few individuals, who are truly concerned with Jewish knowledge only, and not with politics, we have a Yeshiva Etz Chaim in Chicago. Although it is small, it is, nevertheless, a solid and legitimate institution of learning. A few more devoted social workers can turn the Yeshiva Etz Chaim into a great center of Jewish knowledge, of which not only the Jews of Chicago but all American Jewry can well be proud.

Wm. (G. L.) FRIED. 30275

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JEWISH

Daily Jewish Forward, Oct. 6, 1920.

[CLASSES OF THE EDUCATIONAL COMMITTEE OF THE WORKMEN'S CIRCLE]

The educational committee of the Workmen's Circle offers the following evening courses for adults:

1. Yiddish reading;
2. Yiddish literature;
3. Jewish history; and
4. arithmetic and elementary mathematics.

Classes will be held in the following sections of the city: Northwest Side school, 2542 West LeMoyne Avenue; West Side school, 1006 South Ashland Avenue.

WPA (ILL.) PROJ. 30275

Forward, October 2, 1920.

News of the Labor World.

The Educational committee announces that registration for classes in the following courses will begin Tuesday, October 5th.

1. Reading and writing - Yiddish

2. Jewish History

3. Jewish Literature

4. Arithmetic

Don't fail to register.

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Jewish Forward, September 27, 1920

WPA (ILL.) PROJ. 30275

WORKMEN'S CIRCLE ARE OPENING COURSES  
FOR GROWNUPS.

The Workmen's Circle education committee announces that tonight the registrations for courses for grown-ups will commence in all the three Workmen's Circle schools.

West Side  
N. W. Side  
Douglas Park

At the Workers' Institute  
At 2642 Lemoyne Street  
At 1224 - S. Albany Avenue

Subjects

- (1. Reading and writing Jewish
- (2. Jewish history
- (3. Jewish literature
- (4. Arithmetic



Daily Jewish Forward, July 17, 1920.

DEFECTS IN THE SCHOOLS OF THE WORKMEN'S CIRCLE

by  
K. Marmor

Despite the reputation of the Workmen's Circle schools, they are far from their goal. They are still in the developing stage and much has to be changed and improved.

The worst defect is the poverty in textbooks. At present there is not one textbook which is fit for the education of the Jewish worker's child in America. The present textbooks have all been written with the conscious intention to Judaize the American Jewish child--to make him love traditional Judaism, the Jewish holidays and the Jewish national heroes. All the textbooks which have been published in America fulfill, more or less, this task. However, they give the child very little, if anything, of general humanitarianism. There is in them, almost no description of social heroes, no discussion of labor holidays and no pictures of the Jewish worker's life nor of his fight for a better and more beautiful life.

Daily Jewish Forward, July 17, 1920.

Moreover, the music taught in the folk schools is not suitable for the Jewish child in America. The songs taught at present are taken mainly from the national-Orthodox life led by Jews before the modern period.

There are, however, many modern Jewish writers, who have written entire series of songs for children. Also, there are many modern Jewish composers who have composed melodies for these songs. We simply have to gather these songs and the music together, and publish them at popular prices, so they can be spread among the Jewish children.

But much worse is the situation in the course in Jewish history. The only Jewish booklet obtainable in this country is Dubnow's history, which is given as a premium to the subscribers of an Orthodox, conservative newspaper in New York. One can imagine the spirit in such a volume.

Furthermore, this Jewish history of the children's schools is badly translated from the Russian in a pedantically dry style. It is not suitable for children at all, especially not for worker's children. It also is a history with a

Daily Jewish Forward, July 17, 1920.

philosophy. It attempts to plant into the minds of the children the old traditions in a modern form.

It begins with "sermons" and tells us that "God created heaven, the earth, and all that is in them in six days." Then, as in the Bible, the stories about the Garden of Eden, the quarrel between Cain and Abel, the Flood, and the Golden Age [are told.]

The difference between legend and history is intentionally obscured therein. And when the child begins to study real history, he is unable to differentiate between legend and fact. Even in the historical period of the "Kings", the textbooks make no distinction between historical occurrences, and the myths which have grown up around them.

Such a textbook is suited for the Jewish Heder [Old World type of Hebrew school] of the old home, or for the Orthodox Talmud Torah which does not reckon with time or place. So long as there is no other textbook, one will always find teachers and parents who will give their children Dubnow's history to read, and cause, thereby, great harm.

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Daily Jewish Forward, July 17, 1920.

At this point, it is worth remarking that the parents are to be blamed greatly for the bad contents of history courses.

Jewish parents have been raised for the most part on Biblical stories, and for the most part, are still unaware of the distinction between legend and historical fact. Such parents claim that their children "do not learn anything" and "are ignorant" if they do not know the stories about Adam and Eve, the Egyptian exile, and the Patriarchs.

Sunday Jewish Courier, Mar. 2, 1920.

NATIONAL AND LOCAL YESHIVOTH

(Editorial)

For the past few years, the Orthodox Jews of America have been busy organizing Yeshivoth [theological seminaries] to disseminate Talmudic knowledge. The Rabbi Isaac Elchonon Yeshivah of New York, of which Dr. Revel is the head, has made great progress in the last two years. It is now, without doubt, the center of Talmudic studies throughout the United States. The local Yeshivoth, however, in the smaller cities, have also made considerable progress, and today, there is more Talmud being taught in the United States than there has been for the past five or ten years. In Chicago, we have two (sic) Yeshivoth: the Yeshivah Etz Chaim and the Beth Midrash Le-Rabbanim, where the students study diligently.

While the local Yeshivoth are supported by the local Orthodox synagogues, the national Yeshivah in New York depends upon the support of all of American

Sunday Jewish Courier, Mar. 2, 1920.

Jewry. It is justified in demanding support from all American Jews because it accepts pupils from all parts of the United States. Among the three hundred students, are quite a number of young men from Chicago, Philadelphia, Baltimore, Pittsburgh, and many other cities. The Rabbi Isaac Elchonon Yeshivah gives its students a thorough Talmudic and general education, and also provides for their physical well-being.

It is certainly, therefore, the duty of all those in the United States who love the Torah, to come to the assistance of this great center of Talmudic studies so that it may become the "Volozhin of America". [Translator's note: The Volozhiner Yeshivah is considered the greatest in the world. Volozhin is a city in Lithuania.]

The Rabbi Isaac Elchonon Yeshivah has sent its representative, Rabbi Kapland, to Chicago. He is one of the teachers in that Yeshivah. Rabbi Kapland's mission in Chicago is to interest the Orthodox Jews of Chicago in the Rabbi Isaac Elchonon Yeshivah. We hope that Chicago Jews will welcome the

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representative of the great New York Yeshivah with the respect due a representative of so great an institution, and that they will see to it that his mission is successful. Although Chicago has two (sic) Yeshivoth of its own, still it is traditionally obligated to support the national Yeshivah in New York.



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JEWISH

Daily Jewish Forward, Sept. 17, 1919.

[THE AIMS OF THE YIDDISH SOCIALIST FOLK SCHOOLS]

The aims of the Yiddish Socialist Folk Schools, as formulated by the general educational committee of the Workmen's Circle, are as follows:

1. To teach the children to read, write and speak Yiddish well.
2. To acquaint them with the masters of Yiddish literature.
3. To acquaint them with the life of the Jewish workingman in America and in other countries.
4. To acquaint them with the history of the Jewish people and with episodes of the war for freedom in world history.
5. To develop in them a desire for justice; love of the oppressed and of freedom; and respect for the fighters for freedom.
6. To develop in them their aesthetic sensibilities.

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Daily Jewish Forward, Sept. 17, 1919.

7. To develop in them idealism and the striving towards great deeds, which are so necessary for every child of the oppressed class to possess in his struggle for a better society.

In order to attain these aims, the following courses are being taught:

- a. The Yiddish language: reading, writing and speaking; b. Yiddish literature. c. Biographies of great people, Jewish and non-Jewish, especially of those foremost in the struggle for freedom. d. Music, dancing, and elocution. Also every school celebrates certain Jewish and labor holidays. Discussions of current events are included in the school courses. Storytelling is also an integral part of the curriculum. Excursions to museums, parks, theaters and other important institutions also are incorporated into the school program.

So as to enable every child to develop his musical talents, courses in piano, violin and other instruments have been organized. The period of instruction is from 4:00 P.M. to 8:00 P.M. Every child attends three days a week, every other day.

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JEWISH

Daily Jewish Forward, Aug. 10, 1919.

## YIDDISH FOLK SCHOOLS

(Advertisement)

The opening of the I. L. Peretz Folk School in the National Socialist Institute, 3322 Douglas Boulevard, will take place on Tuesday, August 12, 10:00 A.M.

All parents of the Lawndale neighborhood, who have not as yet registered their children, are requested to do so on Tuesday morning, when the principal of the schools, William Nathanson, and the superintendent, A. Kipnis, will be present.

In the Maccabbean school at the Hebrew Institute, and in the Sholem Aleichem school of the Educational Alliance, the children are already attending classes from 10:00 A.M. to 1:00 P.M., until the public schools will open.

WPA (ILL.) PROJ. 30275

Forward, August 9, 1919

Workmen's Circle Picnic for the  
Jewish Socialist Schools

Sunday, August 10

Choir --- Songs & Recitations from the school children

Songs --- by Sophia Belskin

Speeches -- by A. Littvin, R. Warron, Louis Reingold & Tatarascn

(Adv.)

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JEWISH

Daily Jewish Courier, July 18, 1919.

BOSTON JEW GIVES \$15,000 FOR CHARITY IN CHICAGO

Through the influence of Rabbi Saul Silber, Mr. Boruch Krohon, formerly of Grand Rapids and now of Boston where he has a leather business, has promised to give \$15,000 for the purpose of erecting a building in Chicago that will house both the Beth Midrash Larabonim (Hebrew Theological Seminary) and the Yeshivath Etz Hayim (Hebrew Theological College). It is estimated that the building will cost about \$60,000. The only request that Mr. Krohon made was that the building should bear the name of his deceased father, Mr. Sholom Cohen.

Officials of Beth Midrash Larabonim and Yeshivath Etz Hayim elected a committee to draw up the plans for the building, and to submit them to the directors of the Federated Orthodox Jewish Charities for approval. The committee is composed of Rabbi Ephraim Epstein, Shmarya Levin, I. Shechtman, S. B. Goldberg, S. R. Plat and Rabbi Silber.



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JEWISH

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Daily Jewish Courier, July 18, 1919.

The Boston donor is a brother of Mr. Isidore Cohen, 108 South Water Street, one of the great philanthropists of Chicago.

Daily Jewish Forward, July 14, 1919.

[THE MACCABEE YIDDISH SCHOOLS]

The Maccabee Yiddish schools on the West Side and on the Northwest Side have been united. Both are now under the supervision of the Society for the Yiddish Folk Schools. From now on, the West Side school will be called the Sholem Aleichem Folk School. On August 5, a third school will be opened in the Lawn-dale district: the Peretz Folk school.



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JEWISH

Daily Jewish Forward, July 3, 1919.

[THE WORKMEN'S CIRCLE SCHOOLS]

In both the Douglas Park Workmen's Circle School, 1224 South Albany Avenue, and the West Side [Workmen's Circle] School, 1006 South Ashland Boulevard, there is room for additional students.....The schools have been founded on excellent principles.....**Jewish workers!** Send your children to your own schools, built by the workers for the workers.

WPA (ILL.) PROJ. 30275

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JEWISH

Daily Jewish Courier, July 2, 1919.

SAMUEL PHILLIPSON BECOMES A SUBSCRIBER  
TO BETH HAMEDROSH L'RABONIM

Mr. Samuel Phillipson has become a subscriber to the Beth Hamedrosh L'Rabonin (Theological Seminary) on Grenshaw Street, contributing an annual sum of \$200. The well-known merchant and philanthropist sent his subscription for this year to Rabbi Ephriam Epstein yesterday.



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JEWISH

Daily Jewish Courier, May 23, 1919.

SMALL TOWN NEWS

The Chicago Hebrew Institute has opened a bookkeeping class under the direction of Mr. A. Fachman. Register now. This class will be open Monday and Wednesday evenings.

The Bureau of Civics and Citizenship, at the Hebrew Institute, is open daily from 7:30 to 9:30, except on Friday.



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JEWISH

WPA (ILL) PROJ. 302/5

Forward, May 21, 1919.

To the parents who will visit the Northwest Side Radical Folk School.

Today your children must not go to the public school. They should be at 1:30 P. M. in the school-house, 2642 Le Moyne, where the children will be organized into a children division for the mourning procession.

William Nathanson  
Principal.

Daily Jewish Courier, May 5, 1919.

OUTSTANDING REPORTS OF A YEAR'S ACTIVITIES IN THE HEBREW INSTITUTE

In a meeting held yesterday evening in the Standard Club, over two hundred members listened to outstanding reports of a year's activities in the Hebrew Institute.

President Jacob M. Loeb presided as chairman. The reports were presented by Mr. Philip Seaman, superintendent, and Mrs. Julius Stone, secretary.

According to the reports, incomes for the eleven months (to April 1) were \$98,303.69; while expenses, for the same period were \$94,259.50.

Mr. Loeb, in his report, again made an appeal for money to obtain a new home for the Hebrew Administration offices.

The following were elected for a three year term as directors of the



Daily Jewish Courier, May 5, 1919.

Hebrew Institute:

Mrs. Edwin Austrin, Sol H. Goldberg, H. Hyman, Nathan D. Kaplan, Charles Shafner, Henry M. Shtrauss, Max Klea, Mrs. J. Kline, Julius Rosenwald, B. J. Schiff, Emanuel Loewenthal, B. Horvitch, and Mrs. Joseph Fish.

Election of officers for the coming year will take place soon.



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JEWISH

WPA (ILL) PROJ. 30215

Forward, May 3, 1919.

Tomorrow is the opening of the three Socialist Workmen's Circle Schools in the Jewish neighborhood. The dream of the radical masses is being realized. The opening will be celebrated in a lively fashion, and all the children, wearing red flowers, will be dressed in their holiday clothes.

Comrade Lithvin will address the children and their parents. Music, singing, and recitations will form the program. The celebration will take place in the following schools: West Side Workers Institute at 2 P. M., North Side Labor Lyceum, 2733 Rush Blvd. and Douglas Park Lawndale School, 1224 S. Albany Ave.



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JEWISH

Daily Jewish Forward, Apr. 19, 1919.

## THE WORKMEN'S CIRCLE SCHOOL WILL BE A MODEL FOR THE WORLD

Herein we present a statement of the problems and principles of the Jewish Socialist Workmen's Circle Schools, whose opening will be celebrated by all workers' movements in Chicago, with a fine concert at the Ashland Auditorium, April 27.

Preamble: It is a regrettable fact that, in a capitalistic society, the public schools are controlled largely by capitalists, the enemies of the working class. They are interested in making the younger generation faithful and devoted slaves to their interests. The teachers, who exert the greatest influence upon the children and inculcate their views of life upon them, educate them to become unquestioning protectors of the present rotten system. The teachers are forced to implant within the young, innocent hearts, the greatest reactionary chauvinism. They sow hatred, the plague of humanity, against every progressive radical movement; poison every threat of revolution; and instil prejudice against every person in the present society, even though it be the child's own parent, who

WPA (ILL.) PROJ. 30275

Daily Jewish Forward, Apr. 19, 1919.

envisages a better social system.

Therefore, every clear-minded worker, who strives towards a more beautiful and better world for humanity, cannot permit himself to remain indifferent with regard to the education of his own children, who are capable, either of carrying on the fight for liberty, equality and justice, or of becoming obstacles in the struggle toward that goal. The foundation of this new order must be carefully prepared, and the proper education of the young children is essential for the realization of this purpose. Without the younger generation serving as the rebuilders of a ruined world, the worker's struggle to guide the future of the ship of life is lost.

It is a recognized fact that, so long as nations with various languages and cultures exist, so long will the Jewish people exist. For, like all other nationalities, the Jewish people possesses its own culture and its Yiddish language, which is spoken by the majority of Jews.

The American melting pot built a stone wall between parents and children. The

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Daily Jewish Forward, Apr. 19, 1919.

children speak a new language, thus making it impossible for parents and children to understand each other. This lack of understanding seriously disturbs the child's education.

To eradicate this difference the Workmen's Circle decided to create a daily Jewish Socialist school. It should be the task of the teachers to raise the children in a broad-minded manner, in the spirit of national socialism.

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JEWISH

Daily Jewish Forward, Apr. 19, 1919.

### TEACHERS

It should be the duty of the teachers, who wish to win the friendship of the child who does everything of his own free will, to secure the necessary discipline without destroying his freedom of action. Furthermore, this policy will enable the child to recognize the difference between social discipline, and the military discipline found in the public schools. The teacher should be aware of the thought processes of the child. Also contact with the parents should be established.

Regardless of which school of socialism the teacher adheres to, we must try not to influence the child or persuade him to agree with the teacher's principles. All political discussions should be neutral, and the child should be allowed to make his own judgements.

The education committee of the Workmen's Circle has a right to receive aid from any radical group, which agrees with the above-stated view. The textbooks and

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JEWISH

Daily Jewish Forward, Apr. 19, 1919.

pedagogical methods are to be selected by the teachers' council, and must be approved by the principals and by the administrative board.

WFA (ILL.) PROJ. 30275

Forward, April 19, 1919.

The purpose of the Socialist schools is to educate the children in the broad and free spirit of International Socialism, while at the same time not neglecting the explanation of the various factions and differences of principle within the Socialist movement, nor ignoring the intellectual abilities of the children. The child should be trained to think for himself on various questions and problems. A feeling of tolerance for opposing view points also should be inculcated within him; but, most important is that the child be developed into an independent thinking man.

Yiddish should be taught and spoken in the schools. and all courses should be taught in Yiddish. Jewish history and legends, Literature, Music, Tradition. etc. should not be neglected. All courses must be presented according to the Socialist interpretation of events and in accordance with the intellectual capacity of the child. In the discussions which are to be held regularly with the children, the discussions should concern themselves with workmen's problems.

Forward, April 10, 1919.

Theoretical, philosophical Socialism, should be taught to the older children providing the Pedagogy Council and the Supervisory Council deem it to be necessary.

The child should be trained to love nature and culture, by riding in parks, and visiting different museums. English classes should be organized if necessary. All the employees of the schools, Teachers and Principals, must be followers of International Socialism.



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Jewish

FORWARD - April 11, 1919.

THREE SCHOOLS TO OPEN 26th of APRIL.

WPA (ILL.) PROJ. 30273

These schools are located on the west side, in the Workers Institute Douglas Park, and the Lawndale school, Albany near 12th St. and on the northside, on the corner of Maplewood and Potomac. These schools will be open daily from 4 to 7 P.M. The superintendent of schools will be Mr. Littwin who has distinguished himself to describe the life of the Jewish people.

A budget of about \$15,000 will be necessary for such an undertaking a year. This budget must come from 3 sources, 1st a tax on members, 2d from the pupils, 3d from the entertainments.

WPA (ILL.) PROJ. 30275

Forward, April 9, 1919.

"The Socialist Elementary Children's School." .

In this movement, the Workmens Circle is trying to create a Socialistic school for children. These schools are to be supported by taxes, which are to be paid by the members of the Workmens Circle. A committee is now working on these plans. It seems to be getting along on a very good and solid foundation.

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JEWISH

Daily Jewish Forward, Feb. 26, 1919.

THE EDUCATIONAL WORK OF THE CHICAGO TRADE UNIONS  
by

Hyman Schneid, an Organizer of the United Jewish Federation

The bakers have won a raise in pay. They accepted the raise--that's all there's to it. No one ever inquired how it came about, or who demanded a raise. That was left unaccounted for. The reason why this situation existed is that, in Chicago, our movement has not established educational centers similar to those in New York. The unions in New York have educational centers--regular universities of their own; while in Chicago such institutions are not to be found. The movement to establish educational centers in Chicago has never materialized.

A few months ago a representative of the workers' institute approached the United Jewish Federation, the central body of the Jewish unions, and asked them to take an interest in the movement to convert the workers' institute, located in the only building devoted solely to the workers, into an educational center,

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Daily Jewish Forward, Feb. 26, 1919.

and to help support it. The federation considered this proposal seriously, and called special meetings of the representatives of the larger and smaller locals. Plans were made to convert the institute into an educational center, and an educational director was immediately placed in charge.

We expected the locals to come to our assistance and enable us to record that the Jewish trade unions have accomplished something. But, to our sorrow, we cannot say they have.

The following subjects were to be taught at the institute: speaking, reading and writing the English language, elementary and higher arithmetic, commercial law, economics, and psychology. Most important of all, the trade-union movement [would have secured], through an extension department, lecturers on topics which would have been discussed at union meetings. The instructors [for the proposed courses] were to have been: Professor McQuin, Professor Robert M. Lovett, Miss Wilcox, Miss Fogel and Director Irwin Saint John Tucker.

This plan in itself is proof that everything was well on its way. The trade

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unions, however, did not take advantage of the offer made by the institute. Meanwhile, the conservative American Federation of Labor organized an educational center with a program similar to the one planned by the workers' institute. What is to be done now? A special educational conference must be called, and all the organizations must pledge a sum of money. Then, perhaps, something will be done. The problem of education must be the most important of all problems for all the organizations. Start today.

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Daily Jewish Forward, Feb. 24, 1919.

### SOCIALIST SCHOOL FOR CHILDREN GROWING

The socialist school for children organized by the Douglas Park branch of the Socialist party is very successful.

Yesterday morning 125 children were present, 35 more than a week ago Sunday. The teacher sang socialistic songs adapted to American melodies with the children. According to the impression of the teacher the children are progressing rapidly. The committee of the Douglas Park branch controlling this school made a party for the children. They had ice cream, cake and candy. The children amused themselves, and went home happy and satisfied.

The Douglas Park branch also organized the parents of the children attending this school. The parents pay a twenty-five cents entrance fee, and ten cents per month. This money goes towards the fund for purchasing books and music for the school. All socialist parents are duty-bound to send their children to the socialist school every Sunday at 10 o'clock in the morning at the clubrooms, 3225 West Twelfth Street.

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JEWISH

Daily Jewish Forward, Feb. 22, 1919.

### MACCABEE ACTIVITIES

A branch of the Maccabee Folk School was opened in Maywood. Children will be taught from 5 to 7 o'clock every Saturday evening, and from 1 to 3 o'clock every Sunday afternoon.

Parents who want their children to find themselves in a Jewish atmosphere and receive a true Jewish education, should inquire at the above-mentioned place.

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Forward, February 22-1919

Announcement

The Free Thinkers Class have their meetings today and every Saturday from 3 to 5 o'clock, at 1412 West 12 Street under the direction of H. Levin.

Admission free for everyone.

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Forward, Feb. 7, 1919.

### JEWISH FOLK STAGE

Wanted--Jewish men and women, possessing talent, to join the Literary Folk Theater. We teach Reading, Recitation, and Elocution. Come to our meeting Friday, Feb. 7, 1919, in Douglas Park Auditorium, 3202 Ogden Avenue.

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JEWISH

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Forward, January 5, 1919.

Attention.

All members of the International Ladies Garment Workers Union who wish to learn how to read and write the English language or who wish to take higher courses can make their registration now every evening in the week from seven to nine. Classes begin Monday, January 6th, 1919.

Chicago Hebrew Institute Observer, December 1918-January 1919.

The Maccabee School.

Until the Maccabee School was organized a few years ago to take the place of our day Hebrew school attendance had never been as satisfactory as it is now. At best a few years ago when we conducted our school, the attendance daily averaged 60, while now, we have an enrollment of 120 children and a daily attendance of 95. The work is very earnest and intense, and is interested in all modern Jewish development.

This work is accomplished not through the medium of a class, but through the instrumentality of a club that has its own offices and arranges its own programs, all under the direction of volunteer leaders who are trained in a leaders training class likewise conducted by the Institute under young Judea supervision. This leaders class includes not only the leaders in the Institute, but leaders in the other branches of the city. Young Judea further conducts the Jewish Holiday Celebrations by fitting programs given to audiences in the Assembly Hall.

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JEWISH

Daily Jewish Courier, June 27, 1918.

HOW TO HELP TALMUD TORAH CHILDREN  
DURING THE VACATION PERIOD

Soon the schools will close. And, as usual, the richer children will go to the country with their parents, and the poorer ones will go--to work. But the children who are attending Talmud Torahs [Community Hebrew Schools] find themselves in a sorry predicament during the vacation period. They have to earn some money to help the family budget, and, therefore, they must give up their studies in the Talmud Torah. The result, upon the school children, is naturally bad. They miss three months of Jewish education, and when they go back, they know very little about their work.

The president of the Talmud Torah, Mr. Ben-Zion Lazarovitch wants to avoid this. He, therefore, has decided to appeal to the Chicago Jews to whom Jewish culture is dear, to help these students remain at their studies.



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Daily Jewish Courier, June 27, 1918.

The bigger and brighter pupils of these schools can be free [from their studies] at one o'clock in the afternoon at the latest, and some, even earlier, at eleven o'clock in the morning. If they want to, they can work from that time on until the evening.

Mr. Lazarovitch's plan is that the Jews who need boys to work for them during the vacation, should hire pupils of the Talmud Torah, and give them work after school.

Jews who wish to aid these school children, can obtain information daily at the new Talmud Torah, at Winchester Avenue near Twelfth Street.



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Daily Jewish Courier, June 18, 1918.

### THE HOME AND THE KINDERGARTEN

Yesterday we discussed the importance of the Jewish kindergarten, in the interest of which a movement has been started among the nationally minded, intelligent Jewish men and women of the Northwest Side. We shall now discuss in detail the closer relationship between parents and teachers that such a kindergarten will effect, as well as the desirable influence it will have on the child.

Under the present system in the public schools, of which our Hebrew Schools are a poor imitation, it is impossible for the teachers to become acquainted with the parents and the home environments of each individual pupil. The older children are sent to the Hebrew school--if any concern for their Hebrew education is shown at all. The parents never visit the institution nor do they even know what the teacher looks like.

According to pedagogic rules, every child needs individual attention. But this

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Daily Jewish Courier, June 18, 1918.

cannot be given unless the teacher is acquainted with the parents and with the life history of the child, not only with its spiritual aspect but with its physical aspect as well.

It is important to know, for instance, whether the food which the child eats is wholesome, varied, well-cooked, and digestible; whether the underclothes are changed often; whether the child takes a bath at least once a week; whether he breathes through his nose; whether he sleeps a sufficient number of hours; whether he is inclined to be diligent, etc. It is necessary to know these **things** and dozens of other things in order to guide the child in the right **direction**.

But as has been stated, in the case of Hebrew schools (old-fashioned, or modern) and even in the case of public schools, the teachers do not know the parents, nor do the parents know the teachers. Usually the mother is busy with the smaller children and has no time to devote to such a luxury /as getting acquainted with the child's teacher/. The teacher, on the other hand, has too much to do as it is, is poorly paid, and, therefore, is only too glad to finish her work as soon as possible and go home.

The case of a mother entering her child in a kindergarten is different nowever.

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Daily Jewish Courier, June 18, 1918.

At this stage the child is still small and is still practically in the mother's charge. She does not send him out of her sight, but usually brings him to the kindergarten herself. The natural result is that the parent and teacher meet, and their common interest in the development of the child [is acknowledged].

No thinking person will deny that to be a father and a mother is a definite life career that must be studied. The tragic part of it is, however, that men and women are often called to fill this job who have no understanding of the situation, and what's worse, who do not realize the responsibility entailed therein.

Such responsibilities are divided into two classes. The first consists of physical care, such as, good food, clothing, physical exercise, and other things that have chiefly to do with the physical welfare of the child. The second class consists of the finer duties which do not lend themselves to such simple and easy explanations. The first thing to remember is that "examples are of far greater value than 'must's and 'must not's'" and "to strive for the children to be that which you want them to be". Children are great mimics, and, as the parents conduct themselves, so do the children.

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Daily Jewish Courier, June 18, 1918.

There is probably no greater career in life than that of being a father or a mother, but to be a good father and a good mother it is necessary to devote the proper amount of time to it.

Unfortunately most parents are not aware of all their duties to society. Hence their influence on the child, instead of being educationally good, is harmful.

But when the naive mother will come into daily contact with experienced teachers and educators, who will, in a casual way, explain to her how adults should conduct themselves at home so that it will not be disgraceful for the child to imitate them, then the home will take on a different appearance.

In a certain sense, a Jewish kindergarten will make Jewish homes that are not sufficiently Jewish or sufficiently sociable, more Jewish and more sociable.

A Jewish kindergarten is also important because of the Jewish "children's world" that will be developed there. In the home there is little concern about the

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Daily Jewish Courier, June 18, 1918.

child's amusement; and, as is well known, a child cannot amuse himself as well with grown folk as he can with other children. And there [in the kindergarten] the foundation of a true Jewish national life that will be an adornment and a pride to the Jewish name, will be laid.

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Daily Jewish Courier, June 17, 1918.

### THE IMPORTANCE OF A KINDERGARTEN HERE IN OUR CITY

A movement has arisen on the Northwest Side to establish a modern Hebrew kindergarten. This movement is well worth the moral and financial support of the Jewish people. One of the greatest and most difficult problems in Jewish life is the problem of rearing children. The old-fashioned Jewish Heder [Old World type of Hebrew school] has almost entirely disappeared. The mighty stream of time, against which there seems to be no power of resistance, began long ago to wash away the Heder's foundation. And those who thought its structure was eternal have begun to feel that in a little while it will sink into the sea of oblivion. Those whose vision was directed toward the future, forsook this structure in good time; they began seeking new ways, new directions; they began to build a new foundation for the system of rearing and educating Jewish children that would be in keeping with the spirit of the time.

But to say that the younger Jews have already found the way and the place would

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be overstating the case. They are still in the process of seeking, of contemplating, still in a state of imagining. All of the accomplishments are still provisional, experimental; they are moderate tests, not the result of practice or experience.

And here in the process of building [a new educational system], a question arises. What kind of material should be used so that the result may be blended into a form, a figure, in which shall appear the outlines of the Kaporeth (the drape covering the ark of the covenant), the Aron (ark of the covenant), the Luhoth (the tablets of the Ten Commandments), and the Kerubim (angelic figures placed in a hovering position over the ark), and which shall not include an Egel (calf--reference to the Golden Calf which the Hebrews worshipped in the desert), a figure of an idol, an image of an alien people, of an alien spirit?

Many are not concerned with the specific Jewish spirit and traditions, and (as the Hebrews in the desert), dance before the calf which wanders stupidly over to alien camps to which it lures its followers, where they intermingle

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Daily Jewish Courier, June 17, 1918.

with the rest and disappear from Jewish life.

Experience has already shown this to be true on many occasions. We have seen the results of assimilation and indifference; those Jewish sons and daughters who are strangers to the Jewish feeling and spirit, whose Judaism consists only of the fact that after their death they are given a Jewish burial. It is thus entirely superfluous to introduce any more facts to demonstrate the decadence of that course.

However, there are those who are concerned only with "pure" Jewish education, which, at the same time, is in keeping with the spirit of the time. These have a difficult task before them. On the one hand, they have the indifference of the parents toward a Jewish upbringing; on the other, the apathy of the children for Jewish learning. The Jewish parents of this country usually do not lead a traditionally Jewish life and are little grounded in the modern nationalism, the Neo-Judaism which seeks new bases for the security of its existence.

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Daily Jewish Courier, June 17, 1918.

And therein lies the importance of a Hebrew, or, as we shall call it, in a broader sense, a Jewish kindergarten, which will influence the child when his first impressions are being formed. Through games, the children will become acquainted, in this Jewish kindergarten, with Jewish and Hebrew expressions, names, and proverbial lore. It will be a reproduction of that particular period when we were first brought to the pedagogue and were shown, for the first time, the A B C's with a hand-sized pointer, and the angel dropped us a penny from heaven. [Translator's note: A relation or teacher standing behind the child drops a penny from overhead as a reward or encouragement for good reading.] Through games of a specifically Jewish character, and Jewish and Hebrew songs, the child will, of his own accord, learn Jewish concepts which will serve him in good stead in his later Jewish education. The parents will certainly derive great pleasure from this. By nature, our Jewish parents really love a Jewish upbringing and feel a great awe and respect for it; they merely doubt its possibility, and, therefore, become indifferent. When a Jewish kindergarten can prove to them that there is a way and means to obtain a Jewish upbringing, then, they will give their children the opportunity to

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Daily Jewish Courier, June 17, 1918.

continue their Hebrew education. Aside from this, it is quite certain that the children who are imbued with the Jewish feeling and spirit, exert a beneficial influence upon the parents and arouse in them national pride.

Such a Jewish kindergarten would encourage the children to sing the songs and tell the stories that they learned there, to their parents at home. This would restore the Shekhinah [the immanence of the spirit of God] to its original state of joy and song, and of true spiritual delight--the state which it loses when children become estranged from their parents and parents from their children. It would rebuild the broken Jewish home. In later years the children will remember with great love the kindergarten which gave them the impetus for further Jewish education. And the parents will thank the founders of such an institution from the bottom of their hearts. But, as we have already said, such a Hebrew or Jewish kindergarten must be in the nature of an experiment, for its final structure we do not see as yet, but can merely surmise. This, however, should not lessen the vigor of such a movement. For we have nothing to lose and everything to gain.

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Had we at present an old system of teaching the children the main points of a Jewish education, then there would be room for argument. We do not have such a system. The field is free. The territory is virgin soil. The maturing child who should be receiving good impressions, is often influenced by evil or corrupt impressions.

It is, therefore, the duty of every Northwest Side Jew to support, both financially and morally, this first experimental Hebrew kindergarten, and to exert every energy to see that it becomes a pride and joy. From such a kindergarten the children will emerge as true Jewish idealists. They will possess all the charm and grace of both ancient and modern Judaism. And all in all, they will be better children to their parents.

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JEWISH

Daily Jewish Courier, June 14, 1918.

ANSHE SHOLOM CONGREGATION HEBREW SCHOOL

We wish to acquaint all Jews in the Lawndale District with the fact that we are opening another elementary class in Hebrew education in the Anshe Sholom Hebrew School. The applications of pupils will be accepted every afternoon this week, from June 16 to June 23.

There will also be an examination this week in all the classes. All parents of our pupils as well as every father and mother of this neighborhood are invited to visit us to see the progress that the children have made.



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Daily Jewish Courier, June 14, 1918.

### NEWS ABOUT TOWN

#### Jewish Educational Alliance

The Boy Scouts of the Jewish Educational Alliance are making good headway in the sale of war-saving stamps. In the last two weeks they have sold over one hundred and fifty dollars' worth; this brings the total sales to \$400.

The gymnasium is now open in the afternoon and evening. A mandolin club is now being organized, and everyone who can play the mandolin or guitar should come and register.

Musical try outs for the Children's Symphony Orchestra will be held every morning at eleven o'clock, beginning this coming Monday.

#### Kehilath Jacob Center School

After many attempts the Kehilath Jacob finally succeeded in getting Mr. Mandel



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Daily Jewish Courier, June 14, 1918.

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III E Schure to become chairman of their Hebrew school. Mr. Schure was  
I G one of the organizers of this school and its first chairman. Under  
his administration the school made great progress and received the  
compliments of other schools and served them as a model.

It is hoped that with Mr. Schure's advent into the office of chairman, the school will derive great benefits and will again become a model school in the city of Chicago.

### In the "Hebrew Camp"

At the last meeting of the newly organized Hebrew Federation of the Vaad Hapoel [Board of Workers], the program committee handed in the program and rules which they had worked out and according to which the general Hebrew activities of Chicago and vicinity are to be carried on. Every point of the principles and problems was taken up and discussed; and with few changes





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Daily Jewish Courier, June 14, 1918.

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III E and modifications, the rules were approved.

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It was decided to organize immediately two classes for adults on the West Side. One class for beginners will be held every Tuesday evening, and a more advanced class, every Wednesday evening. All those who wish to join one of the classes in order to learn Hebrew should go immediately to Dr. H. Epstein, 1259 West Twelfth Street, and register.

A general open meeting will be held this Saturday, June 15, at 8 P. M., at the Kehilath Jacob Center, Hamlin Avenue and Douglas Boulevard. The problems that are before the new Hebrew movement will be explained at this meeting. The principles of the Federated Hebrew movement will also be read and discussed. Members [of the organization] and friends of Hebrew are invited to come en masse.





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Daily Jewish Courier, June 6, 1918.

TO ALL CHICAGO JEWS

The Rabbinical College, which is located at Grenshaw Street and Kedzie Avenue, is in great need of books. And in order that this great (Jewish) educational institution shall be able to continue its existence, all Chicago Jews are requested to send in as many books as they can, as soon as possible. Most of all we are in need of: a Sha's (a set of Talmudic tractates), Ramba'm (the works of Moses Maimonides), Teshuvoth (books of Requiem), Meforshim (Commentaries), and Poskim (Interpreters of the Law). You can see us daily at the office of the Rabbinical College from 2 to 8 P.M.



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JEWISH

Sunday Jewish Courier, May 26, 1918.

### A BIG CELEBRATION FOR ENGLEWOOD JEWS

At three o'clock this afternoon there will be great rejoicing in Englewood. All Jews of this suburb will celebrate with great pomp and a parade, the dedication of the Samuel Hirsch Harris Talmud Torah at 62nd and Morgan Streets.

The celebration will begin at the B'nai Israel Synagogue, 62nd and Aberdeen Streets with addresses by Rabbi S. Ramirowsky, Rabbi Saul Silber, Master in Chancery Fred Bernstein, and Attorney Samuel Andelman. Mr. Isaac Goldin, assisted by the brothers Fred and Jacob Glickman, will auction off the various honors. The vice-president and chairman of the Building Committee, Abraham Friedman, will then officially deliver the key to the president, Charles Ticktin. This will be the signal to start the parade in motion.



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Sunday Jewish Courier, May 26, 1918.

The parade will be led by the Rabbis S. Ramirowsky and Saul Silber, the grand old man Samuel Hirsch Harris, and all the officers and directors of the Talmud Torah. The Marks Nathan Orphanage Band, next, will play Jewish and American hymns and music; then will follow the children of the Talmud Torah and of all Sabbath schools and, at the end, a considerable gathering of other people. The line of the parade will be west on 62nd Street to May, north to 61st, east to Aberdeen, south to 62nd Street, and thence east to Morgan Street to the Talmud Torah Building. All Jews living in the vicinity of the march of the parade will display American and Jewish Flags.



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JEWISH

Daily Jewish Courier, Apr. 29, 1918.

#### RAIN HAMPERS TALMUD TORAH'S DEDICATION

Yesterday's rain somewhat hampered the celebration of the opening of the Talmud Torah at Winchester Avenue and Twelfth Street. Nevertheless, a larger crowd than was expected was present, and about \$2,000 was collected through the sale of honors and donations.

The march of the Talmud Torah children, led by the Marks Nathan Orphans [Home's] band, from the B'nai Moses Synagogue to the new Talmud Torah, was quite impressive although not many children participated because of the rain.

The celebration of the dedication was opened by Mr. Jacob Cohn at the B'nai Moses Synagogue, where he also sold the honors of carrying the scrolls of the Torah at the head of the parade. Mr. Ben Zion Leiserowitch, president of the Talmud Torah, then delivered a short address, and presented Mr. Joseph Weil as chairman. Appropriate speeches then were made by Rabbi Azriel Epstein,

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Daily Jewish Courier, Apr. 29, 1918.

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Rabbi Samuel Shach, Rabbi A. Cardon, Rabbi Nisan Budzinsky, Rabbi [E. R.] Muskin, Rabbi Rutenberg and Judge [Harry] Fisher.

The first "key" was bought by Mr. A. Eisenstein, chairman of the building committee, and the rest of the "keys" were bought by the following: Benjamin Rikburg, Samuel Hirsch Cohen, Moses Neierman, H. Halper, Judge Fisher, Harris Hurwitz, and Mr. Warshawer.

The following paid \$200 each for "rooms": Isaac Goldberg, president of [Congregation] Anshe Yabneh; the Lazar Brothers; the sons of the president of the Talmud Torah; Wolf Farber; B. Ginsburg; and B. Lazar.

Mr. I. Schorr, who was the marshal of the parade, donated the glass bill, which amounted to \$250.

First to affix their signatures in the "golden book" were I. Schorr with a donation of \$25, and Mrs. N. H. Bolotin with a donation of \$15. Afterwards

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other donations for the Talmud Torah were made by the following:

Louis Sedow, \$60; [Congregation] Anshe Sholom, \$50; H. Krulew, \$50;  
B. Hurwitz, \$50; Joseph Weil, \$50; [Congregation] Anshe Liebawitch, \$25;  
Mr. and Mrs. Jacob Cohn, \$25; Beth Hamedrash Hagodol, \$25; and  
Mrs. J. Lilienthal, \$25.

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The Reform Advocate, Wk. of February 23, 1918. Vol. 55, p.62.

THE HEBREW NORMAL SCHOOL OF CHICAGO.

The Chicago Jewish community can now boast of a scientific Hebrew school where Hebrew teachers will be trained. Quarters have already been taken and a principal and a staff of teachers engaged. The curriculum is arranged and applications from students are being received. Courses of instruction will soon begin. The school is located at 810 S. Ashland Blvd.

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Daily World, Jan. 18, 1918.

JEWISH-SOCIALIST SCHOOLS FOR CHILDREN: THE DIFFERENT OPINIONS  
ON THE SCHOOL QUESTION IN CHICAGO

by  
M. Bakal

The school question has been renewed in Chicago. Again there is a dispute going on as to what sort of schools the organized, class-conscious, Jewish worker should open: English or Yiddish [schools]. This question springs up every time a school is to open--not only in Chicago, but throughout the entire land. Yiddish has been taught in the majority of schools lately. But the fact that there is a misunderstanding calls for a clarification of the question because no school is capable of succeeding unless all work in unison and harmony.

Why should Yiddish be taught in a socialist school? Those who are against the

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teaching of Yiddish argue that there are no academic nor nationalistic motives involved, nor for that matter, any motives at all. This does not mean that it is unimportant for our children to know Jewish literature, or to be acquainted with our cultural treasures. This is surely a necessity; for the deeper our spiritual and cultural knowledge is embodied in our children, the more certain we are that they will grow up to be deep thinkers and better citizens. No one can deny that Jewish literature--that such writers as Perez, Sholom Aleichem, Abramovitz, Ash, Raisen, and others--will be better understood by Jewish children, even in this country, than American literature. Jewish literature can have very deep effects on our children because it reflects the life of their fathers and grandfathers. This is not, however, the main thing.

We open schools in order to bring our children closer to the ideology of freedom--so that they may continue the chain of socialist principles for which we struggle. It is understood that we cannot preach socialism to children in the same way as we do to adults. We should not prematurely rob our children

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of their youth. On the contrary, we should awaken in them the finest sentiments and an aesthetic eagerness. The greater the awakening of the desire to strive for truth and justice, for freedom and democracy, the greater will the fire of protest burn within them.

One thing is important: the children should come closer to their parents. They the children should be able to speak to the parents, and respect and understand their ideals. It is also important, from purely a pedagogical standpoint, that children should have a good home atmosphere. The fact that a number of children do poorly in school can be traced to the improper attitude of the parents toward their children. It is a fact that the children of radical-Jewish parents, who do not understand Yiddish well, are estranged from their own homes. They are not affected by the principles of their parents. It is, therefore, necessary to construct a bridge between the children and the parents.

Our schools have the task of fighting against the unwholesome impressions which the public schools make upon our children. We want to weed out the false illusions that the capitalistically inclined teachers implant within them. If we

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create a condition that will permit our children to go to the religious, Hebrew schools, to rabbis, and to the Zionist schools, we then will fail in fulfilling our mission.

We are not of the opinion that children should not be taught English. On the contrary, we are certain that the children do speak and understand English well. The study of Yiddish, however, will not harm them; on the contrary, it will enrich their knowledge and will broaden their spiritual horizon. Yiddish should be taught to our children if we believe in the expansion of our movement and its effect on Judaism and Jewish life. This point must be made clear: Will our movement terminate? Will our children have no part in spreading socialism among the Jewish masses? We all believe that the Jewish labor movement will continue. If not, why build such great institutions? Why devote so much energy and activity to it?

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Chicago Hebrew Institute Observer, January 1918.

THE YOUNG MACCABEES SCHOOL.

The young Maccabees School is a nationalistic organization with a prime and sole object to provide a Jewish education for the American Jewish youth. For reasons too numerous to name and too vast to discuss here the Jewish child is deprived of just that kind of an education, that is deprived of its own language, its traditions, its songs and its games. The Jewish child grows up with the erroneous idea that the Jews have no language of their own, no songs, no fairy tales, while the strange dialect spoken by their parents is looked upon as a kind of a slang that is not good enough to be used in refined company.

This is true of the Jews the world over, and particularly so of the Jews in our own blessed land. A few meaningless Hebrew prayers forced upon the child by an archaic "Rabbi" plus the famous "Bar-Mitzwah (Confirmation) speech, usually comprise the national educational baggage of the American-Jewish child. Why there should be German, Polish, Greek, Lithuanian, and other national religious schools, while the Jews are conspicuously negligent,



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Chicago Hebrew Institute Observer, Jan. 1918.

is a question perhaps not for us to decide. Yet considering the enormously great Hebrew literature which, though young, has already won its place among the oldest literatures of the civilized world, the negligence and the indifference of the Jews sets one thinking.

We must apologize for the deviation from our real subject, that is the report on the activities of the Young Maccabees School. Our object in doing this was to bring home the vital and imperative necessity of an institution like the Y. M. S. Volumes could be written on this subject, but should these few lines succeed in directing the reader's mind toward the abnormalities of the education among the Jews at the present time, we would feel gratified. The Young Maccabees School was organized about a year and a half ago, principally through the efforts of the Poale-Zion organizations and the different Maccabees Clubs about which we will say a few words later on. The classes meet weekly. There were about seventy children, ranging between the ages of seven and fourteen years, and it had two instructors.

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JEWISH

Chicago Hebrew Institute Observer, Jan. 1918.

The studies taken up were as follows: Hebrew taught in Hebrew, Jewish History, Yiddish Language and Literature and Folk Songs. From the very day of its inception the school met at the Chicago Hebrew Institute, and here, perhaps as well as anywhere it is timely to express our appreciation to the Institute for the great material and moral support rendered to our school. The Institute gave the school a free and congenial home, thus making it possible for us to be what we are today.

The Y. M. S. proved to be a success, and it soon became evident that the weekly meetings were not anywhere nearly sufficient to satisfy the demand, and on December 2, 1917, the school reorganized and reopened as a daily school with 140 pupils, three teachers and a principal. The classes now meet five times a week between 3:00 and 7:00 in the afternoon. The different subjects are divided among Mr. S. Cheifetz who teaches Hebrew; Mr. Asher Manishewitz, Yiddish; and Mr. Alexander Manishewitz, History; the principal of the school at present is Mr. M. Feldman.



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Chicago Hebrew Institute Observer, Jan. 1918.

The resources of the school are provided by the Hebrew Institute in the form of a free home, by the different Maccabees Clubs, the Ladies' Auxiliary Clubs and last, but not least, by the Poale-Zionists of Chicago. The business and educational affairs of the school are very ably managed by the Administrative Committee and Board of Education comprised of Messrs. B. J. Shapiro, M. Feldman, Z. Cheifetz, Al Manishewitz, D. Snoch, and Asher Manishewitz.

The school has been growing steadily. New classes are being organized where more advanced studies in Hebrew and Yiddish are taken up. The number of pupils is gradually increasing. The children like their school, in spite of the fact that the classes meet in the afternoon, after they get through with their regular public school work. Very often the children remain in school for hours engaging the instructors in talks on Jewish History and Jewish life in general.

Working hand in hand with Y. M. S. and being of prime importance to it, are the so-called "Young Maccabees Clubs," already mentioned in this

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Chicago Hebrew Institute Observer, Jan. 1918.

report. There are ten such clubs in the city at present, eight of which meet in the Hebrew Institute. The clubs have a membership of about two hundred, the age of the members ranging between eight and twenty years. The clubs meet weekly, and here again, the aim is purely educational, Jewish History, Jewish Language and Jewish Folk Lore. It is worth while noticing, that a great number of the members of the clubs (which is also true of the members of the school) are American-born children.

Each club elects committees to attend to its affairs under the direction of a so-called "Director," who is usually one of the teachers of the Y. M. S. The more advanced clubs have already been able to provide "Directors" for the younger clubs, from their own ranks. The directors, together with the different committees comprise a so-called "Federated Committee" which works for the good of all the clubs and the school, under the management of Mr. J. Cheifetz.

Chicago Hebrew Institute Observer, Jan. 1918.

Of the club meetings at the Hebrew Institute are the following:

Club A (1) Under the direction of Mr. Z. Cheifetz.

Club B (2) Under the direction of Miss Miriam Lichtin (member of club).

Club C (3) Under the direction of Misses Rebecca Krause and Yetta Manishevitz (club members).

Club D (4) Under the direction of Misses Malka Alexander and Sophie Alpert (club members).

Club E (5) Under the direction of Misses Ethel Cheifetz and Sarah Rozinski (club member)

Rhei Hamaceablecem - Hebrew speaking club, Mr. Z. Cheifetz, Director.

Club G (7) Under the direction of Mr. Reuben Horowitz.

Club I (9) Under the direction of Mr. M. Pot.

Besides being busy with their studies, the members of the school and the clubs find time for constructive recreation. Thus on March 31, 1918, a very interesting concert, arranged in harmony with the spirit of the organization was given in the large Gymnasium Hall of the Chicago Hebrew Institute. Only members of the Y. M. S. participated, and it proved a real treat to all that were present.

Chicago Hebrew Institute January 1918. Observer

### Teaching English to Foreigners

The best test as to how this war has affected immigration in this country and the general immigrant tone in so-called foreign neighborhoods are to be expressed in connection with our evening class teaching foreigners English. The year immediately prior to the war, we had a daily average attendance in our English classes of 500, with an active registration of 600 and a waiting list of an equal number. To come into the office and see 100 people waiting to register and hoping for an opportunity to be called when a vacancy presented itself, was not an extraordinary scene. Year by year since then, our usefulness along these lines has been curtailed, until this year, when we find that there are very few in our neighborhood who feel the need for mere elements of speaking English.

Most of the people who come to us are able to make themselves understood. The few who apply for admission to classes are those who are zealous of acquiring more than merely a speaking knowledge of the language, but seem to feel the need for the writing of English much more so than has ever been the fact before.

The World, December 18, 1917.

WPA (ILL.) PROJ. 30275

THE JEWISH YOUTH CLUB.

Several weeks ago, the older students of the Jewish Radical People's School of the Northwest Side, organized under the name of the Jewish Youth Club. The purpose of the society is to improve their speech in Yiddish, to study the Jewish literature, and to attract the children to Judaism. The club consists of twenty-five memberships and is under the supervision of a teacher.

The World, October 27, 1917.

RABBINICAL CONFERENCE. (Editorial).

Press notices in Yiddish and Hebrew announced a few months ago that Chicago will open a Jewish educational institution. Everyone interested in the education of Jewish children was highly pleased with this announcement. The Jewish Socialist Sunday School on Ashland Blvd. is a great success. Many Jewish Socialist wanted their children to learn to read and write Yiddish, and had there not been a scarcity of Jewish teachers, more schools would certainly be opened in other localities of the city.

However, it materialized into an absurdity. The chief figures of the "educational institution" are planning a rabbinical seminary, and we soon read a report that the Chicago Hebrew Theological Colleges, where Talmud is being taught, engaged a certain butcher as its president, and that is the beginning of the realization of a rabbinical seminary.

Nevertheless, Chicago is blessed with two competitive synagogues, the Anshe Sholom Congregation and the Russian Congregation. The planned rabbinical seminary, with the participation of a butcher as a president, is connected



The World, October 27, 1917.

with the rabbi of the Anshe Sholom. It is understood that, in such a case, the Russian Congregation must also have a rabbinical seminary.



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Daily Jewish Courier, Sept. 25, 1917.

### VOICE OF THE PEOPLE

Dear Editor of the Jewish Courier: Please permit me to express myself regarding the Jewish educational institute of Chicago, which has lately been very much neglected.

This is not a credit to the Jews of Chicago, but a shame, because by neglecting this institution we are neglecting the Jewish studies that have been always our source of life. We dwell in a desert that is drier and sandier than the deserts in Egypt or Canaan which our forefathers wandered through. The only difference is that the other deserts lacked water and here we lack the sacred Torah.

Our children are withering out of Jewish life. Imagine--in all the distance from New York to Chicago there is only one small rabbinical college teaching theology. This one was established about fourteen years ago through the efforts and sacrifices of a handful of poor Jews, who aimed to give the

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Daily Jewish Courier, Sept. 25, 1917.

children a Jewish education in order that they might not remain heathens.

The few poor Jews, to whose ears the melody of the Gemara (commentary of the Talmud) is more beautiful than the best opera would be to our children, are to this day directors, and are sadly watching the theological school gradually lose its prestige. Attendance is decreasing gradually, and the institution has not sufficient funds; the Federation of Jewish Charities appropriates four thousand dollars a year for its operation, but five thousand dollars a year is required.

At a meeting attended by a large majority of Chicago rabbis, representing some of the largest synagogues, it was determined that the rabbis should influence the Federation to appropriate funds for the budget of the theological school, which has been forced by current circumstances to appropriate the salaries of the teachers; the Federation, however, pretended ignorance and sent in a check for the usual amount for the past semester.

If you wish to know what the theological school of Chicago has accomplished,

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Daily Jewish Courier, Sept. 25, 1917.

ask Rabbi Greenberg, the former administrator. He will point out to you hundreds of Jewish children who have remained with us; he will take you to the Adas Israel and will show you many college students, as well as many good teachers, who are cultured Jews, and who try to spread Judaism and Jewish education among the youth.

Do not feel that we have altogether given up, for we still have four of the most experienced teachers teaching the children various studies. Especially notable is the highest class, conducted by Rabbi Winograd, who has taught the students more than thirty chapters of the treatise of the Talmud. And now we are on the verge of closing the doors of this Jewish high school. There is no money to pay the teachers, and they must make a living. So get together and work out plans to raise funds, so that we may be able to go on with Jewish education.

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Daily Jewish Courier, Sept. 20, 1917.

THE NEW SPIRITUAL CENTER ON GRENSHAW STREET

A short news article in the Courier a few days ago announced that the shelter home on Grenshaw Street, which is still under construction, will result in a modern Talmud Torah, kindergarten, and community center under the name, Keneseth Israel Hebrew school.

This news item was read with joy by all who have strived to have a modern Jewish educational institution and orphan home for the Lawndale district, which district is rich and fat in luxuries.

Complaints were often heard that the only ideals of the older residents of that district is a good poker game, and that the younger generation is-growing up without Jewish education and respect for elders, their only recreation place being the pool room. There they also play cards; and it is a known fact that card-playing often causes tragedies in the families who attain their climax in the pool rooms.

What is the cause of that?



Daily Jewish Courier, Sept. 20, 1917.

This was a question asked by many, and all were convinced that the Lawndale District lacked spiritual activities, especially modern Jewish educational institutions which will teach our children to be human and to be good Jews. Therefore it is very fortunate that the directors of the shelter home now being constructed have realized that it would be more advisable for the Chicago Jewry to complete the building as a Talmud Torah (school of religious lore) and community center, which will fill in the Jewish life in that community.

Instead of our having two shelter homes, which would be an unnecessary burden to Chicago Jews, since we cannot expect any Jewish immigrants so long as the war continues, and very few even after the war, we will have one large Talmud Torah and orphan home, which will be under the auspices of the two worthy congregations of that community: the Anshe Keneseth Israel, and Sheri-Torah-Anshe-Meierev.

This was the wish of every one who saw in Jewish education the greatest ideal, and who did not want their children and those of their neighbors to grow up like wild weeds, knowing everything else in the world but their own Jewish



Daily Jewish Courier, Sept. 20, 1917.

A, B, C, and ignorant of the ethical teachings of our prophets and philosophers.

This is a good idea for future activities, and a good example for other congregations and organizations; they may also start some substantial welfare work that will serve our noble Jewish ideals.

Naturally it is too early to speak, too early to submit a plan for the organizing of all Jewish educational institutions of our city into one alliance, with one fund-but the time will lead to it. The fact remains that a Talmud Torah is not all.

By merely teaching the children to recite prayers and preparing them for confirmation, our obligation to them is not completely fulfilled, as the real Jewish studies just begin when the child graduates the Talmud Torah. A child must have an idea of all the higher studies, because this is actually our spiritual treasure from which we draw power for our existence.

In order that this be achieved, the Chicago Jewish educational institutions



Daily Jewish Courier, Sept. 21, 1917.

should be divided, into a kindergarten, a Talmud Torah, a theological seminary, and academy for the study of Jewish rites, and a college of rabbinical studies.

Some pessimists may say that America is not in favor of Jewish education, that the American children will not learn the Jewish studies, and that it is enough when you teach them just Hebrew reading.

Those who think that way are greatly mistaken; America is no worse than Spain, where the Jews lived about four hundred years ago. The Jews were perfect Spaniards, both in their foreign appearance and language, yet that period of time in Jewish history is labelled as the "golden time," because Spain then produced the greatest Jewish poets and philosophers, who to this day remain our pride. The same can be true with the American Jewry if we can lead them on the right road and not become discouraged in our work.

We must realize that not all children studying Jewish studies grow up to be teachers, and we need not lose our courage if only a small minority of them





Daily Jewish Courier, Sept. 21, 1917.

prove to be outstanding. Even our philosophers are, in this respect, very conservative even though conditions in those days were much more favorable than at the present.

Our thanks to Mr. Salk and Mr. Rozenberg for submitting this plan... Let us hope that this new institution will become a new chapter in the history of Jewish education and spiritual activities in our great city of Chicago.



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JEWISH

Daily Jewish Courier, Aug. 10, 1917.

FOR THE BENEFIT OF THE CHILDREN.

In Chicago, they speak of a Beth Hamedreth Lamudim (an institution for Hebrew teachers).

Chicago has not started such plans before - not because the necessity for such an institution was not felt - on the contrary there was a scarcity of Jewish teachers who thoroughly understood their profession - but it seems that no one before raised the question in Chicago. Many Jews here have an idea of a school of religious lore, because it is a complete thing of which they have an example before them. Very few Jews in Chicago know how to direct a course for teachers.

To speak of such an institution, one must himself be an experienced teacher with a constructive mind, and of such, unfortunately we have few in Chicago, and if there are any they evidently have not brought themselves to the attention of the Jewish people.



Daily Jewish Courier, Aug. 10, 1917.

Credit is due Mr. Maximan, the superintendent of the North Side Talmud Torah, who has not only talked about, but has worked out a program for such a teachers' institution with all particulars.

Everyone realizes that in order to obtain effect on young children a teacher need not necessarily be a learned man or exceptionally versed in learning, but he must know how to act with American children. He must be able to talk their language as well as they do and must be able to instill his knowledge into the children in a systematic manner.

In Chicago's present generation among the youths that have recently graduated from high school, there is considerable material for teachers.

There are high school boys and some girls who know the foundation of Hebrew and Jewish and a few years of learning in the Beth Hamedreth Lamudim would

Daily Jewish Courier, Aug. 10, 1917.

make them good Hebrew teachers. But such young people have not the means to go forward with these studies. They must earn enough for a livelihood. In order that they be given the opportunity to study to become Hebrew teachers they must be supported until they graduate as Hebrew teachers.

Mr. Maximan figured out that a capital of seven or eight thousand dollars is needed for the first year. We do not know whether Mr. Maximan is as good a finance budgeter as he is good in making a program for education and learning, but finances for such a purpose should not be in question.

There are enough well-to-do Jews in Chicago, to whom future Jewish education should be dear, and who would be anxious to give cash to see such an institution developed. It would be a great encouragement for the small minority of Jews who take this matter seriously to heart, if the Jews who sympathize with this undertaking and are in a position to help, would respond.

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JEWISH

Daily Jewish Courier, July 19, 1917.

## THE JEWISH ROAD

(Editorial)

Two undertakings that have in view the strengthening of Jewish spiritual environment in Chicago through rearing the youth, were recently organized.

One is a new Talmud Torah on the Northwest Side, and the other is a training school for Hebrew teachers. There is nothing surprising about a new Talmud Torah in a city like Chicago, but the opening of the new North Side Talmud Torah deserves more attention, due to the new system of founding a Talmud Torah.

How is a Talmud Torah established here in America? A Jew having a boy or two, complains to his neighbor or relative that his children are growing up to be regular gentiles; his neighbor agrees and suggests:



Daily Jewish Courier, July 19, 1917.

"Well, let us establish a Talmud Torah." Then they get together with a few more neighbors and form a committee among themselves to go out and raise funds. They hire a collector to gather nickels from the public. In the meantime they rent or buy a house, and engage a teacher and the Talmud Torah is established.

All other Talmud Torahs were founded according to this system. When such Talmud Torahs are opened, it is not so important, because they are not established and supported by the public, but only by a few Jews.

The new Talmud Torah on the North Side is a great accomplishment. Here all the North Side Synagogues organized in one body, bought a house, engaged a superintendent, and started a Talmud Torah that is supported by the combined synagogues. The demand for Jewish education was so great

Daily Jewish Courier, July 19, 1917.

that this Talmud Torah grew to an institution built on a sound foundation and not on the basis of gathering nickels from the public. This is something new in Chicago, such a phenomenon should be heartily greeted by every Jew.

One more move is expected from this North Side body of congregations, to make this institution successful, and that is that the method of teaching shall be made as thorough and systematic as the material set-up. In an institution that is kept up from the nickels collected weekly, every giver has something to say as to what shall be taught the children. One mother demands that her child shall be taught to say Kadish, (a prayer in her memory after her death); a father demands that his son be taught to read the prayer book, and is not interested in whether or not his boy learns anything else; another father finds fault with what the teacher tells the children. From a school of that sort, results are very poor.



Daily Jewish Courier, July 19, 1917.

If this body of synagogues wants to have a successful institution, they must leave the method of teaching entirely in the hands of an expert, a reliable man, and not disturb him in his work.

We have learned that for this purpose Mr. Maximan has been selected - a very good pick, because he is devoted, heart and soul, to Jewish education, and thoroughly understands his profession. His method of teaching Hebrew is such that the children thoroughly understand before Mr. Maximan further continues with the lessons. This method takes somewhat longer than the old system, before any results are shown, and when they do begin to show, they are fundamental. Learning through this method is not as easily forgotten as that from the old methods, that have produced very few learned students in the last quarter century.



Daily Jewish Courier, July 19, 1917.

The second undertaking we mentioned, the founding of a normal school for the education of Hebrew teachers, is not less important than the first, as it has not yet reached the degree of development as has the North Side Talmud Torah.

Without proper teachers, no sacrifice nor efforts will help in establishing a proper educational system for Jewish children.

In the old country where a boy would spend years of ten and twelve hours a day with his Jewish studies, it was immaterial what method the teachers used. There, very often, a bright student appeared in spite of the poor system. The one who taught, there, was a scholarly man. His ability to teach children was less important than his own achievements.

Here in America, we must adopt modern methods to suit the conditions. We must engage teachers from the Jewish colleges. It is very important for these teachers to be able to instill what they have learned into the minds of the children....

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JEWISH

Daily Jewish Courier, June 7, 1917.

# THE TEACHER'S STRIKE

(Editorial)

The Jewish teachers of New York are on strike. This is rather new in America and should be welcomed by friends of Jewish education.

We are in sympathy with this strike because its purpose is, not only to improve the material condition of the teachers, but to wrest control of the education of Jewish children from ignoramuses and charlatans, who dictate to teachers what and how to teach.

WPA (IL) 2201 30275

Daily Jewish Courier, June 7, 1917.

A union of teachers would eliminate incompetent teachers and prevent the Talmud Torah from employing a teacher unless he is recognized by his colleagues as an expert.

The Jewish teachers of Chicago have not reached this stage as yet, but in time they will follow the example of their New York colleagues.

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JEWISH

Sinai Cong., Annual Meeting - 5-6-17

Schools

The enrollment in the classes of Chicago Sinai Temple Religious School for the year 1916-1917 was just over 800 with an average attendance during the months of October, November, and December of nearly 750. Quite a record when one realizes some of our pupils come from great distances as far north as Ravenswood, as far south as Homewood and Hammond.

The confirmation class numbered 95 at the beginning of the year; the number has decreased somewhat. The confirmation class had an enrollment of 48.

On December 24th the School celebrated Chanukah with a Children's Service in the Temple, and upon dismissal each child was presented with a box of candy. On March 20th, in commemoration of Purim, the children were given a fancy dress party in the Center.

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JEWISH

Jewish Labor World, Jan. 26, 1917.

### A JEWISH RADICAL SCHOOL IN THE LAWDALE DISTRICT

A group of young men interested in Jewish radical education held a meeting Wednesday, July 12, at Comrade Marcus' home. It was decided to open a school in the Lawndale district. A fund of \$100 will be raised for that purpose. Organizations, societies, and individuals interested in this school should write to our secretary, I. L. Shaves, 1540 South Lillard Avenue.

WPA (ILL.) PROJ. 30275

The Reform Advocate, Vol. 52, Wk. of December 30, 1916. p.663.

Jewish Educational Alliance. 1243 N. Wood St.

The Alliance is arranging Hebrew classes in which modern, spoken and written Hebrew will be taught. Dr. A. J. Agranat will conduct these classes.

The Alliance has also lately organized a Kindergarten Class. The Kindergarten is conducted on the free play room basis. The children are under the school age so that the work of the public school is not duplicated.



WPA (ILL) PROJ. 30275

The World, October 27, 1916.

TO THE WORKERS OF CHICAGO. THE WORKERS INSTITUTE LIVES ON.

The excitement of our friends and enemies during the last few weeks did not interfere with our work. The Institute must and will remain. An Institute of free and modern education, for the workers, without thought of religion, race or party.

What you can learn in our Institute.

English for beginners - Elementary English - Intermediate and Advanced English and High School preparatory courses. Advanced College courses, by Dr. Hyman Kahan, Dr. Blaunt, Percy Ward, Arthur Louis, Mrs. Yudell and Comrade Tobinso - every Tuesday and Saturday, beginning November 7. Public speaking and open forum from October 22. Sunday School for children, from six to thirteen years of age, every Sunday from 9 A. M. to 12 noon. Junior Socialist League every Sunday from 9 to 12.

What you can do for the Institute.

Attend classes - become a member and help us to build a labor institute. Comrade A. S. Tobinso, Superintendent.

Daily Jewish Courier, Oct. 7, 1916.

WPA FILE # 10275

IN THE CHICAGO HEBREW INSTITUTE

English classes in the C.H.I. are being conducted with great success. Pupils have made remarkable progress in a short time. Classes are given four nights a week (Monday, Tuesday, Wednesday, and Thursday), from 7:30 to 9 P.M., both in the institute and in the evening high school, which opened recently. Among the various subjects taught there are German, advanced English, and mathematics.

The public speaking class, headed by a competent instructor, is open every Sunday afternoon, from 2 to 4.

The special attention given to the pupils in the shorthand and typing department, under teachers in this field, is the reason why students are progressing so rapidly. These classes are open Monday, Tuesday, Wednesday, and Thursday, from 7:30 to 9 P.M.

Able instructors are also to be found in the millinery and dress-making classes, to which small girls and young women are attending regularly. The millinery class is open Tuesday and Thursday evening and the dress-

Daily Jewish Courier, Oct. 7, 1916.

WPA (LL) PR 30275

making class on Monday and Wednesday evening.

Parents desirous of giving their children an education in the Hebrew language, should remember that there are special classes for this purpose in the Hebrew Institute. These classes are open daily from 4 to 6 P.M.

If you notice in your children an inclination to music, bring them to the Institute. There are violin and piano classes. The violin class is open every Tuesday afternoon, from 3:30 to 6, and the piano class every afternoon, from 3:30 to 6.

There is quite a large number of children inclined to painting and in the Institute they would have the opportunity to develop their talent. Lessons in sketching and painting for beginners are being given in the art and clay rooms by a talented instructor. The clay classes are open on Mondays and Wednesdays, from 4 to 6, and the painting classes on the same days from 7:30 to 9 P.M.

For further information apply at the office of the Hebrew Institute at any time.

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JEWISH

Daily Jewish Courier, Sept. 22, 1916.

WPA (ILL.) PROJ. 30275

WHAT'S NEW IN TOWN  
Workers Institute

The activities in the Workers Institute are proceeding energetically this season. The elementary classes, as well as the high school department, are already in full swing. The sound method of instruction, which is applied in both departments, has attracted a great many students and the result is that there are hardly enough seats for everybody.

The Sunday School has become an important factor in the life of the Institute. The finest teachers have expressed their respect for the system which has been introduced in this school, and they claim that it is one of the best in the country.

A musical department offering piano and violin lessons, has also been opened and is under the personal supervision of Professor von Libiech and Frank Lyon, well-known authorities in the musical world.

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Daily Jewish Courier, Sept. 22, 1916.

The university courses will be conducted regularly, beginning October 15,  
and a public forum is now being arranged for every Sunday evening,  
beginning October 1.

A class in civics and citizenship will open October 1, and will be under the supervision of the Young American Branch 227, Workmen's Circle. This class will also be connected with the Naturalization Bureau, which is open twice a week in the Institute.

A lecture on "Mark Twain, The Greatest American Humorist" will be given Sunday evening, September 24, at the Workers Institute. The lecture, which has been arranged by the Institute's Educational League, will be delivered by Herman Jacobson.

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The mass meeting, which took place Sunday evening at Congregation Keser Israel, 4719 South Marshfield Avenue, under the auspices of the Union of South Side Jews of Chicago was a great success. A large crowd filled the small but beautiful synagogue. Charles Tiktin, chairman of the Union's committee on education, opened the meeting. He spoke of the purpose of the meeting, and then introduced Rabbi Saul Silber.

Rabbi Silber demonstrated his powers of oratory by enumerating the maladies of the Jews and their cures. "I am not a doctor who can cure those who are physically ill," he said "but for those who are spiritually ill, a rabbi is a good doctor." He concluded by stating that he wished to see some results from his speech. Thereupon \$315 was pledged as a fund for a Talmud Torah. A board of officers was elected for the Talmud Torah and a ladies auxiliary

Daily Jewish Courier, Sept. 22, 1916.

Union of South Side Jews



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Daily Jewish Courier, Sept. 22, 1916.

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III C was formed to assist the project.

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IV The Progressive Preparatory School

William [E.] Rodriguez, the Socialist alderman, will be the principal speaker at the commencement exercises of the [Progressive] High School, which will take place in the auditorium of the Lawndale Hall, 3437 Ogden Avenue, Saturday, September 23, at 8 P. M. Mr. Isadore Berger, director of the Berger Studios, and Leon A. Blum, director of the Chicago Musical College, Independence Boulevard Branch, Mr. B. Shanen, and Miss J. Paul will participate in the musical program.

An innovation which was introduced in the Progressive School this season is a class in psychology under the supervision of William Nathanson. This course will serve a double purpose: first, it will give the student an understanding of psychology, and second, it will give them the necessary credits for college.

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Daily Jewish Courier, Sept. 22, 1916.

For information about this or other courses offered in the Progressive Preparatory School, please inquire at one of the three branches: 2058 West Division Street, 1637 West Twelfth Street, or 2317 West Twelfth Street.

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JEWISH

Daily Jewish Courier, Sept. 18, 1916.

A MODERN TALMUD TORAH FOR THE LAWNSDALE DISTRICT

by

JONAH SPIVAK

After the representatives of local synagogues had decided, at a meeting which was held last week at the Waller Street Talmud Torah, that there should be only one shelter home in Chicago, they also decided that the money which was originally intended for the building of another shelter home in Chicago, and which is in the hands of certain people, should go for another charitable purpose. Thus the question arises, what shall be done with this money?

There are many ways in which to spend this public money. Some people contend that this money should be turned over to the Jewish Federation of Orthodox Charities, which is the clearinghouse for all charitable institutions. This would be a very good plan if our Jewish community could be satisfied with the institutions which are already in existence, and will not crave any new ones. But our Jewish community is constantly growing, expanding, and developing to

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JEWISH

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III C such an extent that new demands are constantly arising, which many in-  
I C stitutions must meet.

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For example, let us take our newly settled Lawndale District. This district is blessed with everything, with a wealthy class of Jews who are able to support not only magnificent synagogues which beautify the entire district, but also institutions of a social or educational character.

We hear complaints from many residents of the Lawndale District that Jewish boys of that neighborhood are growing up without any discipline, and the only place where they acquire [any] habits, and learn how to be sociable, is in the poolroom.

Much to our regret this is true. That which is to be expected of children who graduate from the poolrooms is readily foreseen. They will not grow up to be sages of the Talmud, or rabbis, nor will they be an asset to the Jewish people.

But will it not be a great crime if this district continues to be neglected, and

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III C if nothing is done to save from degradation those young children who will

I C have to carry on the traditions of Judaism?

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The older Jews, however, believe that by merely erecting synagogues where they meet daily for morning, afternoon, and evening services, they have discharged their duty to Judaism. But this is a grave mistake on their part. This would be like eating a good meal and refusing to give a morsel of food to a hungry child standing nearby. Isn't this what is happening in our new Jewish settlement in the Lawndale District?

The older Jews have taken, for themselves alone, all the manna from Heaven, the spiritual food that nourishes the Jewish body, and have left nothing for the young people. Consider the tragedy of the following picture: On the Sabbath, or on a holiday, when a father and son walk out of their home together, they immediately separate, each taking a different path. The father goes to the synagogue and the son--to the poolroom. The father goes to listen to sacred words and the son--to utter profanity. The father beseeches the Lord, asking that He

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III C grant him means of earning a livelihood and the son hopes that he will  
I C find good fortune in either a card, billiard, or dice game. While the  
IV father is in the synagogue donating money for charitable institutions,  
the son is losing money in the aforementioned games.

This is sad and painful indeed. But still sadder and more painful is the parents' indifference to this abnormal condition.

Much to our regret, the parents of these children are quite indifferent to this situation; they believe that they alone are obliged to be Jews, and have no obligations toward their children, just as the pious Jewish woman who does not wish to desecrate the Sabbath, nevertheless, tells her child to strike a match in order to light the gas. [Translator's note: The striking of a match on Sabbath is a violation of a Jewish law.]

All our welfare workers, who are directing Jewish social life, should, therefore, take this situation into consideration, and should correct this great wrong which

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III C is being committed by Jewish parents against their children.

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IV Something must be done for the young, Americanized, Jewish men of that district who are victims of poolrooms where their careers and moral attitudes are being corrupted.

The only thing that can save them is a large, modern Talmud Torah, which has spacious rooms, good Americanized teachers, a large Jewish and English library, and rooms for meetings and various entertainments. This would serve as a center for the various groups within the neighborhood.

And who knows what time may bring? It is possible that a small beginning may lead to the establishment of a large Hebrew institute in the Lawndale District, such as the one which is now on Taylor and Lytle Streets.

The present Hebrew Institute was originally organized in a small way. Ten years ago, a few young, Americanized, Jewish men began some cultural activity in a small building on Blue Island Avenue and Twelfth Street. Their venture proved to be so

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III C successful that with the aid of rich patrons, they built the present

I C large structure of the Hebrew Institute.

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The same thing might happen to a modern Talmud Torah which would be built in the Lawndale District. Everybody, rich and poor, needs such an institution. It would, therefore, take on the character of a philanthropic institution. For this reason, many rich Jews in that neighborhood might become interested, and would support the enterprise.

May the movement to build a new Talmud Torah begin in the Lawndale District. By such a movement, the Orthodox Jews will prove that they are providing not only for themselves, but also for their children.

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Daily Jewish Courier, Sept. 18, 1916.

COMMITTEE OF FIFTEEN WILL DIRECT THE WORK OF  
CONVERTING THE SHELTER HOME INTO A TALMUD TORAH

At last night's meeting of synagogue representatives, which was held in the Waller Street Talmud Torah, a committee of fifteen was elected to devote itself to the task of putting into effect the resolutions passed at Thursday's meeting. The committee will hold a conference today with the architect so that he can change his plans for the construction work on Grenshaw Street.

This committee will immediately begin to raise the necessary funds to change the Grenshaw Street building into a Talmud Torah [instead of a shelter home as was originally planned]. All collectors for the building fund are asked to cease collecting money and to bring all their books and receipts to the next meeting, which will be held in the Congregation Anshe Kneseth [Israel], Douglas Boulevard near Homan Avenue. It was also decided that the temporary shelter home on Turner Avenue, which is maintained by the organization that began

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to build the new shelter home on Grenshaw Street, should no longer accept lodgers.

From now on, all lodgers will be received only at the Morgan Street Shelter Home. After the meeting last night, all the delegates visited the Morgan Street Shelter Home and they were loud in their praise of the conditions they found there.

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Daily Jewish Courier, Sept. 15, 1916.

SHELTER HOME WILL BE TURNED INTO TALMUD TORAH

Last night, several hundred of the most prominent Jews of Chicago, officers of local Orthodox congregations, gathered at a mass meeting at the Waller Street Talmud Torah, and ironed out the matter of the shelter home very satisfactorily.

Mr. Joseph Neil was chairman of the meeting, and Mr. Paul Rissman acted as secretary. As soon as the meeting opened, everyone present felt a strong desire to settle the matter peacefully. When a motion was made to the effect that Chicago should have only one shelter home, everyone applauded. This motion was made by Mr. H. Iglowitz, president of the new shelter home, and supported by Mr. Swartz, chairman of the building committee of the new shelter home.

The representatives of the various congregations approved this motion, and then another was made and unanimously adopted. The second motion declared that the Jewish community of Chicago recognized the shelter home on Morgan Street as the only authorized one; that it belonged to all the Jews of Chicago and must be



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supported by them.

Rabbi Ephraim Epstein said that a conference had been held between both groups [Translator's note: One group was in favor of having another shelter home, and the other was in favor of a Hebrew school], before the mass meeting began. At this conference, it was decided that the building, which had been intended for a shelter home, should be converted into a Talmud Torah. This recommendation was presented at the meeting in the form of a motion, which was unanimously adopted, without debate.

After these motions had been adopted, and peace had been established, the question arose as to who should be responsible for the completion of the Talmud Torah. This question was quickly answered when Mr. Sam Ginsberg suggested that this matter should be turned over to the Jewish community itself. Let the community elect a committee made up of one representative from each congregation in Chicago. This committee should take up the question of raising the required

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sum of money for the completion of the building, in order to make it a beautiful and modern Talmud Torah. The delegates at the meeting accepted this proposal.

Action on this question, however, must not be delayed because thousands of dollars have already been tied up in this building. It was finally resolved, therefore, that this committee, which shall be composed of representatives from all the synagogues in Chicago, should hold a general meeting this Sunday, at 3 P. M., in the Waller Street Talmud Torah, where they would take up the question of raising funds for the completion of the building as a Talmud Torah. All synagogues are requested to send delegates to this meeting.

Many of the speakers remarked that last night's meeting was the finest meeting ever held by the Jewish community of Chicago. It will go down as a glorious chapter in the history of local Jewish life.

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JEWISH

Daily Jewish Courier, Sept. 4, 1916.

### VOICE OF THE PEOPLE

A huge mass meeting, sponsored by the movement for a new Talmud Torah on the Northwest Side, was held September 3, in the Congregation B'Nai David Ohavah Tzedek. Eight synagogues of the Northwest Side were represented by prominent individuals who participate in all Jewish enterprises. The meeting was well attended. The chairman of the meeting was Mr. I. Miller who opened the meeting. He introduced Rabbi Saul Silber who delivered an inspiring message. It was reported that the West Side businessmen had contributed \$800. Mr. D. Club donated \$250.

M. Nathan, secretary.



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JEWISH

The Reform Advocate, Vol. 52, Wk. of Aug. 26, 1916. p.78.

The new school building recently erected by the South Side Hebrew Congregation at 59th and Michigan avenue will be dedicated on September 10. The structure comprises an auditorium seating six-hundred and ten large class rooms equipped to accomodate about four-hundred pupils.

The class rooms will be open daily for instruction in Hebrew, religion, and kindred Jewish subjects. The Jewish Educational Center, a society organized for the purpose of fostering and maintaining the Hebrew school, is striving to secure the most capable Hebrew teachers obtainable.



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JEWISH

Daily Jewish Courier, Aug. 22, 1916.

THE BIRTHDAY PARTY OF THE WORKERS INSTITUTE

by

Jonah Spivak

Every living thing eventually finds its way to the sun and to life. The seed that is thrown into the depths of the soil remains in darkness for quite some time, as though it had gone to waste. The seed, however, is penetrated by heat and moisture, and there in the darkness, where it is hidden from the sun, in compressed air, it cracks open, sprouting tendrils which first become rooted in a small clod of earth and then break through the surface of the soil in the form of the ear of grain, the fruit, or the flower.

These thoughts come to us when we read the Workers Institute Review, which was recently sent to us. The first number of this journal, in which is celebrated the "birthday party" of the Workers Institute which is a year old, intimates that in the Workers Institute there is life; that the seed of



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independence has planted roots within the hearts of a portion of the radical working class. And it is also expected that they [the workers] will support this institution so that it may have a successful and happy future.

**The Workers** Institute was brought into being by a sad and involved incident which occurred in the local Hebrew Institute; a man who was appointed "straw boss" for a few weeks, through rash conduct, led the Institute into conflict with the radical element of the working class, which made up a large proportion of the membership. This radical group felt that it was in a position, by itself, to maintain an institution where it could act and move freely, according to its own convictions, and where it could throw light upon its revolutionary theories which are contrary to the theories and ideological trends of general educational institutions.

In speaking on an educational plan, the German poet-philosopher Goethe says



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in his book Wilhelm Meister that man's adoration for things is neither innate nor natural, but must be learned by heart. It depends upon how the person's mind is developed and by what thoughts and ideas he is influenced. At times a person is taught to admire only a stone or a log, and at other times he is taught to revere the "superman" and mystical philosophies of infinity.

Each respective system of education claims that only it is right; that only it can influence its students in the correct way; that only it can instill in their hearts the veneration of everything that is noble, beautiful, and idealistic. The parochial system [of education] instills in the hearts of its students reverence for its saints. The capitalist system seeks to influence youth to respect capital and energetic human activity. And the new revolutionary system [of education], which consists of theories concerning the productive working class, arises as an opponent of the aforementioned two systems, claiming that all elementary subjects should be illuminated from the



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materialistic and economic standpoints, and that love and respect for the productive working class should be implanted within the hearts of the students.

The speculative sciences, for example, history, are the peculiar expressions of the people who teach them. The more speculative sciences reflect the mental biases of certain personalities, and, therefore, upon them lies the stamp of a particular personality. A historian, influenced by a monarchistic spirit, will explain the past in a different manner than the historian who is influenced by a republican spirit. This is also true of the sociologist and other educators.

The interests of the radical workers are different and completely divorced from the interests of other classes. It is, therefore, very natural that they should seek information and enlightenment on certain scientific subjects, particularly the speculative, according to their own biases, and should also seek to instill in the hearts of young students, upon whom first impressions



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have a great effect, a strong love and admiration for the productive workers.

In his report, the superintendent of the Workers Institute, Mr. A. Tobinso[n] endeavors to show that the motive and reason for their [radicals'] existence is the desire to have freedom of thought, and to resist the imposition of blind obedience and the superficial culture of narrow individualism which exists among people of selfish ambitions. The radical immigrants also seek to Americanize themselves in a truly American spirit--in the spirit of Nathaniel Bacon, Thomas Paine, Jefferson, Emerson, John Brown, Debs, Giovannitti, and Joe Hill.

Mr. Tobinso[n] classifies the educational activities of the Institute in three divisions: elementary school courses, high school courses, and university courses. Between one and two hundred boys and girls, men and women, attend the elementary classes in the Workers Institute. The teaching method is the same as in public schools. Mr. Tobinso[n] complains about the textbooks which are not in



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conformity with the spirit and problems of the Institute. But he hopes that in due time, when the necessary funds are available, proper textbooks will be available.

In reference to the high school, Mr. Tobinsohn said that a condensed high school course is now being completed, which will be published in the next edition of the Institute's journal. At present, the Institute has a fine high school class in which new students enroll daily. In regards to the university extension courses of the Institute, Mr. Tobinsohn said that they would consist of something more than mere lectures. Unlike most lectures which are delivered in radical circles, these will be scientific and educational, and will help to broaden one's scope of knowledge.

Whether Mr. Tobinsohn's opinions on education are founded on sound logic or merely on sentiment, is not the question to discuss here. But the fact is that the Workers Institute on Ashland Boulevard arose from a desire to





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maintain itself, and the fact that it has life-force in it is the reason why it has been, since its inception, generously supported by the Jewish Courier, where its activities have been published each week, by the local Workmen's Circle, by the Socialist press and by the Jewish working class in general.

It is said that when the Greek legislator Lycurgus began to reform and change the laws of Sparta, someone advised him to introduce complete equality and freedom. In answer to this advice, Lycurgus said, "My dear sir, begin practicing this first in your own home."

The radical group of Jews have, therefore, accepted Lycurgus' advice, and have introduced their system of revolutionary education in their own institute where they themselves are the bosses. And by establishing their own home, they are now saved the trouble of giving advice to other people who seldom accept such advice.





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JEWISH

Sunday Jewish Courier, Aug. 20, 1916.

### VOICE OF THE PEOPLE

Dear Editor of the Courier: In regard to the recent letter [addressed to the Voice of the People/ by Mr. N.S. Fineberg, in which the writer criticizes Mr. S.B. Maximan's program [on Jewish education/], I confess that I am somewhat bewildered. Mr. Fineberg argues that Mr. Maximan goes too far in wanting to eject the poor, antiquated methods of Jewish education and introduce immediately a new and sound system. Fineberg argues that a change in the educational system must be brought about gradually, and that we must continue to teach beginning school-children [Yiddish translations of/ such stories as "Puss in Boots" and "Cinderella". I scarcely need to point out to Mr. Fineberg the fact that we have, in our own Yiddish literature, excellent stories for children, and that we need not lead children to believe that we must resort to non-Jewish literature. Besides, the time available for Jewish studies is so inadequate that we should limit Jewish stories to biographies of great Jewish men, historical episodes of Jewish interest, etc., which are a far cry from such primers as "Puss in Boots" or "Cinderella". In



Sunday Jewish Courier, Aug. 20, 1916.

his article [of August 10, entitled "For the Improvement of Jewish Education"] Mr. Jonah Spivak does not even make mention of this material as being suggested by Mr. Maximan in the latter's suggestion of a change in the methods of Jewish education. Mr. Spivak merely conveys Mr. Maximan's program, which calls for unity among all institutions of learning, the establishment of a school for training teachers, the founding of a parent educational organization, kindergartens, and libraries.

I am not personally acquainted with Mr. Maximan. I have heard Drs. A.B. Yudelsohn and A. Levinson refer to him as a very intelligent young man and a capable pedagogue. But when I read Mr. Spivak's article I could see clearly that Mr. Maximan understands very well the weakness of our system of education, and that he does not want to cover this weakness with a salve so that it may dry the surface and fester underneath--he wants to strike at the cause of the disease.

A famous educator, upon being asked when a child should start school, answered,



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"Several years before his mother is born." This remark coincides with Mr. Maximan's contention that, if our educational system is to show improvement, the first ones to be educated must be the parents and the teachers.

Respectfully yours,

Yitzchok ben Izzak



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JEWISH

Daily Jewish Courier, Aug. 18, 1916.

WHAT'S NEW ABOUT TOWN  
The Chicago Hebrew Institute

Thursday evening, August 17, more than thirty students graduated from the elementary English class of the Hebrew Institute, fully prepared now to step into the high school which will be opened at the Institute after the high holidays. Realizing how unpleasant it is to live in a country in ignorance of the language of that country, other young men and women will envy these graduates of the Hebrew Institute. Young men and women will have the opportunity to enroll in the English classes next Monday, August 27.

The citizenship bureau is open every evening from 7:30 to 9 P. M., and on Sunday mornings from 10 to 12. Those who seek information about their first and second papers should apply at the bureau during the above-mentioned hours.



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The students of the commercial school are also making splendid progress. Ten will graduate presently and positions as stenographers and typists have already been secured for them. With keen open eyes they see a bright future for themselves.



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JEWISH

Daily Jewish Courier, Aug. 14, 1916.

### VOICE OF THE PEOPLE

Dear Editor of the Courier:

After reading in the Courier, Mr. J. Spivak's article on Mr. Maximan's program for Jewish education in Chicago, I remembered these words of our sages of the past: "If you grab at too much you grab nothing." It is surprising that Mr. Maximan should think that it is possible to "overturn the bowl," entirely emptying the amassed contents, and then immediately to refill it with fresh water.

The Torah tells us how the Jewish people will obtain their own land in the following words: "The nations will be driven out for your sake. You will not be able to annihilate them easily because the beasts of the field will multiply." These words should serve as an example when you undertake to eject the old-fashioned, poor method of Jewish education and to replace it by a new, sound system. This can be achieved only in one way and that is the



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Daily Jewish Courier, Aug. 14, 1916.

following:

In the Jewish school, children should be given interesting Hebrew books to read. For beginners Hebrew books should be like the English primers, containing stories of Puss and Boots and Cinderella, which will be easy to understand because the children are already acquainted with these stories from their English readers. These stories will draw their attention to reading and they will thereby acquire some knowledge of the Hebrew language. This will also enable them to master gradually the Hebrew language and then to read its literature. When we have an element of which we can feel proud, and who can exhibit their knowledge and love of Hebrew literature, then Mr. Maximan's program can be automatically carried out in a natural way.

Respectfully yours

N. S. Fineberg.





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Daily Jewish Courier, Aug. 4, 1916.

### TOWN GOSSIP

The Kehilath Jacob will pay its first debt to the Jewish community in the Lawndale District on Sunday, August 6. The Hebrew school of the Kehilath Jacob will open formally on Sunday, August 6. Very competent Hebrew teachers have been engaged, and every means will be used to make this school the model school of Chicago.

The club's rooms are equipped with modern desks and chairs, and the rooms are clean and airy. Everything was done to suit the taste of the American child.

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Daily Jewish Courier, Apr. 20, 1916.

NEW FOLK SCHOOL ON WEST SIDE

A new Jewish folk school was opened on the West Side by the Young  
Macabbean Clubs. Classes will be conducted in the Hebrew Institute  
every Saturday from 3 to 5, and every Sunday from 9:30 to 12 noon.

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Daily Jewish Courier, Apr. 13, 1916.

### HEBREW INSTITUTE GETS NEW FRIEND

To the list of local Jewish welfare workers was added a new and prominent member in the person of Solomon Goldberg, an inventor of hairpins. Mr. A. L. Stone, chairman of the membership committee, introduced the new welfare worker at a meeting [of the council] of the Hebrew Institute, where methods of raising money to cover the deficit were discussed.

After listening to brief talks by the President Jacob Loeb, Attorney Lipson, Morris Rosenwald and others, Mr. Goldberg surprised those present by his first move as a Jewish welfare worker. He announced that he would join the institute and would pay \$500.00 annual dues for himself, and \$250.00 for each of his two sisters. This however was not the most surprising event of the evening. Later he declared that he would pay ten years dues in advance, and promised to underwrite one third of the Institute's annual deficit.

Those present greeted the member warmly. Many of the old members pledged additional dues in order to cover the Institute's deficit.

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ALL INFORMATION CONTAINED  
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The Jewish Labor World, January 9, 1916.

A civic and citizenship league was organized at the Institute where anyone can receive all the necessary information on how to become a citizen. A class in civics was also organized to help those who want to become citizens.

A legal bureau was established and the members of the Institute can obtain free information regarding the laws of the United States. This bureau is under the supervision of a competent lawyer.

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Chicago Hebrew Institute Observer, December, 1915.

In contrast to the Hebrew School where ninety-five per cent of the attendance are boys, the Sabbath School records show that more than ninety-five per cent are girls. In other words, the old traditions that straight Hebrew, as we might term it, is the province of a boy, and that the girl need not learn any more than merely to be able to read fairly an ordinary prayer, still prevail.

We, however, took advantage of the fact that the girls come to the Sabbath School, to instruct them in Bible history, Jewish ethics, and Hebrew, in a manner which causes us to be proud of these girls when they graduate from our school after a number of years. Primarily, our object in this entire department is to create a sense of honor and loyalty for the Jew, by teaching the fine, ethical principles laid down by our great men.

We have at present eight classes, one of them conducted by a former graduate

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Chicago Hebrew Institute Observer, December, 1915.

of our school, and two post Biblical history classes. The attendance averages over 200 at each session. There is a regular system of promotion leading to graduation and the graduates are encouraged to continue their studies by means of the Post Biblical History Class, which is conducted after the regular class hours.

A number of the students in this class have made a record as competent school teachers and only a few days ago we held a first reunion of all of the graduates of the past four years, with a hope of interesting them in continuing their studies on a more advanced scale. We have a group who are interested in Practice Teaching and in Translation.

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Chicago Hebrew Institute Observer, December, 1915.

### Chicago Hebrew Institute Agricultural School Completed Its Third Year of Activities.

This department has operated most successfully for the last three years, and has passed its experimental stage. We hope that in the near future we will be able to conduct this school throughout the year. Day classes are held during the week days from 2 to 5 P. M. One hour is devoted to class work and two hours to work in the garden. Evening classes in Agriculture and the Sciences, for adults, are held during the week days from 7:30 to 10 P. M.

Working in the garden develops Physical Health, Mental Power and Moral Strength. The department aims to develop the trinity of Knowing, Feeling and Doing things. Growing a garden, coming in contact with the soil, and working in the open air develops the best characteristics of boys and girls and of men and women. The more Man is seen as a part of Nature, as her

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Chicago Hebrew Institute Observer, December, 1915.

finest flower, the more meaning does Nature come to have for him. She becomes indeed his Alma Mater.

Seeing and observing the changes in plant life, the pupils learn in part to realize that their own life is also a process, that they must care for themselves as they care for a beautiful flower. They have learned a lesson in Character Building, in Dignity of Labor, in Good Citizenship and in Social Work. The pupils deal with real, actual, essential things, problems, and events, which develops in them Practical Knowledge and Ability. They are learning to Do things. The Department aims to interest and inspire its members with the Bible of Nature which gives incentive to Creative and Constructive Thoughts as well as Action. The class and gardening work is under expert instruction, strictly scientific and cultural.

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Daily Jewish Courier, Sept. 12, 1915.

HEBREW INSTITUTE MUST BECOME A NATIONAL INSTITUTION.

At a conference of all central organizations, called by the United Jewish Workers Alliance, the affairs of the Hebrew Institute were discussed in detail, as well as the movement, which is now going on in the Jewish community against this institution. This movement was due to the Hebrew Institute's action, when several weeks ago it closed its doors to Alexander Berkman, who was supposed to speak under the auspices of the Labor Defense League. The conference unanimously resolved to submit the following demands to the Hebrew Institute:

Requests to be considered later:

1. A board of delegates of the different clubs and organizations of the Hebrew Institute should be formed, which shall conduct the educational work of the Hebrew Institute.

Daily Jewish Courier, Sept. 12, 1915.

2. Three delegates of the board of delegates to become members of the Board of Directors of the Hebrew Institute.
3. Recognition of those, who spend ten dollars a year for the support of the Institute, as regular ten dollar members with voting privileges.

Requests to be considered at once:

1. The Hebrew Institute shall recognize a temporary elected committee of this conference, until the board of delegates can be organized.
2. The Hebrew Institute shall reinstate all employees, discharged on account of the meeting of the Labor Defense League.

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3. The Hebrew Institute shall apologize in the Jewish and English newspapers for its stand regarding the meeting of the Labor Defense League.
4. The Hebrew Institute shall permit A. Berkman to speak when the latter is invited by a club or organization.

A committee elected by the conference saw Mr. Phillip L. Seaman, superintendent of the Hebrew Institute yesterday and handed him all the requests. It seems that Mr. Seaman agrees in principle with all the points except the one regarding the reinstatement of the discharged employees. Mr. Seaman maintains, that this is a personal matter. The discharged employees, Mr. Seaman claims, were rude and tactless, and their reinstatement therefore is impossible.

Daily Jewish Courier, Sept. 12, 1915.

Mr. Seaman promised to bring this matter before the Board of Directors at its next meeting, September 22nd. He believes, that the directors will come to an understanding with the representatives of Chicago's Jewish Alliance, and that the life of the Hebrew Institute will become once more normal.

The leaders of the local workers alliance are determined to continue their campaign, until the Hebrew Institute shall become a real national institution with a true free platform. The meeting of the September 22nd will have the deciding vote on this matter.

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JEWISH

The Reform Advocate, Vol. 49, Wk. of July 24, 1915. p.816.

The corner stone of the new school building and temple of the South Side Hebrew Congregation will be laid on July 25. The buildings are located at 59th St. and Michigan ave.

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Daily Jewish Courier, June 17, 1915.

### SHALL WE TEACH JEWISH OR ENGLISH?

At the last meeting of the board of education of the Moses Montefiore Talmud Torah this question came up for discussion. "Shall we teach Jewish or English in this Talmud Torah?" This question aroused heated debates, and it was interesting to listen to the various arguments brought up for discussion at this meeting.

The delegates discussed how to teach the children the Hebrew language in the easiest and best manner under such difficult conditions as obtain in the institutions at present.

This is an old question, but a hard one to answer, and we are very much afraid that as long as we are subjected to foreign influences, we will never be able to find an adequate answer.



Daily Jewish Courier, June 17, 1915.

The old teachers answered simply thus: When we were in our homeland, Palestine, the high priest, the prophet, and all the Jewish people spoke the Hebrew language, our mother tongue. Therefore it was as easy to teach Hebrew in the schools, as it is to teach English here in the public schools. But now that we are in exile and have ceased using Hebrew as our national language, we must translate the Hebrew into English as the only way to teach the Hebrew language.

Dr. Gideman, the Vienna Rabbi, in his book, Knowledge of Life, says that in the middle ages there were children's schools, Talmud Torahs, where they translated the Hebrew language into the national language of the different countries....



- 3 -

JEWISH

Daily Jewish Courier, June 17, 1915.

When our parents in the Ghetto spoke Jewish among themselves, they knew that the children understood Jewish much better than the national language; they thus translated Hebrew into Jewish, not because Jewish is sacred, but because the children understood it better, and it proved a better and easier method of teaching the children Hebrew.

Now, we also face this problem: Into what language shall we translate Hebrew, for the Jewish-American children, here in America? Now it remains to be seen, which language the children understand best....

The American child goes to school all day and learns English. At home he speaks English with the members of his family. On the streets with his playmates, he speaks English exclusively.



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JEWISH

Daily Jewish Courier, June 17, 1915.

Thus an American child understands and speaks English much better than Jewish. For that reason, to teach American children Hebrew, it is best to translate the Hebrew into the language the children understand best and that is English.....

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JEWISH

Daily Jewish Courier, June 7, 1915.

# LARGE CROWDS AT THE DEDICATION OF NEW GYMNASIUM AT THE HEBREW INSTITUTE.

The dedication ceremonies of the magnificent gymnasium was celebrated yesterday afternoon, at the Hebrew Institute. The ground around the building was crowded with spectators.

Medallions bearing the picture of the gymnasium, and flowers were given to every one present.

The Chicago Symphony Orchestra contributed much with its musical program. Rabbi Silber opened the ceremony with a prayer and Mr. James Davis, chairman of the building committee, made the opening address. Speeches were given by Judge Julian W. Mack, Mr. Jacob M. Loeb, and Mr. Julius Rosenwald.

Daily Jewish Courier, June 7, 1915.

The celebration will be held every evening throughout the week. Today's program is as follows: Children's night, speech by Judge Hugo Pam. The entire program tonight will be carried through by the pupils of the various classes of the institute.

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JEWISH

Daily Jewish Courier, May 3, 1915.

\$42,000 FOR NEW INSTITUTE HOUSE.

The annual meeting of the Chicago Hebrew Institute, held last night was very successful. A fund of our \$40,000 was raised for a new institute building.

In answer to the appeal of the president, Mr. Loeb, for the new building, pledges were made by the following donors: Mr. Albert H. Loeb, \$25,000; Mr. I. Davis, \$3,000; Mr. Max Klie, \$3,000; Mr. J. M. Loeb, \$3,000; Albert Stein, \$3,000; an anonymous friend, \$2,000; Abel Davis, \$1,000; Gustav Hochstedter, \$500.

The secretary, Mrs. Julia Stone, submitted her annual report. Mr. Seaman, the superintendent, and Mr. John D. Shoop, assistant superintendent of the Chicago Public Schools, addressed the audience.

Daily Jewish Courier, May 3, 1915.

Election for a new board of directors took place and the following were elected: (11 names follow.).



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JEWISH



Daily Jewish Courier, Mar. 17, 1915.

A CONVERSATION WITH THE MANAGER OF THE NORTH WEST SIDE HEBREW SCHOOL  
MR. H. SEIGEL:

"What role does the Northwest Side Hebrew School play in the education of Jewish children, in this community?" Mr. Seigel was asked.

"In order to understand what this school does for the Jewish children of this community, you must first acquaint yourself with the history of this important institution," Mr. Seigel answered, "as only then will it be possible to compare the conditions that reigned before the Talmud Torah was built and the great changes that took place in the education of the children; thanks to this institution.



Daily Jewish Courier, Mar. 17, 1915.

"About fourteen years ago, very few Jews lived on the Northwest Side - mostly Germans lived here then. Yet many Jewish children were out in the streets without any Jewish education. This naturally started the Jewish people thinking that something must be done about it.

"The Jews of this community," said Mr. Seigel, "consider themselves as more or less intelligent, so they decided to build a magnificent Talmud Torah and have the best teachers Chicago Jewry possesses. They could not satisfy themselves with a Talmud Torah like that on the West Side, so naturally they built a nice modern building on Wood Street, and hired the best teachers in Chicago at that time.



Daily Jewish Courier, Mar. 17, 1915.

"But the number of Jews living in this community at that time was so small that it was difficult to maintain such a Talmud Torah - since there was so little money coming in. It was decided to sell the Talmud Torah building.

"At about the same time a movement was in progress to found a home for Jewish orphans in Chicago. The Talmud Torah director, reaching the conclusion that we could not maintain it, began negotiations with the directors of the orphan home to take over the Talmud Torah building. On the approval of Rabbi Lesser, who was then in Chicago, it was decided that the directors of the orphan home should pay to the directors of the Talmud Torah one-third of what the building actually cost.



Daily Jewish Courier, Mar. 17, 1915.

"When the directors received the money they immediately talked over plans for another Talmud Torah, one that could exist and develop further.

"They came to the conclusion that the reason they could not maintain the last one was because it was too large for the small settlement of Jews in that community. Since, however, it was agreed that a Talmud Torah must exist, they built a smaller but magnificent building on Marion Court.

"In the last few years the Jewish community on the Northwest Side has grown enormously," said Mr. Siegel, "The Talmud Torah - has 255 children divided into six classes."



Daily Jewish Courier, Mar. 17, 1915.

"One hundred and twenty-two children are being taught absolutely free, because some of them have no parents, while others, have parents who have not the means to pay. The rest pay very little. This proves that the Talmud Torah helps poor Jewish families, by giving their children a Jewish education.

"What is the character and spirit of the Jewish education on the Northwest Side?" Mr. Seigel was asked.

"The main task of the Talmud Torah is not only to teach them religion, but to educate them to be nationalistic Jews. They are also taught Chumish, Torah, and the national Jewish spirit. We try to awaken their love for

Daily Jewish Courier, Mar. 17, 1915.

the Jewish prophets and the Jewish past. We aim to plant the seed of the Jewish traditions in the hearts of the Jewish children and connect them with the life of the entire Jewish people. In our Talmud Torah we teach the children the meaning of each Jewish holiday.

"It is taught to them in such a fashion that it will instill in their young hearts the spirit, beauty, and solemnity therein contained.

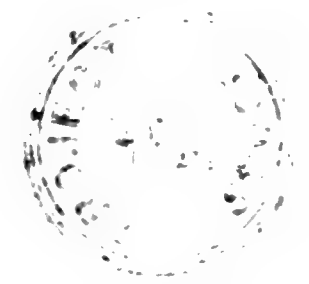
"The teaching is so interesting to the children that they find it no hardship. When we take children away from play and bring them to the Talmud Torah - to learn Judaism, we must see to it that we return to them the same pleasures that they were deprived of, and oftentimes with interest.

Daily Jewish Courier, Mar. 17, 1915.

Our teachers have always found it to be true that when the children are interested in the subjects, they learn better and know their lessons better. They get so that they devote their life and soul to their studies in the Talmud Torah.

"If the parents would interest themselves in a Jewish education for their children when they reach the age of five or six, it would make it much easier for them to start from the beginning, and much easier for the teacher as well. This proves that the parents don't realize the value and meaning of Jewish education."





Daily Jewish Courier, Mar. 17, 1915.

"What sort of moral effect has the Talmud Torah on the Jewish children?" was the next question, and Mr. Seigel's answer was: "A very good effect. The fact alone that they are kept off the streets where they get spoiled, and that they receive their Jewish education from childhood on are meritorious. From my own experience," Seigel continued, "those boys that went through all the classes of the Talmud Torah will never enter - nor go near a pool room, but you will find such boys at Jewish meetings, lectures and conferences. They will organize their own national clubs, they will interest themselves in Jewish cultural work.

"Many such children are active in Zionist organizations, and for the five years that I have been manager of this Talmud Torah I have heard of no one who went through here, who was ever found or seen in a non-Jewish society.



Daily Jewish Courier, Mar. 17, 1915.

"For the success of this Talmud Torah - we are thankful to the well-trained teachers who understand how to win the love of the children, and whose teachings develop Jewish children into better and prouder Jews and people."

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JEWISH

WPA (ILL.) PROJ. 30275

Daily Jewish Courier, Feb. 24, 1915.

HEBREW SCHOOL OPENED FOR GIRLS.

With appropriate ceremonies the new Hebrew School for Girls opened Sunday morning in the Anshe Knesseth Israel Synagogue. A large crowd came to greet the opening of this school in the Douglas Park community.

Rabbi Epstein, in a brief talk, declared the principles and duties of this new school.

Rabbi Kotkoff - and Dr. A. Levinson, in impressive speeches, declared the necessity of founding such schools in various communities of our city where Jewish daughters will be educated in a true Jewish spirit.

JEWISH

WPA (ILL) PROJ. 30275

Daily Jewish Courier, Feb. 24, 1915.

The parents expressed their gratitude and wishes that more such schools could be established and maintained.

Over two hundred children have thus far registered, although this school only has a seating capacity for two hundred children.

The school is under the supervision of Miss Anna Goldberg, who has devoted many years to this sort of work.

The hours for classes will be every Monday and Wednesday - from 4:30 p. m. until 6:00 p. m. and Sundays from 10 to 12 noon.

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JEWISH



Daily Jewish Courier, Feb. 24, 1915.

CONVERSATION WITH THE PRINCIPAL OF THE WEST SIDE TALMUD TORAH - MR. LEVIN.

"What does the Talmud Torah do for the education of Jewish children?"  
I asked Mr. Levin.

"The Talmud Torah educates a Jewish nationalistic generation," answered Mr. Levin. "We want our children to know the source of their origin. They should realize that they are and should remain Jews. In the Talmud Torah, the children acquaint themselves with the contents of the Torah, the greatness of our prophets and this instills Jewish customs into them and keeps them in closer contact with their parents. The success of this task required a great deal of effort and hard work. In the Talmud Torah there were teachers who were under the impression that the Talmud



Daily Jewish Courier, Feb. 24, 1915.

**Torahs** here are the same as those in Europe. They did not realize that the American children go to nice public schools, where the teachers understand them, and where they are treated with love and tenderness. When the children would go to the Jewish school and the teacher would act too strictly, they would stop coming to the Talmud Torah. Those who remained studied without zeal; but today the children like the Talmud Torah. The old customs are done away with now the children are being treated with sympathy and this had a great effect on the children. They are more enthusiastic in their studies. They consider the Talmud Torah as being no worse than the public school, because the modern teachers understand them so well and treated them as the public school teachers do.



Daily Jewish Courier, Feb. 24, 1915.

"Several years ago fifteen out of a hundred children would attend the Jewish school, now ninety out of a hundred are enthusiastic about attending the Talmud Torah.

"They find that the atmosphere is different than it used to be and the teacher is very friendly toward them. As luck would have it, we were successful in obtaining suitable teachers, who understand the task of Jewish education. They serve with all their heart and soul the idea of instilling into the hearts of the Jewish children a love and a respect for the Jewish people.....The children are taught the beauty and the splendor of the Jewish religion and of Jewish history.....





Daily Jewish Courier, Feb. 24, 1915.

"One of the important facts of the Talmud Torah is that we not only teach the children Judaism, but we refine the behavior of the children in the poverty stricken vicinities.

"It is possible that no one has every thought that the children who are raised on the street learn all the bad habits of the street, " continued Mr. Levin.

"They not only fail to come to the Talmud Torah, but they also neglect the public school. These same children, after studying in the Talmud Torah for a time, have confidence in us and their character changes entirely. They become natural and their conduct becomes humane. The West Side Talmud Torah became so famous that children come here to study from the south and from the Lawndale district. Not only poor children, but also those whose parents have means come to register in this Talmud Torah.

Daily Jewish Courier, Feb. 24, 1915.

"The work of this school is **not** limited to children only, but is extended to parents. Until of late the parents took very little interest in the children's Jewish education. They knew only one thing, that the children must go to the Jewish school. If the child failed to learn anything, the teachers were blamed. Truthfully speaking, however, education of children, especially Jewish children, depends a great deal on the home and the parents. Father and mother must see to it that their children go to the Talmud Torah; a child must always be encouraged.....

"What does the Talmud Torah do for the poor children in the present hard times, when their fathers are not working. They cannot come to learn without sufficient clothing, barefoot and hungry?" I asked Mr. Levin.

Daily Jewish Courier, Feb. 24, 1915.

"We visited the Jewish well-to-do people and explained the situation and we achieved more or less satisfactory results," answered Mr. Levin.

"We have gathered nearly one hundred pairs of shoes and distributed them among the more needy children. Clothing, also was sent to some of the children, and for the hungry children, tables are set twice daily and food given them before they start their studies. Two hundred of the six hundred and two children eat here every day," he ended.

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III G (Zionism)

JEWISH

The Sentinel, Vols. 17-18, p. 2, Wk. of Jan. 29, 1915.

A school of Zionism has been organized in Chicago by the Knights of Zion. The object of this school is to describe the history and development of modern Zionism and explain the nature of this movement and its achievements.

The following have charge of the school: M. N. Friedland, chairman; David A. Pepp, secretary; Nathan D. Kaplan, Leon Zolotkoff, and Max Shulman, advisory committee.

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JEWISH

WPA (U.S.) 10275

Chicago Hebrew Institute Chairman, December, 1931.

There has been almost no Jewish immigration into the United States because of the terrible conflict raging in Europe, so that in our department of English for Foreigners, where last year it was necessary for us to hold over a long waiting list of eager immigrants, who had an insatiable desire to learn the language of our country and its customs, this year we were fortunate in being able to place all of the newcomers in classes immediately. We are only beginning to realize now what a satisfaction it is to be in a position to accommodate all those who come applying for admission into our Evening School, without telling them that there is no more room and that a waiting list is the only thing we can accommodate them with for the time being. We have been conducting ten unbroken classes throughout the year, meeting four times weekly, from 7:30 to 9:00 o'clock each evening. The total registration for the year was 1,600 as compared to 1,100 of the year before.

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JEWISH



Daily Jewish Courier, July 31, 1914.

THE MODERN JEWISH FOLK SCHOOLS.  
(Vox Populi)

- Only two years ago, among the two Socialist-Nationalistic bodies in America, the Poale Zion and the Jewish National Workers' Alliance, the concept of establishing radical schools here, in this country emerged.

The success of the enterprise is certainly known to every race-conscious man who has faith in the Jewish future and strives to rear Jewish youth in a national radical manner. Today schools of this type exist in all large Jewish centers of America.



Daily Jewish Courier, July 31, 1914.

The national sentiment has been revived and spread itself widely among the Jewish masses in America. The fetid, cosmopolitan idea of becoming more Gentile than the Gentile himself is a thing of the past. Many advocates of such social assimilation have finally been convinced that they have erred, and with a self-conscious national pride they have retreated to their home - to the large Jewish masses who live and work as national-socialists.

There are three national radical schools in Chicago, which stand on poor financial basis.

The fault, I believe, can be attached to the local organized and nationally inclined, working masses.





Daily Jewish Courier, July 31, 1914.

The individuals who helped organize the national radical schools sacrificed a great deal and even offered their lives for the unrealized dominion. But, they could not offer their useful work and **hard-earned** savings, and the Poale Zion and the members of the National Workers' Alliance, who are the parents whose task it is - (and if it is not it should be) - to support the expanding schools, have practically done nothing.

The central bodies of the Poale Zion and the Alliance have realized this. Their active work in this field is just beginning to grow and become noticed. A conference was held and a steady program, which was approved by the masses, was adopted. But, we, the Poale Zion and Alliance members of Chicago - how did we respond? And what are we doing for the radical national schools?



Daily Jewish Courier, July 31, 1914.

An example will serve to show how the Jewish people react toward this phenomenon.

One Sunday morning I was sitting in the office of the Jewish People's School on the North West Side, during classes. A man entered with his 13-year old son whom he wanted to enroll in the school.

"Mr." I said, recognizing him to be a religious man, "classes are conducted quite differently than in a Talmud Torah (Hebrew School). We teach the children Jewish history, legends, writing and reading Jewish and Hebrew, and we discuss important events of Jewish history of the past and present. In short, we intend to acquaint the children with their ancestry and make them national radical Jews."

Daily Jewish Courier, July 31, 1914.

"That isn't bad," the man replied, "let me inform you that my son attended a Talmud Torah for two years and he can't read a single word in Jewish. He can only read a few words in Hebrew, but cannot interpret the meaning. I now want him to attend your school."

I have come to the logical conclusion that the people want to send their children to such schools. There is naturally room for improvement and further development of the beautiful sprouting, outspreading branch of our national culture. But in addition to this, financial and moral work by all who love the idea, is required.

The Talmud Torahs are not capable of creating a proud national generation. The assimilated schools were born with the ardor of a cemetery where they are, shortly after their birth brought to eternal rest, and now we can see how the national schools have been established under very unfavorable conditions.



Daily Jewish Courier, July 31, 1914.

Trusting that the national-radically inclined idealists will not remain indifferent to this factor, which life itself has brought forth. The schools are expecting us to do our duty. -Jacob Siegel.

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JEWISH

Daily Jewish Courier, July 16, 1914.

### JEWISH AND OTHER EDUCATION.

A Jewish school for boys and girls was opened a few months ago, in the Anshe Knessis Israel Synagogue. The writer of this article, (together with several other men and women), has noticed how the Jewish education of our youth is being neglected in that district. Our Maxwell Street Yankees around Douglas Boulevard are much more interested in a whist or poker game than in a Jewish school for their children. They think that their children do not need any Jewish training. We opened a school in the beautiful synagogue of that neighborhood, where children are taught history, religion and Hebrew. Real Jewish parents would approve

Daily Jewish Courier, July 16, 1914.

of this, and take great interest in such a school. But we find that only a few mothers and fathers are actually interested in it. Why isn't the attendance larger and why have so many children dropped classes? The school has qualified teachers who are devoted, heart and soul, to children's courses. In a short time the children have acquired a knowledge of many things concerning Judaism. As soon as it was mentioned that money was required for the support of the school the attendance began declining. And who dropped out? The wealthy children!

Money can be had for everything; for music, and dancing, but when it comes to Jewish education only excuses are offered. How cheap Judaism has become to many of our parents. Don't you remember how your parents



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would rather suffer than deprive you of a Jewish education? What will happen to our Judaism in the future, if we do not teach our children? You have such wonderful opportunities. You ought to praise highly your children's Jewish education. Don't lose so much in whist or poker games and pay a little more to the Hebrew Schools. Last week your children witnessed in their school, The Anshe Knessis Israel, how the elderly Jews celebrated, when they completed the study of the Talmud. But just think, who will study the Talmud a few years from now? Elderly Jews should not drive children from the synagogues. On the contrary, they should extend a welcoming hand to them. The rabbis and parents should cooperate with the teachers in their work.

Be considerate with your Jewish teachers. Take an interest in the Sabbath and Hebrew schools and in the education of your children.

Anna Goldberg.



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JEWISH

Daily Jewish Courier, July 15, 1914.

### PENNY MILK STATIONS.

#### EDITORIAL.

The importance of milk stations in the Jewish neighborhoods can only be appreciated when visiting the milk station in the Chicago Hebrew Institute. Mr. Philip Seaman, superintendent of the institute, gave this a test, and the result is that approximately 1,500 glasses of milk are sold daily.

The customers are small children who would otherwise spend their pennies on poisonous and disease-spreading ice cream and candies which are sold by the street peddlers.



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JEWISH

Daily Jewish Courier, July 15, 1914.

They are from the above mentioned neighborhood, and come there to **spend** their pennies on healthful cold, refreshing milk. At the same time they spend their day there, on the fresh grass, under the trees.

Unfortunately, the milk station at the Hebrew Institute can only accommodate the children of the immediate neighborhood. It is impossible for a child to walk, let us say, ten blocks, to buy a glass of milk. And the Jewish neighborhood is so large that thousands of children can not benefit by this one milk station.

It would certainly be desirable if Mr. Seaman, the originator of the penny milk stations, could materialize his plan, and establish more stations in different localities of the Jewish neighborhood.



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JEWISH

Daily Jewish Courier, July 15, 1914.

Everything that leads to the protection of the health and morals of our children is rather important to support.

We look upon our children as future citizens, and hope for a brighter future.

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JEWISH

Daily Jewish Courier, May 7, 1914.

"JEWISH NATIONAL EDUCATION."

EDITORIAL.

Is Jewish national education possible in America?

When the Jewish child was reared in Europe, his surroundings were permeated with the study of the Torah and holy scriptures, which inspired him with great national sentiment that remained with him forever. But here in America where our Jewish children are educated in the public schools, where they spend the whole day in an environment which is rather strange to them, they will ultimately accept the good qualities of the environment in general. But the Jewish studies and the Talmud Torah, which the children receive two hours a day, is not enough material with which to implant the Jewish national spirit.

Daily Jewish Courier, May 7, 1914.

What is Education? Education is the practical training of the child's mind; the influence of the teacher affects the very soul of the pupil and it is practiced in two different ways: first, through convictions and logical evidence; and second, through the conquering of the child's will-power.

Upon these two ways, the teacher reaches his aim.....These are the training methods with which all modern nations are educating their children. In this regard, we Jews are partners with all civilized nations. However, in Russia our children are driven out of the government schools and they are compelled to get their education in the Hebrew schools and synagogues.

Daily Jewish Courier, May 7, 1914.

The opinion of some of our Jews nevertheless is somewhat against all day studies of a Jewish national training. With our great American school system working together with our Jewish national educational facilities we feel that two hours a day is quite enough time in which our Jewish children can study Hebrew and Jewish history.

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JEWISH

The Reform Advocate, Vol. 47, No. of April 11, 1914. p.275.

The Jewish Training School has announced another gift of \$25,000 from Mrs. Emanuel Mandel. This donation brings the present fund for the new building to \$105,000. It is estimated that \$300,000 will be necessary. The school wishes to locate its new quarters near Douglas Park.



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JEWISH

Daily Jewish Courier, Apr. 3, 1914.

A LARGE DONATION FOR THE JEWISH TRAINING SCHOOL.

The directors of the Jewish Training School, who are raising a fund of \$300,000 for a new training school building, had the good fortune to receive a grand donation yesterday in the sum of \$25,000 from Mrs. Emanuel Mandel.

Mrs. Mandel is an outstanding welfare worker, and for the last twenty-five years has tirelessly worked day in and day out for the good of Jewish institutions. With this liberal donation by Mrs. Mandel, the fund now totals \$105,000. So, according to the latest financial report, it is understood that the necessary fund will soon be raised so that the building of the school can be started in the near future. It is understood that this training school building will be built some where in the Douglas Boulevard neighborhood.

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JEWISH

Daily Jewish Courier, Mar. 26, 1914.

PERSEVERING JEWS WHOM WE SHOULD SUPPORT

(Editorial)

The group of young persevering Jews who form the Jewish Educational League, a league which conducts classes in Hebrew at the John Smythe School, is certainly entitled to the encouragement and support of the Jewish masses.

These Hebrew classes are not misrepresented by the name of "Jewish People's School," so that now a real Jewish People's school is conducted in the John Smythe School. In this school many Jewish children are taught to be faithful to their people, language, and traditions. Everything that is being done to rear Jewish children as Jews, should be encouraged and supported.

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Daily Jewish Courier, Mar. 26, 1914.

In America we have neglected Jewish education so badly that if we leave it in the state it is in now for a few decades more, we will have no children to rear. We will hear the Jews mentioned only when some ugly act, committed by a man bearing a Jewish name, will be published.

There is only one way to preserve the Jewish race, and that is to implant in the hearts of the Jewish children love for their people, knowledge of the Jewish language, and an acquaintance with Jewish history and traditions. All this is being realized in the various Talmud Torahs (school of religious love) and Jewish national, conservative, and radical schools. Every undertaking to aid these schools should be supported.

The Hebrew classes in the John Smythe School are devoted to this objective. As is the case with all good things, the committee which cares for the



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Daily Jewish Courier, Mar. 26, 1914.

financial side of these classes, is always short of funds, and for this reason it is arranging a concert and ball for next Sunday evening in the Chicago Hebrew Institute. May everyone help make this ball a financial success, thereby making possible these Hebrew classes in the John Smythe School.

Daily Jewish Courier, Mar. 20, 1914.

THE JEWISH TEACHERS OF CHICAGO

At a meeting of the Chicago Jewish teachers, it was determined to open two bureaus. (1) An Information Bureau where both teachers seeking positions or private lessons, and institutions or private people needing teachers can apply. (2) A Finance Bureau where any teacher shall be able to borrow a certain sum when in need thereof. Three members of the Hebrew Teachers' Association were elected for each bureau.

It was also decided to establish a board of education, the program of which will be discussed at the next meeting, during which Mr. Abrams and Mr. Feinberg are scheduled to speak on the advisability of a Hebrew Board of Education.

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JEWISH

Daily Jewish Courier, Mar. 10, 1914.

## INSTITUTE DAY

(Editorial)

Mrs. Julius Stone, secretary of the Chicago Hebrew Institute, announced that today March 10, is set aside as Hebrew Institute Day, with a view to procuring new members for this highly important institution.

In the introduction to the announcement, Mrs. Stone says that the Hebrew Institute faces a deficit of \$6,000 to cover the expenses for the Institute's fiscal year, which ends April 1914, and, consequently, Institute Day is part of a drive to enroll new members to help bear the costs of the Institution, which is a great social requirement on the West Side.

We regret that this information has come to us so late that we cannot give this resolution the requisite amount of publicity that it should have. According to our opinion, it is indeed a privilege and an honor to co-operate in such work. We believe that institutions such as the Hebrew



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Daily Jewish Courier, Mar. 10, 1914.

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II E 3      Institute are the coats of mail of the Chicago Jewish community, the protectors of our youth, lest they be impeded by unsuitable surroundings; the preservers of the Jewish spirit, and the buttresses for maintaining Jewish traditions.

The Chicago Hebrew Institute is not a charitable institution that can appeal to the sentiment of the good-hearted people. Orphans are not fed there, nor is shelter provided for the aged, nor medicine dispensed for the sick, nor shrouds supplied for the dead. So the Institute cannot be kept up by asking alms for the sake of pity. The Chicago Hebrew Institute is a place that not only makes it possible for the orphan to become independent, but also keeps his spirit alive.

The Chicago Hebrew Institute does more than any other institution to remove young Jewish men from gambling dens, Jewish children from pool rooms, and Jewish girls from street corners. The 2,111 Jewish young people who were active in various clubs of the Institute for the month of January, the





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Daily Jewish Courier, Mar. 10, 1914.

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II E 3      4,200 Jewish men and women who participated in the various cultural activities for the same month, the 5,500 who assembled for special Institute undertakings, and the vast number of children who fill up the Institute's library during the day and in the evening, were all taken away from the "back rooms" in the saloons, from pool rooms, from gambling dens, and from all other places where Jewish youth should not be found.

It stands to reason that these thousands of Jewish children will have no occasion, when they enter manhood, to resort to the braggadocio of being convicted for arson, for election frauds, for pick-pocketing, for gambling, for running houses of ill-repute, and for other such evils with which the newspapers are replete with Jewish names of people who did not share the good fortune of having a Chicago Hebrew Institute, when they first came here.

Therefore, it is not for the sake of pity that anyone who can afford it, should become a member. It is a debt that must be paid by everyone who



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JEWISH

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Daily Jewish Courier, Mar. 10, 1914.

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II E 3      would like to evade embarrassment when being reminded that he is  
a Jew. Let everybody who is financially able, forward his application to-day for membership in the Chicago Hebrew Institute and thereby let the directors know that, by April, there will be no deficit in such an institution like the Chicago Hebrew Institute.



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JEWISH

Daily Jewish Courier, Feb. 25, 1914.

### MY VISIT TO THE ALLIANCE

By D. K.



After listening to the praises about the work for the education of our youth being carried on in the Alliance I determined to visit it in order to convince myself.

I did so last Sunday morning, and what I saw and heard will linger in my memory for a long, long time. I went first to the National School, which conducts three classes. In the first class where Hebrew reading is taught, all children are beginners and for the short time that they have been there, they are progressing splendidly. In the second class Yiddish composition is taught, and in the third history.

From there I went to the Sabbath School. In its hall there were a few



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III H     hundred children, who sang Anglo-Yiddish hymns and following that the teacher related an anecdote with reference to their subject.

I eventually found my way into the Junior Club, a spirit of the Order Knights of Zion, consisting of children between 11 and 14 years of age, and which is under the supervision of Miss Sadie Dorf, L. Agranot, Mr. Eisner, and Mr. Becker. It would be seen that a Jewish generation was being reared here. This group have decided to perform a Purim Play with the intent of having the proceeds go for Palestine. Upon witnessing all the activities of the four hundred children, I sighed. I thought, if all our Northwest Side Jews would only send their children to the Jewish Alliance, we should need not fear that Judaism will die out. One division in the Alliance is worthy of mention, and that is the library, which is under the supervision of the Young Men's Hebrew Association. The library is at present very poor, having only 500 books. Efforts are being made, however, to raise a larger fund to purchase many more, and an appeal has been made to those

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JEWISH



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III H willing to donate books in Hebrew, Yiddish, English, and German.  
Such books may be forwarded to the Jewish Educational Alliance,  
1243-49 N. Wood Street.

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JEWISH



Daily Jewish Courier, Feb. 24, 1914.

### HEBREW SCHOOL FOR GIRLS OPEN

With becoming ceremonies, the new Hebrew school for girls opened Sunday in the Anshe Knesis Israel Congregation. A large crowd came to greet the opening of this school in the Douglas Park District. In an elegant discourse, Rabbi Ephraim Epstein explained the principles and objectives of the new school. Rabbi Katkow and Dr. A. Levinson stressed the necessity of founding such schools in all localities of the city, where Jewish daughters will be brought up in a real Jewish atmosphere.

The parents have expressed their desire to maintain and support such schools. More than two hundred children have already been registered, which is practically as many children as space will permit.

The school is under the supervision of Miss Anna Goldberg, who has devoted many years to this field.



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JEWISH



Daily Jewish Courier, Feb. 19, 1914.

#### NEW HEBREW SCHOOL FOR GIRLS

The Jewish District in Douglas Park will be enriched by a new important institution, which, it is hoped, will be of good benefit to the young Jewish generation of that district. It will be a Hebrew school for girls. The need for such a school has long been felt in that district.

The school for girls will be opened in the Anshe Knesis Israel Synagogue, 3411-19 Douglas Blvd. The school, under the supervision of Miss Anna Goldberg, will impart Jewish girls with a strictly Jewish education; it will be open every afternoon and on Sunday mornings from 10 to 12.

The opening will be solemnized next Sunday at 10 A.M. Rabbi Ephraim Epstein will discuss the importance of such a school for the Jews of Douglas Park District. Drs. A. Levenson and Katkow will speak on timely subjects





Daily Jewish Courier, Feb. 19, 1914.

in English. Cantor Vladavsky and his choir will render beautiful musical selections.

The education of Jewish girls in the typically Jewish spirit and in religious folk-lore and Jewish history is one of the chief problems of American Jewry, which can only be attained through specially well-organized Hebrew schools for girls. Unfortunately, the vast Jewish population of the Douglas Park District have until now been short of such a school. It is only hoped that every Jewish mother and father, to whom the Jewish future of their children is so dear, will not neglect to send his or her daughters to this school.

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JEWISH

American Jewish Year Book, 1913-14, p. 377.

JEWISH CHAUTAUQUA SOCIETY.

On the Board of Trustees: Israel Cowen and Tobias Scharfarber, Chicago.  
On the Correspondence School Faculty: Gerson B. Levi.

WPA (ILL) PRO 2075

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JEWISH

WPA (ILL.) PROJ 30275

Chicago Hebrew Institute Observer, December, 1913.

For some time the Board of Education in conjunction with the McCormick Fund and the Anti-Tuberculosis Sanitarium have been conducting an open air class in the Foster School. For one reason or another, this school was not conducted during the Summer months, in spite of the fact that the Summer months would probably have proven of greatest value to the children, who were members of the class. This year, however, those interested in the class applied to the Institute for accommodations on the grounds. After very careful investigation, it was decided to cooperate with these organizations and to operate this open air class on the northwest corner of the grounds.

These children are anemic, heart diseased, and some of them predisposed to tuberculosis. There are about thirty in the class. Twenty-six of them are Jewish children. This class will be conducted during the Summer weeks on the grounds, provided the organizations interested in the work are willing to abide by the following agreements:

1. That during the time the class meets on the grounds of the Institute, the supervision and general responsibility for the activity be turned over to the

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JEWISH

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Chicago Hebrew Institute Observer, December, 1913.

Institute, from a supervisory standpoint. (The reason for this request is that the Institute at no time feels that it cares to turn over any part of its grounds or buildings to any association doing work not directly supervised by it).

2. That the food be prepared and served as kosher custom demands.

3. That each of the thirty children register individually at the office and pay fifteen cents for the entire Summer season, for the privilege of making use of the grounds. (This item is nominal and is a requisite on the part of each child who makes use of the grounds during the Summer. In this way, the children who receive the benefits of this open air class would be none other than regularly registered ground-children who are entitled, by virtue of their registration and payment of their fee, to all of the activities conducted by the Institute.)

4. That each child be examined by a reputable physician and a certificate filed in the office of the Institute to the effect that there is absolutely

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Chicago Hebrew Institute Observer, December, 1913.

no danger of contagion in the case of the children who are members of the class. The hours of instruction are from 9:00 in the morning until 3:00 in the afternoon, five days a week. The children are to receive a shower bath every morning. There will be a charge made of twenty-five cents for each ten towels used. This charge is made to other persons connected with the Institute, who use our shower baths, and is made to defray the expense of laundry, wear and tear. The children are also to receive a warm lunch at noon, and will be under instruction and supervision.


Daily Jewish Courier, Dec. 2, 1913.

METHODS AND MEANS FOR JEWISH EDUCATION.

It is only natural that in a rich home there is available to the housewife every conceivable ingredient for preparing a good meal.

In a poor home, where even the bare necessities of life are lacking, the opposite holds true. To demand of a poor housewife an excellent and tasty meal would be ridiculous and shameful.

The above is in direct contrast to the Jewish Community in Chicago, in which over thirty thousand children are in need of a Jewish education. Ten per cent of these children receive a very limited Jewish education in Talmud Torahs and other private or semi-private schools, while ninety per cent receive no Jewish education at all, and may be considered literally "dead" from a Jewish national and religious standpoint. They are dying of hunger, "not for the lack of bread, but for lack of the word of God." Despite this fact, all we hear are lengthy discussions concerning the ingredients needed for a meal which we haven't got.





Daily Jewish Courier, Dec. 2, 1913.

Common sense should tell us that instead of wasting time in methodology, it would be much better to teach the children at least something that will be of general benefit.

The main 'rift' at present is that between Yiddishists and Hebrewists. One would have to be an ignoramus to overlook the irony of the situation.

Take for example the dispute going on at John Smythe school, on the North West Side, between the Yiddish and Hebrew elements. The former demands that education be in Yiddish, not in Hebrew; the latter that it be in Hebrew, not in Yiddish. The victims of this dissension are several hundred of the thirty thousand Jewish children in Chicago.

If the Yiddishists and Hebrewists are really in earnest when they emphasize the need of a sound Jewish education, then why should all the above language bickerings exist? On the North West Side thousands of Jewish children have received no education in either language. On the West Side thousands could receive a Jewish education, for, regardless of which system is taught, the





Daily Jewish Courier, Dec. 2, 1913.

result would be the same and thousands of Jewish children would grow up with a full knowledge of Jewish history, ethics, dogmas, and understanding. The fact that one group receives its education in Hebrew and the other in Yiddish, does not hurt or affect the main purpose. As adults both groups will be able to unite and choose to their satisfaction the language to be used in the Talmud Torahs and schools that they will establish.

Order and method are very good things, but not the kind of order of a Russian official, in a small town, who did not permit the fire to be extinguished, even if the town were burned, until he could find the correct system.

All over the world, throughout the long exile to which Jews were forced for centuries past, each little Jewish community considered itself an authority in Jewish matters, expecting all others to follow its lead. This trait is also found in Chicago, among the various societies of old country settlers.



Daily Jewish Courier, Dec. 2, 1913.

The education of Jews in Chicago should be governed by a general educational system capable of embracing all Jews, those from Budapest as well as those from Berlin, Russia, Vilna, Arabia, and Saloniki, etc. It is necessary to find a common Yiddish or Hebrew, understandable to all. The desired result is that the older generation, the refugees from all four corners of the earth, live in peace and harmony among our own numerous established congregations, each representing the locality from which they came, with the hope that our children in Chicago, at a future date, will be in a position to unite these small congregations into one large community.

How many dialects have there been throughout the centuries? Josephus Flavius, Emil G. Hirsh, Mimonidies, Gertz, and countless others of historic fame have each used his own provincial dialect.

Dialect is just a word; they do not exist. The Englishman of today could hardly understand the English used several centuries ago. The same applies to the German, French, and all other languages.



Daily Jewish Courier, Dec. 2, 1913.

In the meantime, there is only one method for educating Jewish children in Chicago: whosoever has the ability and willingness to teach Jewish children, let him open a school and teach them. Let the community pay the general expenses for the schools and Talmud Torahs, so that when the present generation pass out there will be in its stead a new one more capable of serving the needs of the Jews in Chicago.

Listen to and learn every language from which you may benefit. And remember, instead of quarreling among the Yiddishists and Hebrewists, let there be unity for the sake and encouragement of our youth and our future.

P. B.



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JEWISH

Daily Jewish Courier, Nov. 24, 1913.

THE SAME TABLE JEWISH EDUCATION OF OUR CHILDREN IN CHICAGO

Private individuals who have little or no interest in the education of the Jewish youth in Chicago, could hardly realize that in this city there is a whole army, from three to four hundred persons, who profess to teach.

Most of these, in their old homes, were well-to-do or idlers, but, finding no suitable work or profitable business in this country, turned to the profession of teaching. Some had been "Helpers," but here their position had been elevated to that of a teacher.

Not including the Hebrew High School, there are in Chicago some 20 or 25 more or less known Hebrew Schools that are open either from three in the afternoon or all day. Here the teachers are considered professional. Teaching is their profession and some are even specialists in their line, but they also are forced to tutor privately in well-to-do homes from six in the evening till late at night.

Among these hundreds of teachers who "peddle" the Torah, there are worthy people, Jews of old school, who can teach more or less. They state the truth, inasmuch as they cannot accomplish anything, since the American

Daily Jewish Courier, Nov. 24, 1913.

children do not want to learn and do not respect their Jewish teacher. The short time allotted for the lessons is also a hindrance or handicap in the instruction so that the children progress very little. Their special complaint is the hiring of the Rabbi by the mother in the presence of the child.

But then many of these "peddler" teachers are really ignorant and know nothing of teaching the child. They know no Hebrew. It seems that it is just this type that makes good, earning more than the learned teacher.

The father works in the shop all day till late at night and has no time to devote to the child's lessons or education. This task is then shifted to the mother. She, naturally, does not know who is or is not the scholar and, therefore, picks someone of a smooth tongue, ready smile, and boastful eminence.

Nor are the various grades of study divided among the teachers. In Russia the order was one teacher for beginners, a second for the next grade, a third for a higher grade, etc, etc.

Here one teaches everything. Nothing seems to be too great or too small

Daily Jewish Courier, Nov. 24, 1913.

for him, just so he has his lessons.

"Gommora" teachers are scarce among these private teachers. Most of them teach beginners till they are thirteen or fourteen years old. The prime factor being that the child says his lessons fast, like running water, so that the mother will be satisfied. Yet this is seldom the case. As soon as the pupil has learned his fundamentals, then the teacher's troubles begin. The child knows no Jewish, the teacher no English, therefore, the explanations mean nothing. The mother must intervene to translate. The teacher pronounces the Hebrew word, the child repeats. It is then explained in Jewish, the mother translating it for her boy into English. The boy repeats the Hebrew, Jewish, and English becoming confused and getting very little or nothing out of the lesson.

The American child is quite an actor, a little devil, so it seems. If he discovers the teacher does not understand him, he begins by calling him sarcastic names and compliments in English. If the teacher asks for the meaning of these words, the mother turns red in the face for shame. Naturally the cause of the boy's bad behavior is the teacher, who loses that lesson.



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Some of these teachers tell how the pupil runs out at the back door when he sees him coming in at the front door and visa versa. The teacher searches for him on the one side, the mother or hired girl from the other till the half hour is past and the teacher must keep his appointment for the next one.

But this does not always succeed, since in some homes the child is locked in his room till the teacher comes, the mother remains to help in this old fashion method, a cat o' nine tails is applied whenever the child stumbles in the lesson. Mother hits, the teacher helps, the child cries, and grandmother weeps. Which is still no solution to the case at hand. The boy receives his share, but in the end gets his own way, the learning ceases.

Some teachers do not even pretend to teach. They have the child repeat the childish sentences, thus whiling away the half-hour, then leave.

One teacher of this sort showed me a book in which he had written the names and addresses of his pupils. Each name had a notation after it; as, butcher, grocery, meeting, pinocle. At my questioning he explained thus: This lesson he acquired when he met the mother in the butcher



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shop, the second, in the grocery, third at a meeting, etc.

He proceeded to relate this occurrence: "At one lesson I had to come early in the morning to say prayers with a child. One day, mother listening to them, remarked that one word should be pronounced with an Sh not an S, so her mother taught her and her grandmother before her. Explanations were of no avail. The more proof I offered in my favor the more she became enraged, until she called me "peasant, coarse person." Thus I lost a lesson. Now I am smarter. If a mother wants it pronounced Sh, so it is, just so she pays regularly for the lessons.

Is it any wonder that though the children learn till their confirmation yet they know no Hebrew? That our youth grows up in ignorance with such bad ideas of Judaism? When there exists such a horrible condition in our Hebrew teaching?

What kind of a Jewish generation can we expect from such a Jewish educational system? One can just about imagine. They will probably not be Christians but neither will they be Jews. They will be closer to Christendom than Judaism. Perhaps they may grow to be Jewish anti-Semites?

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I believe, the worthy Rabbi, the older Jews, and every thinking person who sees this horrible tragic future of our youth should take the time to hold a conference regarding this most important of all questions.

Also our Zionist friends might spare a little time to this question. Opening a Zionist Hebrew School is perhaps more important than "to have the land," for, instructing one child, and bringing him into the Jewish fold is just like rearing an entire world.

Yes, our brothers do not understand yet the huge disaster that hovers over our youth. If only they understood it! Then they too would look for better methods, of which there are many. For example: In the Lawndale district there is a small Hebrew School for thousands of children. In the Orphanage there are plenty of vacant rooms, and a public school where lessons are held after 4 P. M. It would be no more than right if the more well-to-do children were also sent to these Hebrew Schools.

Another sign of unthinking and not understanding the immediate danger of our youth, may be seen wherein the Anshe Chenes Israel built a beautiful synagogue with a school for the older folks without thinking of building their

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Daily Jewish Courier, Nov. 24, 1913.

basement somewhat higher to be used for a children's school.

Of the old folks, we know they will not leave us, but the youngsters? They do not come to us. With such Jews as result from a Jewish education such as our children now receive, full of so much neglect, we Jews, especially those of Chicago, will find ourselves, in the **near** future, in a very tragic condition.

Moshe Alemloch Levin



JEWISH

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Daily Jewish Courier, Nov. 13, 1913.

### WHAT THE PEOPLE SAY.

Tales have been spread lately about the "Jewish Folk School." Everyone expresses his opinion without any further investigation.

The chief arguments against us are two-fold: The first is a patriotic one. "Because we Jews invade the public schools through our Jewish school, the other nationalities might imitate us. This would endanger the unity of Americanism." To this we reply that America does not object to parochial schools, Catholic college, etc. So why should we not enjoy the same freedom? The second argument is of a somewhat different nature. Our Rabbis contend that no religion is taught. To this accusation we wish to reply by giving an explanation of our nature as well as of our aims.



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JEWISH

Daily Jewish Courier, Nov. 13, 1913.

We, of the Jewish Folk School, are delegates elected by the Poale Zion and National Workman's Verbund branch, #6 and #77. Our aim is Jewish education. We have been requested to open a Jewish Folk School, which would teach Hebrew, Jewish history, ethics, songs and literature, as well as the geography and history of Palestine.

Our aim is not to teach the Commandments, nor the fringed garment prayer, confirmation, etc. These subjects can be taught the children by our Rabbis.

If we do not teach religion, we nevertheless explain the Jewish Tonach and the holy days to the children, nor do we withhold from them the religious poetry to be found in Tonach and in our holy days.



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When we undertook to open such a folk school we were faced by two obstacles. First of all we would have to rent an entire building, including janitor's services. Our financial situation made such a thing impossible. Secondly, even if we should have had the financial means, the essential of a folk school, would still have been lacking. Then we would at most have been able, to open only one such school. But we have about 40,000 Jewish children in Chicago, ranging from six to 14 years of age. About 5,000 of this number receive a Jewish education in the Talmud Torahs and various confirmation schools. Thus 35,000 Chicago Jewish children are deprived of a Jewish education and do not even know the Hebrew alphabet. Such unfortunate children are truly outside the pale of society.

When we contemplated the formation of folk schools, we hoped to be able to use the public schools in the evening. As the board of education would not



Daily Jewish Courier, Nov. 13, 1913.

allow religious instruction, we would have to omit it. We thus approached the Chicago Board of Education through its member, Mr. Harvey Lipsky. In the meantime our request to use the John Smythe School at 13th Street and Blue Island Avenue, was approved. But our deficit there runs from \$60 to \$70 a month. We have appealed to the Federated Charities for aid. We hope that soon all our opponents will also say "Amen."

The Committee.



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JEWISH

Daily Jewish Courier, Oct. 31, 1913.

FROM CHICAGO'S MELTING POT

The seventh annual graduation exercises of the Deborah Sabbath School branch of the Bes Medrish Hagodol (the large school) took place Saturday evening October 25 in the Garfield Assembly Hall. Twenty-two children received their diplomas that day. Some were also presented with a "Torach" while others were given honorary mention for excellence in their studies.

Preparations for the evening were arranged by Miss Anna Goldberg and Celia Levin, teachers of the school, who devote a good deal of their time to instilling all things Jewish into the hearts of the younger generations.

Lawyer Israel Cohen spoke very impressively, praising the children for their accomplishments and appealing to the parents not to deny their children the education of the Torah, which brings the young people closer to their parents and to the Jewish nation. The second speaker, Mr. Tretchkie, superintendent of the Bes Medrish Hagodol, pointed to the importance of rearing Jewish children in the Jewish faith in a true Jewish manner.

MPA (ILL.) PROJ. 30275

Daily Jewish Courier, Oct. 31, 1913.

The opening speech on the program was delivered by Miss Goldberg.

Some of the girls sang next. This was followed by a selection by the Tyric Orchestra. The graduates gave short addresses in both the Hebrew and the Jewish. Mabel Schulman, Minnie Sternberg, Rocio Ballborsht, and Florence Mavitz amused the audience with song and poetry.....The children presented Miss Goldberg with a beautiful lavalliere and Miss Tillie Levin with a fine silver toilet set, as a token of their esteem to their devoted teachers.....

WPA (ILL.) PROJ. 30215

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JEWISH



Daily Jewish Courier, Oct. 31, 1913.

FROM CHICAGO'S MELTING POT.

The winter season brings in its wake, many interesting things. Of course there's the freezing cold but there too is much happiness; there are the activities in all fields of sports. Clubs revive their spirit of work and entertainment. At the Hebrew Institute the various clubs and departments are already functioning sponsoring the lecture season, the concert season, as well as many other activities.

These last two nights have been devoted to Junior and Senior oratorical contests. Many children participated. The audience was spellbound with the oratorical abilities displayed by the young Jewish children.

The results of the first night's debate have already appeared in the Courier and we shall therefore devote our time and space to the results of last night's victories.



Daily Jewish Courier, Oct. 31, 1913.

The Senior corps spoke Thursday night, the first prize being awarded to Miss Rachel Wilner who spoke on the subject of "Social Centers." She is a scholar of the John Marshall School. She received the first Courier Cup.

The second Courier Cup went to Mr. B. O'Brien, of Kent College, who spoke on "Imagination." The third prize was received by Samuel M. Cohen for his speech on "World Peace." The fourth prize went to Phillip Docks of Kent College.

The judges in this debate were Israel Kovan, Judge Philip Bragstone and Mr. Max Clay.

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JEWISH

Daily Jewish Courier, Oct. 31, 1913.

FROM CHICAGO'S MELTING POT

The members of the Shuchrie Shopas Ever gathered this Simchas Torah at their club rooms to celebrate this truly Jewish holiday in the good old fashioned Jewish way. They spoke of the Torah which is the greatest pride of the Jew. They are therefore jolliest on this day. One could feel strongly the atmosphere of Jewish enthusiasm and happiness.

The Shuchrie should be frequented oftener by the Jewish people. Everyone is heartily welcome. There are interesting books to read, not only in Hebrew but also in the Yiddish. Quite a number of them are in the Yiddish literature.

Also many Hebrew and Yiddish newspapers from Russia and elsewhere. If you wish to enjoy a cultural evening be sure to visit the club rooms of the Shuchrie Shopas Ever.

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JEWISH

Daily Jewish Courier, Oct. 29, 1913.

PERETZ AND DIENENZON.

The Jewish National Workmen's Verband of America, together with the Puela Zionist, have established many Jewish Folk Schools, (among them the free school at the John Smyth School of our city), whose Jewish children are taught Jewish in a new light or method. The National Workmen's Verband has recently decided to use and distribute to the children a series of Jewish stories. The first series consisted of group of Peretz' famous folk stories of King Solomon's Days, "Arbitration with the Wind."

The office of the National Workers Verband sent Peretz compensation for permission to print his stories, and explained to him the essence of the new Jewish Folk Schools.



JEWISH

Daily Jewish Courier, Oct. 29, 1913.

Peretz' and Jacob Dienenzon's answers to this letter read as follows:

"My dear, dear gentlemen of the Jewish National Workmen's Verband:

"You have given me the most beautiful day of my life. Truly the most beautiful and one of the happiest. I have never yet received any finer or more inspiring news than that sent me in your loving letter. It is the most gratifying letter anyone could possibly receive from the Jewish World. I do not want any remuneration. Please buy books instead and distribute them to the poor children.

"May you and your children receive the same comforting compliments that you have thus accorded me. Will you write to me from time to time to let me know how your worthy work is progressing? I shall be extremely thankful.

"Regards to all the children, and if possible read my letter to them?

Your faithfully,  
E. L. Peretz"





JEWISH

Daily Jewish Courier, Oct. 29, 1913.

"My dear beloved Brothers and Children:

"To no lesser degree, has your letter to my friend Peretz, also given me untold happiness. I thank you from my heart, dear brothers, for a true comfort and hope that your efforts and important work extend to our unfortunate folk, not for ourselves. After rereading the contents it seeped deeply into my heart while an inner voice broke forth: 'Israel is no widower! The proud yet truly truthful words of the Tonach. A true widow and widower are those who have no faithful children to sympathize or feel their sorrowful state. But, having with us such conscientious children, so wholeheartedly loyal to their people as you are, dear brothers and children, it is certain that our race is no widower or orphan.



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Daily Jewish Courier, Oct. 29, 1913.

"Proceed, dear brothers, in the fine exalted way in which you have so nobly begun. The way is long, hard and thorny, but as for a more certain road to the future, there is none.

"And you children, dear beautiful Jewish children, you are our future. Be Jews and be proud of it. You will see that you have a right to be proud. My regards and kisses from afar, from one who loves you.

Jacob Dienenzon"



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JEWISH

The Daily Jewish Courier, Oct. 13, 1913.

### THE SABBATH SCHOOL.

The Sabbath School of the Congregation Anshe Sholom, corner Ashland Blvd. and Polk Street, will open today at 9:30 A. M. All parents who wish their children to receive instruction in Jewish history, religion, and other subjects should enroll their children early today. The school is under the personal supervision of Rabbi Saul Silver.

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JEWISH

The Daily Jewish Courier, Oct. 12, 1913.

HEARD AND SEEN.

At the last meeting of the Federated Orthodox Jewish Charities a request was entered by a group of young Jewish people that the Federation should vote the sum of \$60.00 to cover a deficit and to finance further the Jewish classes at the John Smith School.

As the Jewish public knows, these nationalistic young people have recently organized themselves with the purpose of establishing Jewish schools, which will teach Jewish children the subjects of Jewish and Hebrew languages. They planned to use the public schools, and to that end interested a member of the Board of Education, Mr. Harry A. Lipsky. He is a strong agitator in favor of permitting the neighborhoods to use the large school buildings when it is free of classes. He succeeded in securing the permission of the Board of Education to allow this organization to conduct Jewish classes in the building at the close of each day's school session.

The Daily Jewish Courier, Oct. 12, 1913.

With permission granted them, this young organization made its first attempt at the John Smith School. At first classes were held during the day in the summer vacation period. After the public schools opened in the fall, three classes were given in the afternoon from four to seven o'clock. Three teachers were employed for about one hundred and forty Jewish children studying Jewish, Hebrew, Jewish ethics, and Jewish history at the John Smith School.

But the Board of Education said that these classes must be free to the public, since they were held in a public building. The Board furnished without cost the use of the building, the space, the electricity, a principal to supervise behavior, all writing materials, and even books. No money was permitted to be charged for learning.

The Daily Jewish Courier, Oct. 12, 1913.

In a public building that was fostering public education the spirit of free education had to be maintained.

It is needless to say that these nationalistic young folks, who think of such folly as that of teaching Jewish children the Jewish studies proper, possess everything but money. When they opened these classes they arranged the very best Jewish teachers they could possibly get for any price. But they were unable to pay them.

Soon they found a remedy for this. They did not charge any class fees, but when a father or mother enrolled his or her children for the Jewish classes, he or she was asked to become a member of this organization and pay a dollar or two every month. Most parents were more than willing to do this. Yet there were many who could not afford to pay even this sum.



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JEWISH

The Daily Jewish Courier, Oct. 12, 1913.

The children, of course, were accepted in the school. Therein arouse the deficit. Then it was decided to enlist the aid of the Federation whose business it was to collect money for all needy charitable institutions. They asked that their deficit be paid and that the Federation should finance this institution as it does so many others.

According to the regulations of the Federation, the question was first taken up by the Office Committee, which in turn appointed a committee to investigate these schools. The investigating committee became so enthusiastic concerning the good order, learning, and results which they witnessed, that they sent a highly favorable recommendation to the Office Committee to finance these classes and if possible to establish such classes in all schools in Jewish communities that may desire it.



The Daily Jewish Courier, Oct. 12, 1913.

The Office Committee then set about to find out how many communities desired these classes. It was disclosed that in all the various neighborhoods there were requests for the opening of twenty-five schools. This would cover the city of Chicago from South Chicago to the far North, from way out West to East. Everyone seemed to be in its favor.

The next step, of course, was the figuring of expenses for the maintenance of so many school teachers. If each school should cost \$200.00 a month, the sum for all the schools would be five thousand dollars a month or sixty thousand dollars (\$60,000.00) a year. This last mentioned sum is about one-half the total yearly income of the Federation. This large sum was too great a responsibility for the committee to decide upon. It was therefore reported at the meeting of the entire Board of Directors of the Federation. It was recommended that the deficit of sixty dollars be paid and that consideration be given future deficits or the financing of such undertakings.

The Daily Jewish Courier, Oct. 12, 1913.

This was the beginning of many discussions. It is understood that the Board of Directors were in no hurry to undertake so immense a task. Again a special committee was appointed. Many meetings were held. After all the hardships and unpleasantness in collecting money for existing expenditures how could they plunge into something new knowing all the while the need of improvement in the present existing institutions. If they had the money it would certainly be a crime to reject such a plan. Even after careful consideration, should the Federation accept such a responsibility it would be done with reasoning and planning, gradually and with necessary changes so that everything may be in order. If on the contrary, the plan is rejected because of money or other reasons it will be done systematically, the pro's and con's will be equally recorded.

The Daily Jewish Courier, Oct. 12, 1913.

From a practical standpoint the question is in the hands of the proper authorities. The question is, what does the large Jewish public think of this plan? It is necessary to get the peoples opinion.

"Do the Chicago Jews wish to support free Jewish Schools?"

Our Talmud Torahs are more or less of a religious nature regardless of the methods installed. How could a Jew be a Jew unless he is religious? But the proposed classes are not concerned with this. When a child will have finished these classes he may speak Hebrew well, know Jewish history and ethics, yet he will not know the prayers of Grace. Therefore, do we want this type of school?

The Daily Jewish Courier, Oct. 12, 1913.

It is also well to bear in mind, that the Federation accepts subscriptions from all people without inquiry as to whether they are religious or not, orthodox or reformed, conservative or radical, national or international. Since the Talmud Torah excludes children whose parents do not desire the religious teachings, are these free schools not only justified in their existence but also in their demand for the Federation finances and support?



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JEWISH

Daily Jewish Courier, Sept. 22, 1913.

THE JEWISH PROFESSOR IN DIASPORA

BY

Moses Levin, Principal of a Talmud Torah.

They (the gentiles) have schools and we have talmud torahs. They have teachers and we have melamedes (Hebrew word for teacher). They have universities and we have theological seminaries. And yet what a striking difference.

Their schools are light and our talmud torahs are dark. Their universities are greater, wealthy and are highly respected, and our seminaries are sunk in poverty. Their teachers are well taken care of materially. If they engage a teacher his position is good for life and if one of their



Daily Jewish Courier, Sept. 22, 1913.

teachers becomes ill, aged, or disabled he receives a pension, and among us, even in the city talmud torahs the tenure is valid only for a period of six months, or to be more exact twenty-two weeks. And if a melamed becomes ill, disabled, or aged he is forsaken - the most unfortunate of all unfortunates.

They, the gentiles, realize that a teacher cannot render his services continuously throughout the twelve months of the year. The mind and body must rest for a brief period so that they might be able to continue their work for many years. But we, the nation of the book, the nation of the wise and learned, know that it is our duty to keep on teaching for ever without a let up. And for holidays, the only days which the talmud torahs are closed, we enforce measures to reduce the melamed's wage. Are we not the nation of the wise and learned?



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JEWISH

Daily Jewish Courier, Sept. 22, 1913.

And if you think that the gentile teacher worked harder to attain his profession than did the melamed, you are badly mistaken. The melamed devoted a great deal of energy and effort to his profession during his life. He first attended the talmud torah, he studied in the theological seminary, he then spent many years in studying the Talmud in the different synagogues, and then he finally became a melamed. The Jewish melamed is the Jewish professor in the diaspora. It is pitiful that a professor must peddle his merchandise.

And in reality what do we witness? No other nation in the whole world treats the teacher, who instructs and rears the youth, as badly as we Jews do. We look upon the word "melamed" as an insulting word. Every good-for-nothing among us Jews is called a "melamed" of which one feels even more offended than when called a thief or swindler.





Daily Jewish Courier, Sept. 22, 1913.

We, the chosen people, we the teachers of all nations, regard our teachers as the lowest of all beings and detest his profession. Is it surprising then that we are hated by all nations? We are treated by them as we treat our teachers.

And we ask: Are our teachers really more foolish than all other people? Are our teachers, really the lowest men whom our people possess? We can answer this by saying no, no, and a thousand times no! The melamed is not more naive, nor smarter than any business man. The learned man is only the one who earns a lot of money. A smart man is one who sells his merchandise at a high price. If one can sell tin for silver, copper for gold, cotton for wool, water for brandy he is all right. If one cannot do this, if one cannot be honest, he cannot be a learned man.



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JEWISH

Daily Jewish Courier, Sept. 22, 1913.

The Jewish melamed has always contributed more to the Jewish people than he received in turn. The only thing he lacks is the arrogance to demand recognition for his services. Therefore, he is looked upon as is any naive business man who sells his valuable merchandise at a ridiculously low price. It is true that in Europe, also the teacher was poor and his family lived in misery, want, and privation, but neither did the cobbler and the tailor live any better. In America, however, every profession and trade is highly estimated. One may ask: Why should the teaching (Hebrew) profession stand so low and be so under-rated? The melamed works arduously and he earns less than any working man. For this reason alone, he has a lower standard of living than anyone.



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JEWISH

Daily Jewish Courier, Sept. 22, 1913.

The melamed will always be a "melamed" until he will organize and state just demands. And even if he will get no more than what he is entitled to, he will become an independent man, and the epithet "melamed" will become an honorary title.

And why not? Don your thinking caps for a moment, and picture how our society is governed. We pay a high price for clothes, we do not bargain when buying food, beer, or whisky, we pay our servants more than our incomes allow, we are not parsimonious in a restaurant, we tip our barbers and waiters liberally, we pay the piano teacher whatever he asks for, but when dealing with a melamed we always look for bargains. We become poor and broke upon hiring a melamed for our children.



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JEWISH

Daily Jewish Courier, Sept. 22, 1913.

There are many well-to-do business men in Chicago who are not ashamed to pay their Jewish teacher a dollar or two a month and, furthermore, they want the melamed to call at their homes to teach a couple of children, for two or three cents a lesson.

Is it surprising, then, that there are melameds in Chicago who cannot even read a Jewish newspaper? Old and disabled veterans have adopted the title melamed and canvass from house to house with the prayer book. They rear a generation of ignorant and ill-mannered children in the Jewish camp. The father doesn't enterfere; the mother doesn't know anything, she merely wants a bargain, and she and her children are gulled.



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JEWISH

Daily Jewish Courier, Sept. 22, 1913.

Trained teachers must organize themselves. Only those qualified in the profession should be accepted in the organization, and whoever shall be in need of a good teacher will be able to make inquiries at the office of the organization.

It is an undesirable experience to witness how a melamed is hired at the local talmud torahs. There is no fixed price for his salary. The directors can fix a different price ten different times, but as soon as a teacher is to be hired they begin to bargain. The melameds are interviewed one at a time and at different dates so that they should not know anything about each other. The offices becomes transformed into a market as where fish-wives meet.



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JEWISH

Daily Jewish Courier, Sept. 22, 1913.

Such business transactions are abhorrent. The talmud torahs should agree upon a standard price and stick to it without bargaining. Should the talmud torahs not act now, the teachers will soon take up matters themselves and do their own price fixing.

And if a teacher is given a contract for a semester, it should be understood that he must be paid for holidays. I know of a case where the directors agreed to pay for Passover and when the teachers were to be paid off they didn't get any money for the holiday.....They concede the poor the right to apply for relief....The melameds are brought to infamy and disgrace! It would be more decent and humane to give them their due amount and not treat them as mendicants.



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JEWISH

Daily Jewish Courier, Sept. 22, 1913.

If we want to glorify the Jewish educational system we must first of all respect the Jewish melamed. If we want to honor the Jewish Torah, we must recognize those who created it. If we want proficient teachers, we must realize the value of Torah.

The melameds do not want any favors. They demand justice and recognition for their services, and they will get it.





JEWISH

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Daily Jewish Courier, Sept. 12, 1913.

SUPERINTENDENT FOR HEBREW INSTITUTE.

The Chicago Hebrew Institute will now have as its superintendent, one of the most capable Russian-Jewish men in America, Mr. Philip Seaman, former superintendent of the St. Louis Educational Alliance, and now associated with the New York Removal Office, (Immigrant Society).

The committee, confronted with the task of selecting a suitable man for this important office, announced yesterday that, after a great deal of correspondence, Mr. Seaman finally has agreed to accept the position.



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JEWISH

Daily Jewish Courier, Sept. 12, 1913.

Mr. Seaman has been for many years connected with charity work. As superintendent of the St. Louis Educational Alliance, he was liked by all classes of Jews.

Mr. Seaman departed from the St. Louis Educational Alliance because his energy requires a larger field for activity.

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Daily Jewish Courier, September 3, 1913

JEWISH



MANY CHILDREN REGISTERED IN HEBREW CLASSES

The registration for Hebrew classes is much larger than was expected. Hundreds of fathers and mothers are bringing their children to the Palace Opera Building, where they are registered as students of the Hebrew classes in the John Smith School.

The fact that the classes ought to be increased clearly shows the welcome this important phenomenon was given by the Jewish public. Every father fully understands the necessity of his child knowing the language upon which the Jewish religion and traditions are based.

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JEWISH

Sunday Jewish Courier, July 27, 1913.

### HEARD AND SEEN

Chicago Jewry has unanimously approved the plan proposed by Harry A. Lipsky, a member of the board of education, that an attempt should be made to open Hebrew and Yiddish classes at the John Smith school.

The national youth groups have begun to organize themselves to help carry this plan into effect. The number of students registering, exceeded the financial allotment for the classes.

Through the efforts of Harry A. Lipsky, the board of education will allow its classrooms to be used free of charge. The principal of the John Smith school will voluntarily supervise the activities of the children, thereby adhering to the school ordinance [on supervision]. The classes will be conducted in the same manner as public-school classes are conducted. The only difference between the two types of classes will be the nature of the studies.

A board of education of Jewish educators will be organized to prepare the

WPA (ILL.) PROJ. 30275

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JEWISH

Sunday Jewish Courier, July 27, 1913.

curriculum. We are informed that the subjects to be taught will be Jewish history, Jewish ethics, and the Yiddish and Hebrew languages. Subjects dealing with Jewish religious doctrines will not be taught.

Those who are interested in preserving Judaism in America should take good care to see that this new type of Jewish education is supported as much as possible. We shall extend a helping hand in establishing these free schools. We shall also help financially, so that there will be no reason for rescinding [the proposal to hold classes in] the schools on account of a lack of money to pay the teachers or other expenses connected with the undertaking.

It would be a pleasure to see our welfare workers raise the money necessary to assure the existence of these classes. Needless to say, our young nationalists, who have assumed the responsibility of establishing these classes, are not rich enough to aid them financially.

A fund, out of which the teachers will be paid, must be raised as soon as possible.

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JEWISH

Daily Jewish Courier, July 20, 1913.

### JEWISH CLASSES IN THE PUBLIC SCHOOLS

The board of education of the city public schools has realized for sometime that it is important for children [of foreign language groups] to know their people's language and history. Therefore, the members of the board of education, recognizing the truth of this statement, have concluded that every child, in order to develop [correct] ethical attitudes, should study the language and history of his group.

To carry through this important reform is a rather difficult, and almost impossible, task. Therefore, the board of education, accepting the proposal of its member, Mr. H. A. Lipsky, decided to conduct the following experiment: classes in Hebrew and Jewish history are to be held at the John Smith school located at 13th Street between Blue Island Avenue and Woller Street. These classes will be supervised by an educational committee representing the board of education and the branches of the [Jewish] National Workers' Alliance and the Poale Zion [Socialist Zionist Party]. [The alliance and the Poale Zion] have undertaken the task of arranging the courses and furnishing competent

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JEWISH

Daily Jewish Courier, July 20, 1913.

teachers.

The classes will open Monday, July 28. Registration begins today at the Palace Opera House, 9 A.M. to 1 P.M., and will continue during the remainder of the week at the same place, 7 P.M. to 9 P.M.

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JEWISH

Daily Jewish Courier, June 24, 1913.

CHILDREN - CRAFTSMEN - GRADUATE SCHOOL.

Yesterday, at 3 P. M., the 32nd annual graduation exercises were held at the Jewish Training School, 12th and Clinton Streets.

The ceremony and examinations were carried through splendidly. The girls have distinguished themselves in the art of dressmaking.

The boys exhibited their carpentry. Several made beautiful articles and after it passed inspection it was given to them as gifts.

Mr. J. L. Beck, superintendent, was highly pleased with the good work the children have accomplished in the course of the past year. He also expressed himself for an increase in education.

Daily Jewish Courier, June 24, 1913.

"Any child is welcome in our school," he said.. "If the school can in any way help the child, it will do so in both a scholastic and a material sense, i. e., children will be taught trades, for which they are best adapted."

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JEWISH

Daily Jewish Courier, May 20, 1913.

[REPORT OF INSTITUTION COMMITTEE OF THE JEWISH FEDERATION  
OF ORTHODOX CHARITIES]

At a meeting of the institution committee of the Jewish Federation of Orthodox Charities last night, the subcommittee, which consisted of Messrs. Turner and Levinson, presented a report dealing with the conditions in the Chicago Talmud Torahs.

According to the report, the Haller Street Talmud Torah is too small to hold all the children seeking to attend a Jewish educational institution, and hundreds must be rejected because of inadequate seating capacity. The committee criticized the present system of registering the students, since the parents of many children who are accepted [as non-paying students], can well afford to pay the tuition fee, and thereby, make room for the large number of poor children who are turned away. Therefore, a system should be inaugurated which will enable [the registrars] to determine the [economic] status of the parents.

The committee also held that in order to improve the educational system, it is

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JEWISH

Daily Jewish Courier, May 20, 1913.

very important to unite all the Talmud Torah and the Yeshivah [theological college] under one board of directors.

At the next meeting of the board of directors a plan will be discussed proposing to enlarge the Talmud Torah.

The report on the Hebrew Sheltering Home was a very sad one. The sanitary conditions within the home are poor. The bed linen is ragged, torn and dirty. The food is bad, costing about twenty cents per meal. No records are kept, and the home is open to all as though it were a soup-kitchen instead of a sheltering home. A new building and a change of management was recommended by the [institution] committee.

WPA (ILL) PROJ. 30275